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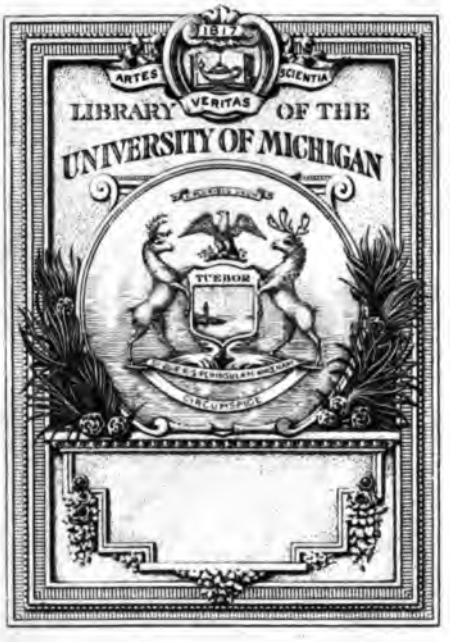
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THE

Eclectic Review,

VOL. VIII. PART II.

FROM

JUNE TO DECEMBER, 1812, *INCLUSIVE.*

Φιλοτοφιαν δε ου την Στωικην λεγω, ουδε την Πλατωνικην, η την Επικουρειον τε και Αριστοτελικην, αλλ' ὁσα ειρηται παρ' ἑκαστη των αἱρεσεων τουτων καλως, δικαιοσυνην μετα ευσεβους επιστημης εκδιδασκουσα, τουτο συμπαν το ΕΚΛΕΚΤΙΚΟΝ φιλοσοφιαν φημι. CLEM. ALEX. *Strom. Lib.* 1.

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THE

ECLECTIC REVIEW,

FOR JULY, 1812.

Art. I. *Report of the Military Male Orphan Asylum at Madras*, with its original Proofs and Vouchers, as transmitted from India in 1796, and published in London in 1797, under the title of an Experiment in Education. A new edition. To which are subjoined additional Documents and Records illustrative of the progress of the new system of education, in the school in which it originated, and of its fruits in the character conduct and fortunes of its pupils. By the Rev. Andrew Bell, D. D. L. L. D. F. A. S. F. R. S. Ed. Master of Sherburn Hospital, Durham. 8vo. pp. xxx. 126. Murray, 1812.

Art. II. *The British System of Education*, being a complete epitome of the improvements and inventions practised at the Royal Free Schools, Borough Road, Southwark. By Joseph Lancaster. 8vo. pp. xvii, 56. 1806. Longman and Co. 1810.

Art. III. *Report of J. Lancaster's Progress from the Year* 1798, *with the Report of the Finance Committee for the Year* 1810. To which is prefixed an Address of the Committee for promoting the Royal Lancasterian System for the Education of the Poor. 8vo. pp. 44. Printed by J. Lancaster, at the Royal Free School Press. Southwark. 1810.

Art. IV. *A Comparative View of the Plans of Education, as detailed in the Publications of Dr. Bell and Mr. Lancaster*; with Remarks on Dr. Bell's "Madras School," and Hints to the Managers and Committees of Charity and Sunday Schools, &c. By Joseph Fox. The third edition. 8vo. pp. 67. Darton and Harvey. 1811.

Art. V. *The National Religion the Foundation of National Education.* A Sermon, preached in the Cathedral Church of St. Paul, London, on Thursday, June 13, 1811. To which is added a Collection of Notes, containing Proofs and Illustrations. By Herbert Marsh, D. D. F. R. S. Margaret Professor of Divinity in the University of Cambridge. Published at the Request of the Society for promoting Christian Knowledge. The Fifth Edition. 8vo. pp. 33. Rivingtons. 1811.

Art. VI. *A Vindication* of Dr. Bell's System of Education, in a Series of Letters, by Herbert Marsh, D. D. &c. 8vo. pp. 32. Rivingtons. 1811.

Art. VII. *The Origin, Nature, and Object, of the New System of Education.* 12mo. pp. 210. Murray. 1812.

IN this country it is no longer a question whether the poor should be educated. It is now the settled conviction of all

intelligent persons, that the mischiefs to social order and subordination of ranks, which a dastardly policy so confide predicted would arise from the general diffusion of kn ledge, were perfectly visionary. They have not failed observe, what was in itself so obvious, that, while the p receive the advantages of education, and thereby rise so what higher in the scale of rational existence, the supe instruction to which the rich will in consequence have recou will always preserve a sufficient distance between the cla into which society is distributed. They are satisfied, it is c despotic governments that have reason to be alarmed at intellectual improvement of their subjects. Free states, the contrary, whose principal object is the prosperity happiness of the people, must be indebted for their per nence and stability, to a general persuasion of their utili a persuasion which will be sure to take deeper root, as mass of the subjects are well instructed, and thus enable attach themselves to the civil polity, not so much from p judice and custom, as from a clear perception of the ben it affords them.

The affectation of *charity*, which objected to the educa of the poor, from the evils in which, it was pretended, kn ledge would involve them, has likewise sunk into conten That education is injurious to the poor, as it serves to p mote indolence and vanity, is now universally regarde among the most groundless of suppositions. Knowledge d not provide food for the hungry, or clothing for the nak Industry is quite as necessary after instruction, as it was fore; and the only difference is, that those who have b instructed, are able to turn the fruits of their labour to best account. Nor is the other part of the charge more s stantial. As education becomes general, its advantages ce to become excitements to vanity; since no man is vain of w he has in common with his neighbours. Nothing can be m untrue than the assertion, which was at one time so ve mently reiterated, that the diffusion of knowledge is the fusion of misery. It is, on the contrary, the property knowledge to elevate and refine our nature,—to enable a m to find satisfaction in his own bosom,—and, not only to p duce a taste for intellectual delights, but to destroy the k relish for gratifications purely sensual. Contemplate m as a being capable of religion, and designed for consci existence in a future state, and it will appear still more desirable that he should be well educated, whatever be his c dition in life: while of the charity that it becomes us to cu vate as Christians, there cannot be a more appropriate obj than the education of the poor. To them an especial regard

been paid in the Christian scheme—in the subject of which it treats, its relation to the state of man, and the mode of its propagation in the world.

Unhappily, however, men have no sooner agreed as to the expediency of a benevolent project, than they fall out about the means of carrying it into effect; and waste, about indifferent points, those efforts, which, if properly directed, would have crowned the main object with success. A new mode of education has been invented, and successfully practised in many districts of the kingdom, by means of which education has been rendered so cheap and easy, and so much time and labour abridged in teaching, that, with a little assistance from the rich, the benefits of instruction may be imparted to the most indigent classes of the community. This happy improvement has met with universal applause. But while all good men should have combined together to give it efficacy, an unfortunate division, fomented, no doubt, by the artifices of the mean and interested, has taken place among them; and a violent debate has arisen as to the mode in which this improvement should be adopted. The importance of the subject and the attention it has excited, will justify us in entering at some length into the merits of the controversy. But as in some measure a necessary preliminary, we shall, previously to examining the question respecting the application of the new mode of tuition, give a short account of its origin, its successive improvements, and its adoption in different parts of the united kingdom. It is grateful to contemplate even the partial diffusion of good.

Like many of the most useful human inventions, the new system of education arose from necessity. In the year 1789, a school, called the Male Asylum, was established at Egmore, near Madras, for the education of the destitute male children of the European soldiery. Dr. Bell, being chaplain of that establishment, was requested to undertake the management of the charity. To this request, from the hope of being more useful in his station, he readily acceded; but in his first attempt to discharge the duties committed to him, he met with great obstructions. The practice of teaching the letters by making the scholars trace them in sand, had been in use, time out of mind, in the native schools. This practice, a material part of the new system, which imparts the knowledge of the letters with greater facility than the old method, while it likewise communicates the power of making them, and amuses the children, Dr. Bell resolved to introduce into the Male Asylum. But to effect this improvement, and reduce the school to some order, he found he must begin by training some of the pupils to habits of strict discipline and

prompt obedience. For, besides that it was extremely difficult to re-mould the minds of his assistants, grown old in prejudices, they were no sooner trained, than they could earn a better salary on easier terms. Thus another, and indeed the most important step was taken; for the plan of tuition, by the agency of the boys themselves, is the foundation of the new system. The school was divided into classes, each furnishing its teacher, assistant, usher, and sub-usher: a register was kept of the daily tasks, and another of daily offences: the scholars were made to do every thing for themselves: the bad boys were entrusted to the care of the good: in cases of delinquency, the boys were themselves the judges. By these arrangements, order, attention, industry, and good behaviour were promoted in the school. The boys, after learning the letters, were taught in the usual way; and made great progress in reading, writing, arithmetic, geometry, and various other branches of knowledge, generally taught in good English seminaries. There was an annual saving of nearly 1000*l.* in the education of two hundred boys. On his arrival in England, in 1797, Dr. Bell published a small pamphlet, entitled "An Experiment in Education, &c." in which he detailed, at some length, the foregoing particulars; and inserted also a letter of thanks from the four masters, his assistants, and a recommendation of the plan, by the members of the Madras government, to the other British dependancies in India. The pamphlet at this time excited little attention, and Dr. Bell retired into Dorsetshire.

In the following year, Mr. Lancaster opened a school in the Borough-road, for the purpose of teaching, at half the usual price, the elements of literature, to the children of mechanics; those whose parents could not afford to pay for their instruction, being admitted gratis. His great object was to render education as cheap as possible, and he was continually engaged in making experiments, with a view to save time and labour. Having been himself educated in a school divided into classes, each conducted by a monitor, he from the first adopted this plan; thus saving entirely the expence of assistants' salaries. When Dr. Bell's pamphlet fell into his hands, (in the year 1800) he derived from it the practice of sand-writing. To reduce the expence of books and materials for writing, he made one book serve for a class, and substituted slates and pencils for pens, ink, and paper. The lessons he intended the children should read, were printed in a large type on one side of the paper, pasted on a board, and suspended on the wall; classes of twenty or thirty boys, successively assembling, to spell or read from them; so that one book supplied the place of two hundred, or even a much greater

number. The substitution of slates and pencils for the common materials of writing, combined as it is with writing and spelling, is a still more valuable improvement. The boys being provided with slates and pencils, a word is given out distinctly by the monitor, which the other boys put down on their slates, and of course spell it at the same time. When this word has been inspected by the monitors of the respective classes, they proceed to another, and in this way five hundred boys may be kept at work for hours, each of them being more attentive, more alert, and more diligent, than if he had himself had a teacher. The time that is hereby gained and the progress that is made, are incalculable.

To these improvements, Mr. Lancaster has added a new method of teaching arithmetic, in which the only qualification required in the instructor, is that of being able to read. He is furnished with a printed book of the sum, and of the manner in which the operation is to be performed, which he reads, while the other boys write it down upon their slates. For example, if the sum is in addition, 893 + 385 = 1278, he repeats the cyphers; and then, it being seen by an inspection of his slate, that every boy has written them correctly, he reads from the key as follows. 'First column, 5 and 3 are 8; set down 8 under the 5: second column, 8 and 9 are 17; set down 7 under the 8, and carry 1 to the next: third column, 3 and 8 are 11, and 1 I carried, are 12: total in cyphers, 1278; total in words, one thousand two hundred and seventy-eight.' After every boy has read what he has written, it is examined by the monitor. This method is efficacious: it does not require the monitor to be previously instructed in arithmetic, and it keeps the whole class attentive and awake.

These improvements are carried into effect by a wise and operative system of order and discipline, of rewards and punishments. One person, it is evident, could never instruct a hundred, much less a thousand boys, except by the closest attention to method and regularity. In this department, Mr. Lancaster has successfully combined the prosperity of his institution with the amusement of his scholars. Every child has his own place, both in the school and in his class, according to his progress in learning, wearing a number attached to it,—both which he forfeits to the boy who corrects him in his lesson. In going out of school, in coming into it, and in moving from different places of it, the scholars proceed with the utmost order, at the word of command. It is curious to observe with what quickness and docility even the least of the children, who are learning their letters in the sand, obey, without noise, the signals of their monitor. While the boys, by such regularity and constant employ, are secured from

yawning and listlessness, the hope of praise and emolument stimulates them to diligence and exertion. Besides the tickets which are indications of merit, and which can be exchanged, one for a paper kite, two for a ball, &c. there are pictures, given as prizes, and an order of merit, the highest honour in the school, whose members wear a silver medal, suspended from their neck by a plated chain. There are likewise writing matches, which provoke emulation between the classes. Mr. Lancaster has invented punishments, also, of various kinds, such as putting a wooden log round the neck, shackling the feet or the hands, or suspending the boys in a basket, to correct and prevent negligence, vice, and indolence. These punishments are contrived to operate on the mind, rather than the body, and are varied according to the degrees of delinquency.

In consequence of these inventions, the knowledge of reading, writing, and arithmetic, may be imparted to the children of the poor, before they are able to work, at an expence of little more than 5*s.* per annum.*

From the foregoing statement, it will be easy to adjust the claims of the meritorious persons, to whom we are indebted for these happy and beneficial improvements in education. Dr. Bell and Mr. Lancaster, both from different causes, had recourse to monitors; Dr. Bell to bring his school into order and obedience, Mr. Lancaster to save expence. Dr. Bell has introduced the practice of sand-writing into this country, while Mr. Lancaster has invented a new mode of teaching arithmetic, substituted slates and pencils for the ordinary materials of writing, and combined, with these improvements, an efficacious system of scholastic government.

This, we believe, is an equitable adjustment of the claims of those gentlemen. But if it should be maintained, that Mr. Lancaster is not the author of any of the useful innovations in the new mode of tuition, and that all the inventions, of which he is unquestionably the author, have more of mummery than utility in them, (which, however, in our opinion, remains to be proved,) he yet has sufficient merit of another kind, to intitle him to the admiration of his contemporaries, and secure him the gratitude of posterity. Even his enemies cannot but acknowledge, that he is the most zealous, the most active, and the most successful promoter of the new system of education. He first awakened the nation to a sense of its importance and utility. He has gained patrons in every part of the empire, to his own mode. His enemies, from his success, have been stimulated to lend their support to his rival.

* Report, p. iv.

The history of the diffusion of the new doctrines respecting education, is the detail of his labours, privations, and benevolence. Generations unborn, while reading his life, will bless *him*, whose exertions of body and of mind, have made the light of science as accessible as the light of the sun.

The school which Mr. Lancaster had opened in the Borough-road, continued for some years a private concern. Numbers were educated freely. Two benevolent persons, Mr. Thomas Sturge and Mr. Anthony Sterry paid for five or six children. But all this was of a private nature; and Mr. Lancaster gave the whole of the money to defray the expence of the first building, which the increasing number of the children made it expedient to erect. A second building was added, by the liberality of the Duke of Bedford and Lord Somerville; and about 1804 the institution was converted into a free school, for all who chose to attend. In order to extend the plan to a thousand children, a mortgage for 400*l.* was passed upon the premises.

It was Mr. Lancaster's earnest wish, to extend the benefits of his plan to every corner of the land. In the following year, accordingly, 400*l.* were raised, to train young men who might propagate the system. The King, who had inquired into its merits, gave it his liberal support, and other branches of the royal family followed his majesty's example.

While Mr. Lancaster was engaged in these benevolent projects, notwithstanding his frugality, economy, and self-denial, notwithstanding the profits of his printing press, and the gifts of individuals, the expence required to carry them into effect was so great, as to reduce him to extreme embarrassment. The sums expended in erecting buildings for training young men, the charge incurred in boarding them, the fruitless attempt to form village schoolmasters at Maiden Bradley, the impositions of some tradesmen, and the failure of a person who had undertaken to defray the expence of a school erected at Camberwell, involved Mr. Lancaster in a debt exceeding by 2949*l.* the whole of his property. That he was brought thus to the verge of ruin, the ruin both of himself and his schemes, was not owing to his carelessness or extravagance. For the trustees, who examined into the state of his concerns, report, that when in 1808, they first examined into his affairs, and the nature of his embarrassments,

'they were exceedingly gratified to find that his debts originated from engagements entered into with different tradesmen, for accomplishing the various objects of rendering his system for the education of the poor, an institution for national benefit. The principal of these were for bricklayer, timber-merchant, carpenter, type-founder, stationer, furniture, and other necessaries for such an establishment. They found, that although

declaimed against Mr. Lancaster, began to try their laudatory powers upon Dr. Bell.

Meanwhile, Mr. Lancaster's pecuniary affairs being entirely managed by the benevolent individuals already mentioned, he was left at liberty to pursue measures for diffusing the benefits of his system,—which he did with redoubled zeal and alacrity. In the three years, ending 1809, he made twelve journies, in all 3,062 miles—delivered seventy-four lectures—and established forty-five schools, at which 11,300 children received instruction. From this account it will be concluded that it is very easy to multiply Lancasterian schools, and that there must be a great facility in providing instructors. This, indeed, appears to be so striking a feature in the new system, that our readers will be much pleased in reading the following passage, which sets its resources for indefinite multiplication in a most advantageous and affecting light.

'A great number of persons have been instructed in the system at the Royal Free School. By many of these its benefits have been diffused over the nation. From this centre, instruction to the poor has flowed through the empire, and continues to do so with more advantage than ever.

'During a severe illness, which in 1809, confined me to my bed some weeks at Bristol, the master of that school, who had been educated from an early age in my own, attended me in all my painful illness, with the most filial affection. A boy only thirteen years of age, kept school for him with so great success, that when my recovery enabled me to return to town, being in a feeble state, I required the master to accompany me, and during a week's absence, this lad was sole governor of the school. This boy had obtained his knowledge of reading, writing, and arithmetic, in the Bristol school, in less than eighteen months; on coming in, he was in one of the lowest classes, and at the end of twelve months he excelled every boy in the school, and had become monitor-general. The committee visited the school in the master's absence, and found this excellent lad, to use a school-boy's expression, "king of the castle." This order and excellent conduct did not pass unrewarded. The committee subscribed among themselves a sum of money, to make him a present of a new silver watch, with a suitable inscription. Upon my recovery, I returned to Bristol, and again lectured there; and when speaking on the subject of rewards, I gave the lad his watch in the name of the committee, specifying his conduct. He received his prize with joy amidst the plaudits of eight hundred persons, among whom his father and mother were not the least happy; and who but for the school at Bristol, would have been unable to educate him.

'It not being judged proper at that time to enlarge the family in Southwark, I boarded and clothed him in Bristol for twelve months; after which I received him home to the Borough. In a short time he was placed as master at a school at Southgate, built and supported by my friend, John Walker, Esq. to extend the blessing of education to poor children in that neighbourhood; my worthy friend speaks in the most [illegible] manner of

e ability and good conduct of this amiable and excellent boy. In this state-ent is the pleasing history of a boy, whose talents would have most likely en buried under the rub ish of ignorance, had not the facilities of this stem developed them; this, however, is but one proof of many which might adduced of the good done by it. An ignorant lad comes to school in 807, in about two years after he is able to conduct the institution in hich he obtained his learning; in three years, after a little instruction in e Borough Road, he proves himself qualified to conduct a large school, the satisfaction of his immediate patron, and the delight of all that sit it.

'To bring all the instances I might advance, would fill a volume, in-tead of a brief report. I must not, however, omit one lad, James George enney. About the year 1805 this boy attended the school in Southwark; e was fatherless, and his mother poor. At that time he would often come school in the morning, and remain there till night without any dinner; is was soon discovered by his feeling school-fellows, some of whom dried p the tears which hunger occasioned, and supplied his wants by a contri-ution of bread and meat, which some of them were pleased to call "a arish dinner:" this circumstance coming to my knowledge, and knowing im to be an excellent boy, I took him into my house; at first he appeared lull from habitual depression. The close of the year before last he was ent into Shropshire, and spent about six months there, in the house of a nost liberal and excellent clergyman. The first village school that he or-anized was for 250 children; and such was the progress made by the cholars, that, in one case, the clergyman was applied to by a man to nform him if such improvement could be made by any thing short of witchcraft. This worthy boy did not leave that part of the nation without rganizing schools for near 1000 children, which number is likely to be loubled in the ensuing summer, many persons of influence in that part of he country, having been convinced of the great good to be obtained by he universal diffusion of knowledge among the lower orders of society. This lad is now settled at Bath, over a school of 300 children; and my ccounts from Sir Horace Mann, Bart. the President, speak highly of the tate of the school and conduct of the master.

'An excellent lad, not fourteen, has just materially aided the organiza-ion of the school at Coventry for 400 children. The committee, to express heir sense of his services, have voluntarily allowed for his board, &c. at he rate of 60l. per annum: this is not quoted as a precedent, but as a roof of the boy's activity and merits. A boy of seventeen keeps a school t Newbury for 200 children; another at Chichester, about eighteen, will soon have 300. These facts prove, that this system possesses the power of accomplishing considerable good with small means.

'A young man just turned of twenty, and educated in the Borough Road, conducted a school at Bradley before he was sixteen, and had the hanks of the Duke of Somerset for his excellent conduct and usefulness. After this, he organized schools in Liverpool and several other places with eputation and credit. He some time ago settled in Birmingham with a chool of 400 children, which it is hoped will soon be extended to a thou-and.'

In 1810 Mr. Lancaster's exertions far exceeded those of any former year. He made seven journies; in all 3,775 miles, de-

livered sixty-seven lectures, and was the instrument of formin fifty schools, for the education of 14,200 children. These lectures, which were delivered in the most populous and enlightened towns and cities in the empire, such as Bath, Bristol, Manchester, Leeds, Edinburgh, Glasgow, &c. both diffused a knowledge of the plan of instruction, and afforded the wealthier classes of the community an opportunity of displaying their liberality. The new system, indeed, is no longer confined to England It has made its way into Scotland, where it has met with the general approbation of all ranks, nobility, clergy, and gentry. It has been received into North America; and there is a prospect of extending it both into Africa and South America. We cannot forbear inserting the following passage from the Report of the Finance Committee, because we are sure it must be cheering to every friend of humanity.

'The Lancasterian system of education being calculated for universal adoption, it has been an essential point with Mr. L. and his friends, to extend its benefits to foreign parts; and as education must be considered the parent of all civilization, Africa has engaged a considerable portion of their attention: with this view a young man, a native of Africa, brought to this country by a person who had purchased him in the West Indies, having expressed to a gentleman his fears, that if taken back by his master, he would be again sold and fall into slavery, he was humanely informed by this gentleman of the rights he could exercise in Britain; on which he quitted his master. The case of this youth having been represented to Mr. L. and it appearing that he possessed good abilities, it was resolved that he should be admitted into the house, and trained for a school-master, in the hope, that, on a future occasion, he might be useful in this capacity in his native country, and be the means of establishing the Lancasterian system amongst the hitherto oppressed inhabitants of Africa. The talents and perseverance of this youth raised the most sanguine expectations of his future usefulness. It is therefore with grief the Committee are obliged to report, that all those expectations have vanished with respect to his instrumentality; as after a short illness, he died suddenly, in the month of August, in consequence of the breaking of a large abscess which had formed in his lungs.

'Depressing as this melancholy event has been, the Committee have to mention with much satisfaction, that the system is still likely to be extended to Africa, as the missionaries Wilhelm and Klein, who are destined to that part of the globe under the patronage of the Society for Missions to Africa and the East, have received the most ample instruction, by a daily attendance at the Borough Road school for near two months; and there is no doubt but that by their zealous exertions, much good will be done to the children of the natives of Africa, who it is understood are exceedingly desirous to be instructed in what they term "the white man's book."

'The Committee cannot forbear expressing their admiration of the plan of this society, and they trust that, by the formation of schools, a sure foundation will be laid for much progress in the civilization of Africa.

'Beside the instruction of these Missionaries, who seem to be men of considerable intelligence and ability, the Committee have thought it their

luty to seek for native Africans, who may be qualified as school-masters; nd to realize this very desirable object, they have by a communication to iis Royal Highness the Duke of Gloucester, Patron, and to the Directors of the African Institution, offered to board and educate at the expense of the Lancasterian Institution, two African youths, of good abilities, to be selected by the Directors, in order that they may be qualified as school-masters for the stations of the institution in Africa.

'It is with much satisfaction the Committee have heard of the increased extension of the Lancasterian system in North America; in addition to the schools established in New York and Philadelphia, have been received of the opening of one at Boston; and lately a very respectable application has been made to Mr. L. from a society formed for the education of the poor in George Town, Maryland: this society has requested a suitable school-master, that they may be assured of the perfection of the plan.

'They are also happy to be able to announce, that there is a prospect of the introduction of this system into South America. The deputies from Caraccas, in company with General Miranda, visited the Royal Free School, and have left this country with the intention of sending over two young men to be instructed by Mr. L. The most pleasing intelligence has been received from Antigua of the success which has attended the efforts of a benevolent individual, who had formed schools on this plan for above 900 souls. The Committee judged it expedient to present this gentleman with all the requisite lessons, &c. for the complete out-fit of two schools.'

It must also be mentioned that this system has been introduced into the army; the Duke of Kent having attached a school to his own regiment, and Lieutenant Colonel Newdigate having established one for the privates' children of the King's own regiment of Staffordshire Militia.

Instruction, however, could not be so widely diffused without expending immense sums of money. The erection of spacious school-rooms, together with the board and training of young men, for the purpose of superintending new schools, more than exhausted the annual subscriptions, without discharging any part of the original debt. It seemed expedient that the establishment should become more public, and that others who were well wishers to it, should share the burden which the six gentlemen already mentioned had sustained with such exemplary generosity and diligence. It was thought that a large Financial Committee, composed of persons whose rank, talents, and public and private virtue, would ensure general confidence, was necessary to give effect to plans for the general education of the poor. Accordingly, with the consent of Mr. Lancaster, and the most illustrious and steady of his supporters, a respectable meeting was held in December, 1810, in which it was unanimously resolved, that an institution should be formed for the support and extension of Mr. Lancaster's system of education, accessible to all ranks and parties: that, while the debt (about 5000l.) should be reduced by payments out of the donations occasionally made to the institution, to diffuse its

benefits as widely as possible, it was desirable the annual subscriptions, already amounting to £1000, should be raised to £3000: that it would be best to leave the management of Mr. Lancaster's affairs to the six aforementioned gentlemen, his trustees; a committee of forty-seven noblemen and gentlemen, being chosen, to watch over the general interests of the institution, of which the Duke of Bedford and Lord Somerville were nominated presidents: that his Majesty, as soon as the malady with which he was afflicted should be removed, be entreated to become its chief patron; and that a general meeting be held at the earliest convenient period.

The Committee held several meetings for the dispatch of business; and, after several delays, from various causes, the general meeting was held May 11, at the Freemason's Tavern. There was a large concourse of distinguished persons. The Duke of Bedford was in the chair, supported by the Royal Dukes of Kent and Sussex. The Prince Regent, whose office prevented him from being present in person, sent by his chancellor, Mr. Adam, his gracious message, expressing both his good wishes toward the institution, and his firm resolution to support it by every means in his power, and requesting them to accept of a considerable sum as a donation, and enter his name as an annual subscriber. After the business of the day had been opened by the noble chairman, a number of resolutions were agreed to, the substance of a few only of which we can lay before our readers. The seventh and eighth resolutions, made at the motion of His Royal Highness the Duke of Kent, and seconded by his Royal Highness the Duke of Sussex, import, that the disinterested efforts of Mr. Lancaster in inventing the Royal Lancasterian system of education, and in travelling near 7000 miles, and delivering to different audiences 140 lectures, for the purpose of carrying it into effect, merit the support and approbation of the empire. From the tenth and eleventh resolutions, it appears, that, of the 7000 children educated at the Borough school, it had not not been known that one individual had been charged with a criminal offence in any court of justice, nor had any of them been proselyted to Mr. Lancaster's peculiar religious opinions; a strong proof of the benefit of the system, and of the safety with which persons of all religious denominations may unite in support of the Institution. The thirteenth, fourteenth, fifteenth, and sixteenth resolutions, are of the same import with those made in the previous meeting, respecting the expences incurred in diffusing the benefits of Mr. Lancaster's system, and the means of defraying them.

Being thus patronized and supported, the progress of Mr. Lancaster's inventions for educating the poor, daily became more certain and rapid. The last year's report of the insti-

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tution has not yet come to our hands. But Mr. Lancaster, we believe, has been, if possible, more industrious during the last than during the former year. Many new schools have been erected in different parts of England. In Scotland also fresh schools have been opened that seem to promise much good; and, in many populous parishes, the clergymen and heritors have introduced the system into the parochial schools. Mr. Lancaster has made a tour through Ireland, for the purpose of disseminating his doctrines respecting education, and of establishing schools in that unenlightened and degraded part of the empire. He was hailed as a benefactor. Catholics and Protestants seemed to vie with each other in the zeal with which they concurred in the application of his improvements. Numerous schools have been opened, by the liberality of private individuals, as well as the benevolence of united bodies. At Tullamore, a school has been established by the Countess of Charleville, and another at Castlecomer, by the Countess Dowager of Ormonde. In Cork, in Belfast, in Limerick, and in other large towns, schools have been opened, to which Catholics and Protestants send their children, with perfect good will. The secret is now discovered of civilizing Ireland. Fifty thousand children,—it is not, perhaps, an exaggerated supposition,—may at this moment be enjoying the benefits of education in that country.

We shall keep within moderate bounds, if we estimate the exertions of Mr. Lancaster, in the course of last year, at the same rate as in the preceding. In the compass of five years, therefore, this most active philanthropist has travelled about 10,000 miles, has delivered more than 150 lectures, explaining and recommending his improvements in education, and been the instrument of establishing schools, to which nearly 100,000 poor children are indebted for the blessings of instruction: an astonishing amount of good, to be the production of an individual!

While these exertions for the education of the poor were made by Mr. Lancaster and his friends, those who disapproved of him and his proceedings, were not idle. Hitherto Dr. Bell had confined himself to the reforming of established schools. In 1809, however, the Bishop of Durham, eminent for deeds of piety and benevolence, founded, and munificently endowed, at Bishop's Auckland, a seminary for the education of 150 young men, as masters in Dr. Bell's system. He also presented this deserving gentleman to the mastership of Sherburn Hospital, thereby enabling him entirely to withdraw from his parochial duties, and turn his undivided attention to the education of the young men who were entrusted to his care, and to the establishing of schools for carrying his plans into effect.

Schools were either established or new modelled, in different districts of the bishopric, in Durham, Sunderland, Bishop's Wearmouth, and Gateshead. Schools were also opened at Salisbury and Litchfield.

Dr. Bell's success was not only promoted by his own efforts and those of his patrons. Letters in the newspapers, pamphlets, sermons, and dialogues, issued from the press in abundance,—some vilely traducing Mr. Lancaster, others proclaiming the mischiefs to be apprehended from his exertions, and others urging the exclusive adoption of Dr. Bell's improvements. Among those who signalized themselves by their predictions of evil, were the Archdeacon Daubeny, and the Rev. John Hume Spry. This last gentleman was quite sure, if the children of the poor were taught to read and write by Mr. Lancaster, and then presented with a Bible by the British and Foreign Bible Society, 'the greater part of 'them will throw their Bibles into the fire, and vote religion 'to be an unnecessary and irksome restraint upon the inhe-'rent rights and liberties of man.' The Archdeacon, assuming a loftier style, branded Mr. Lancaster's plan as 'a deceit-'ful institution, the whole secret of which appears to be, 'that of bringing the unsuspecting subjects of it to the same 'dread level of professional indifference, by teaching them 'to rest satisfied with a kind of philosophical deism;' and, in a strain worthy of an oracle, denounced it from the pulpit of St. Paul's, as 'calculated to answer no one purpose so 'much as that of amalgamating the great body of the people 'into one great deistical compound.'

But the ignorance and bigotry with which, as his most enlightened antagonists confess, Mr. Lancaster was at first assailed, gave place to calm and plausible objections as to the tendency of his schemes, and to frequent and earnest recommendation of Dr. Bell's system. In this line of argument several respectable persons displayed their zeal. Among these, Mr. Gardiner and Mr. Bowyer, and especially Mr. Professor Marsh, have exerted great ingenuity, and discovered some moderation. Appeals so frequently made from such respectable quarters, at last roused the clergy. Together with the gentry, they have formed associations in many counties; and schools have been opened in Exeter, Winchester, Canterbury, Manchester, Chester, Whitchurch, Leeds, and other places. Many friends of the established church began to think, (what, it is very strange, its friends, for so many ages, never before suspected,) that it was necessary a society should be formed to further the education of the poor, according to the principles of the English church. With the view of laying the foundation of such a society as might extend its in-

lucence throughout the kingdom, a meeting was held the 16th of last October, the Archbishop of Canterbury in the chair, when it was resolved, 'that such a society be now constituted, measures be taken for carrying it into effect, and the Archbishop of Canterbury, for the time being, be President.'

The Committee appointed to draw up rules for the government of the society, presented, on the 21st of the same month, their report to a general meeting, when it was unanimously agreed:

'That the society should be styled—"the National Society for promoting the Education of the Poor in the Principles of the Established Church, throughout England and Wales:" that the sole object of this society shall be, to instruct and educate the poor in suitable learning, works of industry, and the principles of the Christian religion, according to the Established Church; that his grace the Archbishop of York, and the Right Reverend the Bishops of both provinces, for the time being, be vice-presidents, together with ten temporal peers or privy-counsellors, to be nominated by the president and other vice-presidents, and as vacancies may happen in future; that a committee of sixteen, besides the president and vice-presidents, who are members ex officio, be appointed to manage the affairs of the society, for the present year, by the president and the Bishop of London, and such other bishops as shall be in town; a fourth part of the said sixteen to resign their office at the end of the year, but to be capable of immediate re-election; a double list shall be formed by the president and vice-presidents, out of which the annual general meeting shall elect the persons who are to fill up the vacancies; that a general meeting be holden annually in the month of May or June, or oftener, if the committee shall think it expedient, when a report of the society's proceedings shall be made, a statement of the accounts for the year be laid before the meeting, and the vacancies in the committee filled up as above stated; that the subscribers of not less than one guinea annually, or benefactors to the amount of ten guineas, be qualified to attend such meeting.'

These resolutions having been laid before his Royal Highness the Prince Regent, by the Archbishop of Canterbury, he was pleased to signify his approbation of them, and graciously offered to become the patron of the society. With the sanction of the Prince Regent, his Royal Highness the Commander in Chief, in the beginning of the year, issued general orders for the establishment of regimental schools, and the appointment of serjeant-schoolmasters. These orders, which had it in view to provide for the education of the soldiers' children, have in many instances been carried into effect, a number of serjeant schoolmasters having been trained at the Royal Military Asylum.

This brief, and, we fear imperfect sketch, of the progress which the improvements in education have already made, cannot fail to excite in the breasts of our readers many pleasing

reflections and emotions. The important subject of the education of the poor has thoroughly seized the public attention. The good and intelligent of all ranks concur in its utility and importance. Great have been the efforts of benevolence. In the course of five years, provision has been effectually made for the education of no less than two hundred thousand children, who otherwise might have grown up in ignorance and vice. The survey, indeed, does not afford unmingled pleasure. The base and malignant arts, that were at first employed to retard its progress, and the interests and passions that now conspire to unfold and brighten it, are subjects of humiliation and regret. But though many of the agents have little claim to pure benevolence, there is reason to adore that wisdom which turns the bad passions of men to the advantage of society, and to rejoice that the poor are likely to reap, through faction and interest, benefits which they might have despaired of from charity. Some impart instruction 'out of contention not sincerity; others of good will.' That it *is* imparted, is to us a matter of joy. Scotland, by means of its parochial schools, has, for ages, been the most religious and virtuous of nations. England, and even Ireland, are now rising to the same elevation; and the patriotic wish of our venerable and afflicted Sovereign, that "he hoped to see the day when every poor child in his dominions should be able to read his Bible," is now on the eve of being realized. A new era dawns upon us. The stream of human science enriched with divine wisdom, as it flows through the land, takes every cottage in its way, and its track is adorned with order, industry, devotion, and happiness.

(To be concluded in our next Number.)

Art. VIII. *On the Discouragements and Supports of the Christian Minister.* A Discourse, delivered to the Rev. James Robertson, at his Ordination over the Independent Church, at Stretton, Warwickshire. By Robert Hall. 8vo. pp. 57. Button. 1812.

IN bestowing more than ordinary attention upon this discourse, we shall only yield to sentiments of admiration in which all its readers will partake, and pay a merited though humble tribute to its rare and distinguished excellence. If any other justification were necessary, it would be found in the well-earned celebrity of the author. Although a dissenter, and a divine, circumstances little calculated to attract the favour of the literary world, his name has already been enrolled, by the common consent of all parties, among the ornaments of the age. By the commanding superiority of his talents, prejudices the most hostile and inveterate have

been reduced to submission; and even the bigoted, the sceptical, and the licentious have done homage to the genius of a man, at whose principles they felt nothing but disgust. To a power of thought, that strikes at once, as if with the wand of an enchanter, to the bottom of a subject, and lets in a flood of light upon its recesses, he has united a soundness of judgement that never embraces the heterogeneous, never omits the essential, nor is misled by a passion for originality. His imagination, ready to supply him, like an attendant spirit with treasures from every corner of the universe, is under the controul of an exquisite taste. A few short compositions, resulting from the exercise of such faculties on no ordinary acquisitions both in science and literature, and invested in a style that unites the ease and atticism of Addison, the splendour and animation of Taylor, and the energy and harmony of South, have been sufficient to rank him with the classics of the language. It is delightful to behold talents which command so general an admiration, devoted to the cause of religion and virtue. In exposing the deceits and atrocities of infidelity which once threatened to overwhelm our country, in rebuking its sins, unmasking its fashionable errors, exciting a patriotic zeal for its defence, and urging the instruction of its poor, he has discharged some of the most important obligations, of a literary nature, which are annexed to the possession of pre-eminent abilities. His performance of these duties, as they involve no peculiarities of religious opinion, has attracted general attention, and secured him a high degree not only of the admiration of the public, but a high degree of its gratitude and esteem. *

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* Lest the justness of this praise should be suspected by any who may happen to be unacquainted with the compositions to which we allude, we venture to deviate so far from our usual practice, as to insert the conclusion of a Fast Sermon ("The sentiments proper to the present crisis") which was delivered in Oct. 1803, when apprehensions of invasion were very prevalent, and before the commencement of the Eclectic Review. If there is, in any language, a passage of the same length and equal eloquence, we can only profess, with all humility, we have never heard of it.

'To form an adequate idea of the duties of this crisis, it will be necessary to raise your minds to a level with your station, to extend your views to a distant futurity, and to consequences the most certain though most remote. By a series of criminal enterprises, by the successes of guilty ambition, the liberties of Europe have been gradually extinguished: the subjugation of Holland, Switzerland, and the free towns of Germany, has completed the catastrophe; and we are the only people in the Eastern

The literary services, however, in which Mr. Hall has hitherto engaged, though highly appropriate to the office of a Christian minister, and requiring talents rarely found in any station, were not strictly of a religious complexion. If this has occur-

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hemisphere, who are in possession of equal laws and a free constitution. Freedom, driven from every spot on the continent, has sought an asylum in a country which she always chose for her favourite abode: but she is pursued even here, and threatened with destruction. The inundation of lawless power, after covering the whole earth, threatens to follow us here; and we are most exactly, most critically placed, in the only aperture where it can be successfully repelled; in the Thermopylæ of the universe. As far as the interests of freedom are concerned, the most important by far of sublunary interests, you, my countrymen, stand in the capacity of the federal representatives of the human race: for with you it is to determine (under God) in what condition the latest posterity shall be born: their fortunes are entrusted to your care, and on your conduct at this moment, depends the colour and complexion of their destiny. If liberty, after being extinguished on the continent, is suffered to expire here, whence, is it ever to emerge, in the midst of that thick night that will invest it. It remains with you, then, to decide, whether that freedom at whose voice the kingdoms of Europe awoke from the sleep of ages, to run a career of virtuous emulation in every thing great and good; the freedom which dispelled the mists of superstition, and invited the nations to behold their God; whose magic touch kindled the rays of genius, the enthusiasm of poetry, and the flame of eloquence; the freedom which poured into our lap opulence and arts, and embellished life with innumerable institutions and improvements, till it became a theatre of wonders; it is for you to decide, whether this freedom shall yet survive, or be covered with a funeral pall, and wrapt in eternal gloom. It is not necessary to await your determination. In the solicitude you feel to approve yourselves worthy of such a trust, every thought of what is afflicting in warfare, every apprehension of danger must vanish, and you are impatient to mingle in the battle of the civilized world. Go then, ye defenders of your country, accompanied with every auspicious omen; advance with alacrity into the field, where God himself musters the hosts to war. Religion is too much interested in your success not to lend her aid. She will shed over this enterprise her selectest influence. While you are engaged in the field many will repair to the closet, many to the sanctuary: the faithful of every name, will employ that prayer which has power with God; the feeble hands which are unequal to any other weapon, will grasp the sword of the spirit; and from myriads of humble and contrite hearts, the voice of intercession, supplication and weeping, will mingle in its ascent to heaven with the shouts of battle, and the shock of arms.

"While you have every thing to fear from the success of the enemy, you have every means of preventing that success; so that it is next to impossible for victory not to crown your exertions. The extent of your resources, under God, is equal to the justness of your cause. But should

› any of his readers as a subject of regret, or censure, we
: be allowed to observe, not only that the ordinary duties
. profession are less in want of extraordinary faculties,
that in performing services of a more general nature, he
contributed invaluable assistance to the specific object
he Christian ministry. The propagation of principles
liar to Christianity, distinguishing it from all human
ms, creating its transcendant value, and affording the
rational hope of happiness, he has indirectly advanced
greater extent, perhaps, than if it had formed the precise
ose of his labours. Imputations of ignorance, vulgarity,
folly, derived from the uncouth peculiarities of the lower
es, and disingenuously attached to every class who mani-
a regard for religious truth, constitute one of the most
iderable trials of its intelligent and susceptible adherents ;
the prejudices, which they naturally extend and per-
ate, are among the most serious obstacles to its ad-
on into refined and cultivated minds. Nothing can be
by producing arguments on behalf of a system, which
r an odium of this nature is condemned without a hearing ;

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dence determine otherwise, should you fall in this struggle, you
ave the satisfaction (the purest allotted to man) of having performed
art: your names will be enrolled with the most illustrious dead ;
posterity, to the end of time, as often as they revolve the events of
eriod (and they will incessantly revolve them) will turn to you a
ntial eye, while they mourn over the freedom which is entombed in
sepulchre. I cannot but imagine the virtuous heroes, legislators,
atriots of every age and country, are bending from their elevated
to witness this contest, as if they were incapable, till it be brought
avourable issue, of enjoying their eternal repose. Enjoy that repose
ious immortals ! your mantle fell when you ascended ; and thousands,
ed with your spirit and impatient to tread in your steps, are ready
ar by him that sitteth upon the throne, and liveth for ever and ever,
vill protect freedom in her last asylum, and never desert that cause
you sustained by your labours, and cemented with your blood.
:hou sole ruler among the children of men, to whom the shields of
rth belong, *gird on thy sword, thou Most Mighty ;* go forth with our
n the day of battle. Impart, in addition to their hereditary valour,
onfidence of success which springs from thy presence ; pour into
earts the spirit of departed heroes, inspire them with thine own; and
led by thine hand, and fighting under thy banners, open thou their
› behold in every valley, and in every plain, what the prophet beheld,
e same illumination, chariots 'of fire and horses of fire.' *Then*
the strong man be as tow, and the maker of it as a spark, and they
oth burn together, and none shall quench them."

and indeed, argument has probably less immediate weight than any thing else, in determining the opinions and condition of men. The advantage of *citing such an authority*, as the writer of this discourse, is incalculable. The reputation he has acquired, by his successes in a popular cause, sheds a lustre on the profession of principles, less favourably regarded by the public, but to which he is known to be cordially attached: it gives a pledge that they are not incompatible with genius, philosophy, and learning: and proves they are in no danger of wanting a champion, if assailed by any enemy worthy of his arm.

Every testimony, however, to the power of that arm has been accompanied with a lamentation of its inactivity. While we defend the direction of its public services, their suspension appears to admit of no excuse. The fugitive nature of human life, the circumstances of the age, and the singular qualifications of the individual, imperiously call upon him, by a public defence and illustration of religious truth, to follow up his victory and complete his triumph over the prejudices of the learned and polite. We, therefore, accept with extreme satisfaction, the first discourse he has committed to the press, on a subject strictly religious: and cannot but regard it, like the shout of Achilles from the trenches, as announcing his return to the field, inflamed with new ardour, and secure of a more splendid success, in a cause peculiarly his own.

In a preface to this discourse, referring to the occasion on which it was originally preached, and recommending an academical institution, lately established among the dissenters, before which it was subsequently delivered, the author bespeaks indulgence for introducing common and familiar sentiments; observing that originality is the last quality we seek for in advice. So far from this apology being necessary, we think there is hardly a remark or an admonition in the whole course of it, which is not, at least in the form and colouring, the result of his own observation and reflection. For this reason, as well as to justify our opinion of the author, and more effectually secure the public attention, we shall present the reader with a more extended view of it, than an ordinary case would demand.

After a few prefatory sentences, remarkable only for a peculiar ease and simplicity, the preacher proceeds to mention the several sources of discouragement and consolation which belong to the office of the Christian ministry. Among those which regard the object of it,—the preparation of human beings

or eternity,—he mentions the indisposition of men's minds to the reception of divine truth,—the disgust which an attempt to introduce it is often found to occasion,—the facility with which its impressions are effaced,—and, as a consequence, the extreme difficulty of producing the whole effect on the human character which is the leading design of Christianity; a difficulty, in short, not to be surmounted, without the aid of a celestial influence. The other difficulties of the Christian ministry, are such as result from the diversities of character in the subjects on which it is to act; and under this head, the preacher adverts to the principal duties, both public and private, which belong to the pastoral office.

The encouraging considerations he mentions, are the divine institution of the office itself, the perfection of the materials provided for discharging it, the dispensation of the Spirit which is promised to give it efficacy, the importance and dignity of its functions, and the reward of diligence and fidelity. A view of the advantages which it affords for the cultivation of personal piety, forms the conclusion of the discourse.

The most important practical truths connected with these topics, are no doubt tolerably obvious; and must be quite familiar to all proficients in theological literature But if any one should imagine these topics are exhausted, that there are no truths remaining to be told, and that those which have been told cannot now be repeated in a manner so different and superior, as to engage and impress the attention more perfectly than before, we need only recommend the perusal of the following extracts from this sermon.

The great object of Christianity is justly considered in this discourse, to be a renovation of the human character; a change 'frequently slow,' proceeded in 'by imperceptible steps and gentle insinuations,' but in its issue invariably the same, and so radical, as to be termed a new creation, and 'compared by the prophet to the planting of a wilderness, where what was barrenness and desolation before, is replenished with new productions.' The nature and importance of this change are thus concisely but impressively represented.

'In attempting to realize the design of the Christian ministry, we are proposing to call the attention of men from the things which are seen and temporal, to things unseen and eternal; to conduct them from a life of sense, to a life of faith; to subdue or weaken at least, the influence of a world, which being always present, is incessantly appealing to the senses, and soliciting the heart, in favour of a state, whose very existence is ascertained only by testimony. We call upon them to crucify the flesh with its affections and lusts, to deny the strongest and most inveterate propensities, and to renounce

the enjoyments which they have tasted and felt, for the sake of a happiness to which they have no relish. We must charge *them*, as they value their salvation, not to love the world, who had been accustomed to make it the sole object of their attachment, and to return to their allegiance to that almighty and invisible Ruler from whom they have deeply revolted. We present to them, it is true, *a feast of fat things, of wine on the lees well refined;* we invite them to entertainments more ample and exquisite, than, but for the gospel, it had entered into the heart of man to conceive; but we address our invitations to minds fatally indisposed, alienated from the life of God, with little sense of the value of his favour, and no delight in his converse. The souls we address, though originally formed for these enjoyments, and utterly incapable of being happy without them, have lost, through the fall, that right taste and apprehension of things, which is requisite for the due appreciation of these blessings, and, like Ezekiel, we prophesy to dry bones in the valley of Vision, which will never live but under the visitation of that breath which bloweth where it listeth. This indisposition to the things of God, so radical and incurable by human power, as it has been a frequent source of discouragement to the faithful minister, so it would prove an invincible obstacle to success, did that success depend upon human agency.' pp. 14—16.

The style of the discourse gradually rises. To particularize the beauties of the following passage, would be a task not unworthy of the professional chair; and yet its charms are the least of its value.

'A different set of truths, a different mode of address, is requisite to rouse the careless, to beat down the arrogance of a self-justifying spirit, from what is necessary to comfort the humble and contrite in heart; nor nor is it easy to say, which we should most anxiously guard against, the infusion of a false peace, or inflaming the wounds which we ought to heal. A loose and indiscriminate manner of applying the promises and threatenings of the gospel, is ill-judged and pernicious; it is not possible to conceive a more effectual method of depriving the sword of the Spirit of its edge, than adopting that lax generality of representation, which leaves its hearer nothing to apply, presents no incentive to self-examination, and, besides its utter inefficiency, disgusts by the ignorance of human nature, or the disregard to its best interests, it infallibly betrays. Without descending to such a minute specification of circumstances, as shall make our addresses personal, they ought unquestionably to be characteristic, that the conscience of the audience may feel the hand of the preacher searching it, and every individual know where to class himself. The preacher who aims at doing good will endeavour, above all things, to insulate his hearers, to place each of them apart, and render it impossible for him to escape by losing himself in the crowd. At the day of judgment, the attention excited by the surrounding scene, the strange aspect of nature, the dissolution of the elements, and the last trump, will have no other effect than to cause the reflections of the sinner to return with a more overwhelming tide on his own character, his sentence, his unchanging destiny: and, amid the innumerable millions who surround him, he will *more apart.* It is thus the Christian minister should endeavour to prepare

the tribunal of conscience, and turn the eyes of every one of his hearers on himself.' pp. 16—18.

Instructious of a critical nature, from the writer of such sentences, are entitled to peculiar attention. In a short digression on the public duties of the ministry, Mr. H. justly complains, that many discourses from the pulpit are too formal and mechanical.

'In the distribution of the matter of our sermons, we indulge too little variety, and, exposing our plan in all its parts, abate the edge of curiosity, by enabling the hearer to anticipate what we intend to advance. Why should that force which surprise gives to every emotion, derived from just and, affecting sentiments, be banished from the pulpit, when it is found of such moment in every other kind of public address. I cannot but imagine the first preachers of the gospel appeared before their audience with a more free and unfettered air, than is consistent with the narrow trammels to which, in these latter ages, discourses from the pulpit are confined. The sublime emotions with which they were fraught, would have rendered them impatient of such restrictions; nor could they suffer the impetuous stream of argument, expostulation, and pathos, to be weakened, by diverting it into the artificial reservoirs, prepared in the heads and particulars of a modern sermon. Method, we are aware, is an essential ingredient in every discourse designed for the instruction of mankind, but it ought never to force itself on the attention as an object apart: never appear to be an end, instead of an instrument: or beget a suspicion of the sentiments being introduced for the sake of the method, not the method for the sentiments.'

The propriety of these remarks, in application to the sermons of a former age, and perhaps of certain religious communions in the present, admits of no dispute; sermons, which altogether consist of what is technically denominated a *skeleton*, and most honestly deserve that title by their want of animation, beauty, and force. The prevailing inclination, however, of modern preachers, especially of the superior order, is, if we mistake not, to the contrary extreme. The principal source of the impropriety, where it exists, is the facility with which a variety of topics are collected and arranged, in comparison of the difficulty of arguing and illustrating a few. This complexity of subject, this profusion of materials, infallibly betrays a defect of power, and where such an expedient is employed, a pointed enumeration of the several topics is found absolutely necessary to prevent their escaping the memory or utterly bewildering the understanding. The superior beauty of the plan Mr. H. recommends, of unfolding the order of a discourse by degrees, without a preliminary distribution of its minuter parts, is unquestionable; and though the scope of a sermon, in some cases, cannot be fully under-

stood without presenting a complete view of the whole method, we apprehend, this may generally be accomplished, and, in many instances, with greater advantage, by a recapitulation. The solicitude which an audience may feel, from not being apprised what course or what distance they are to travel, is certainly favourable to the excitement of attention; and the exhibition of the various stages of an argument, in their natural order, is perhaps the true mode of giving it the greatest effect, and preserving the mind from perplexity and distraction.

In this part of the discourse, there are some excellent remarks on the importance of attention and seriousness, in performing the duties of public instruction.

'In the most awful denunciations of the divine displeasure, an air of unaffected tenderness should be preserved, that while with unsparing fidelity, we declare the whole counsel of God, it may appear we are actuated by a genuine spirit of compassion. A hard and unfeeling manner of denouncing the threatenings of the word of God, is not only barbarous and inhuman, but calculated, by inspiring disgust, to rob them of all their efficacy. If the awful part of our message, which may be stiled the burden of the Lord, ever fall with due weight on our hearers, it will be when it is delivered with a trembling hand and faltering lips; and we may then expect them to realize its solemn import, when they perceive that we ourselves are ready to sink under it. Of whom I have told you before, said St. Paul, and now tell you *weeping*, that they are the enemies of the cross of Christ. What force does that affecting declaration derive from these tears! An affectionate manner insinuates itself into the heart, renders it soft and pliable, and disposes it to imbibe the sentiments and follow the impulse of the speaker. Whoever has attended to the effect of addresses from the pulpit, must have perceived how much of their impression depends upon this quality, which gives to sentiments comparatively trite, a power over the mind beyond what the most striking and original conceptions possess without it.

'Near akin to this, and not inferior in importance, is the second quality we mentioned, *seriousness*. It is scarcely necessary to remark, how offensive and unnatural is every violation of it in a religious discourse, which is, however, of wider extent than is generally imagined, including not merely jesting, buffoonery, and undisguised levity of every sort, but also whatsoever in composition or manner, is inconsistent with the supposition of the speaker being deeply in earnest; such as sparkling ornaments, far fetched images, and that exuberance of flowers which seems evidently designed to gratify the fancy, rather than to touch the heart. When St. Paul recommends to Timothy that *sound speech which cannot be condemned*, it is probable he refers as much to the propriety of the vehicle, as to the purity of the instruction. There is, permit me to remind you, a sober dignity, both of language and of sentiment, suited to the representations of religion in all its variety of topics, from which the inspired writers never depart, and which it will be our wisdom to imitate. In describing the pleasures of devotion, or the joys of heaven, there is nothing weak,

sickly, or effeminate; a chaste severity pervades their delineations, and whatever they say appears to emanate from a serious mind, accustomed to the contemplation of great objects, without ever sinking under them from imbecility, or attempting to supply a deficiency of interest, by puerile exaggerations and feeble ornaments. The exquisite propriety of their representations is chiefly to be ascribed to their habitual seriousness; and the latter to their seeing things as they are.' pp. 21—23.

In these, and many other parts of the discourse, it is impossible to avoid perceiving that the preacher describes his own experience, and is at once the preceptor and the example. To refute, for the ten thousandth time, the charge of depreciating morality, so loudly and indiscriminately raised against all who inculcate faith and repentance, we shall add the instructions of Mr. Hall upon that subject.

'Not content with committing the obligation of morality to the arbitration of feeling, much less with faintly hinting at it, as an obvious inference from orthodox doctrine, you will illustrate its principles with an energy, a copiousness, a fulness of detail, proportioned to its acknowledged importance. You will not be silent on the precepts, from an apprehension of infringing on the freedom of the gospel, nor sink the character of the legislator in that of the Saviour of the church. A morality, more elevated and pure than is to be met with in the pages of Seneca or Epictetus, will breathe through your sermons, founded on a basis, which every understanding can comprehend, and enforced by sanctions, which nothing but the utmost stupidity can despise—a morality of which the love of God, and a devoted attachment to the Redeemer, are the plastic soul, which, pervading every limb, and expressing itself in every lineament of the new creature, gives it a beauty all its own. As it is the genuine fruit of just and affecting views of divine truth, you will never sever it from its parent stock, nor indulge the fruitless hope of leading men to holiness, without strongly imbuing them with the spirit of the gospel.' pp. 32 33.

The indispensable importance of cultivating a devotional spirit, and obtaining communications of heavenly influence, is thus eloquently illustrated.

'Possessed of this celestial unction, you will not be under the temptation of neglecting a plain gospel in quest of amusing speculations or unprofitable novelties; the most ordinary topics will open themselves with a freshness and interest, as though you had never considered them before; and *the things of the Spirit* will display their inexhaustible variety and depth. You will pierce the invisible world; you will look, so to speak, into eternity, and present the essence and core of religion, while too many preachers, for want of spiritual discernment, rest satisfied with the surface and the shell. It will not allow us to throw one grain of incense on the altar of vanity; it will make us forget ourselves so completely as to convince our hearers we do so; and, displacing every thing else from the attention, leave nothing

to be felt, or thought of, but the majesty of truth, and the realities of eternity.' p. 39.

Every topic, which the preacher successively undertakes, is at once irradiated with an effusion of eloquence. In adverting to the ministerial office, he observes,

'As the material part of the creation was formed for the sake of the immaterial, and of the latter the most momentous characteristic is its moral and accountable nature, or, in other words, its capacity of virtue and of vice; that labour cannot want dignity, which is exerted in improving man in his highest character, and fitting him for his eternal destination. Here alone is certainty and durability: for, however highly we may esteem the arts and sciences, which polish our species and promote the welfare of society; whatever reverence we may feel, and ought to feel, for those laws and institutions whence it derives the security necessary for enabling it to enlarge its resources and develope its energies, we cannot forget that these are but the embellishments of a scene, we must shortly quit—the decorations of a theatre, from which the eager spectators and applauded actors must soon retire. *The end of all things is at hand.* Vanity is inscribed on every earthly pursuit, on all sublunary labour; its materials, its instruments, and its objects will alike perish. An incurable taint of of mortality has seized upon, and will consume them ere long. The acquisitions derived from religion, the graces of a renovated mind, are alone permanent. This is the mystic inclosure, rescued from the empire of change and death; this the field which the Lord has blessed; and this word of the kingdom, the seed which alone produces immortal fruit, the very bread of life, with which, under a higher economy, the Lamb in the midst of the throne, will feed his flock and replenish his elect, through eternal ages. How high and awful a function is that which proposes to establish in the soul an interior dominion—to illuminate its powers by a celestial light—and introduce it to an intimate, ineffable, and unchanging alliance with the Father of Spirits. What an honour to be employed as the instrument of conducting that mysterious process by which men are born of God; to expel from the heart the venom of the old serpent; to purge the conscience from invisible stains of guilt; to release the passions from the bondage of corruption, and invite them to soar aloft into the regions of uncreated light and beauty: *to say to the prisoners, go forth, to them that are in darkness, shew yourselves!* These are the fruits which arise from the successful discharge of the Christian ministry; these the effects of the gospel, wherever it becomes the power of God unto salvation: and the interest which they create, the joy which they diffuse, are felt in other worlds.' pp. 42—44.

Although every page of the conclusion of this discourse, abounds with excellencies, we must confine ourselves to only two extracts, relating to the peculiar religious advantages, which belong to the ministerial function.

'It is the only one, in which our general calling as Christians, and

our particular calling as men, perfectly coincide. In a life occupied in actions that terminate in the present moment, and in cares and pursuits, extremely disproportionate to the dignity of our nature, but rendered necessary by the imperfection of our state; it is but little of their time that the greater part of mankind can devote to the direct and immediate pursuit of their eternal interests. A few remnants, snatched from the business of life, is all that most can bestow. In our profession, the full force and vigour of the mind may be exerted on that which will employ it for ever; on *religion*, the final centre of repose; the goal to which all things tend, which gives to time all its importance, to eternity all its glory; apart from which man is a shadow, his very existence a riddle, and the stupendous scenes which surround us, are as incoherent and unmeaning as the leaves which the Sybil scattered in the wind. Our inaptitude to be affected in any measure proportioned to the intrinsic value of the interest in which we are concerned, and the objects with which we are conversant, is partly to be ascribed to the corruption of nature, partly to the limitation of our faculties. As far as this disproportion is capable of being corrected, the pursuits connected with our office, are unquestionably best adapted to that purpose, by closely fixing the attention on objects, which can never be contemned, but in consequence of being forgotten; nor ever surveyed with attention, without filling the whole sphere of vision. Though the scene of our labour is on earth, the things to which it relates subsist in eternity. We can give no account of our office, much less discharge any branch of it with propriety and effect, without adverting to a future state of being; while in an happy exemption from the tumultuous cares of life, our only concern with mankind, as far as it respects our official character, is to promote their everlasting welfare; our only business on earth, the very same that employs those exalted spirits, who are sent forth on embassies of mercy, *to minister to them who shall be heirs of salvation.* Our duties and pursuits are distinguished from all others by their immediate relation to the ultimate end of human existence; so that while secular employments can be rendered innocent only by an extreme care to avoid the pollutions which they are so liable to contract, the ministerial functions bear an indelible impress of sanctity. How much of heaven is naturally connected with an office whose sole purpose is to conduct man thither! and what a superiority to the love of the world may be expected from men who are appointed to publish that dispensation which reveals its danger, detects its vanity, rebukes its disorders, and foretels its destruction.' pp. 49—51.

'Men are ruined in their eternal interests by living as though they were their own, and neglecting to realize the certainty of a future account. But it must surely require no small effort, to divert our attention from this truth, who have not only the same interest in it with others, but, in consequence of the care of souls possess a responsibility of a distinct and awful character; since not one of those to whom that care extends, can fall short of salvation through our neglect, or default, but *his blood will be required at our hands.* Where, in short can we turn our eyes, without meeting with incentives to piety; what part of the sacred function can we touch, which will not remind us of the beauty of holiness, the evil of sin, and the empti-

ness of all sublunary good; or, where we shall not find ourselves in a temple, resounding with awful voices, and filled with holy inspirations.' p. 55.

The concluding address is in a less elevated strain, but solemn and pathetic; totally void of the theatrical artifice, which, as in expectation of applause, is careful to end the performance with a flourish, or an explosion. We notice this, as an example of the author's seriousness, simplicity, and good taste. The closing sentences are these.

'Should your career be prematurely cut short, you will have lived long enough to answer the purposes of your being, and to leave a record in the consciences of your hearers, which will not suffer you soon to be forgotten. Though dead, you will still speak; you will speak from the tomb; it may be, in accents more powerful and persuasive, than your living voice could command.' p. 57.

A sight of the foregoing extracts, will render any recommendation of the sermon impertinent: copious as they are, they will be found but mere specimens of its beautiful and instructive pages. While we are confident every man of taste will be desirous to peruse it, however he may dread the contagion of piety, we cannot but recommend it as a subject of diligent perusal and study, not only to every one who aspires to discharge the duties of a minister, but who wishes to cultivate his devotional feelings, or even to form his taste in composition. The statements and admonitions appear to us uniformly just, striking, and important; the dictates of a most extensive and profound acquaintance with the truths of revelation, and the nature of man. The spirit with glows in every part of it, ardently devout, affectionately benevolent, is a sort of enthusiasm rather seraphic, than saintly, and never produced but by the combination of genius and piety. The general effect, at least upon our minds, is a strong sensation of sublimity. The preacher seems to unveil the invisible world, and though he adds no article to our faith, he seems to convert our faith into vision. Intensely conscious of spiritual objects, he excites a sympathetic persuasion in his hearers: and as he beholds, so he displays every temporal interest in its just relation to unseen realities, and irradiated by 'light from heaven.' We could almost fancy him exclaiming

'Aspice, namque omnem, quæ nunc obducta tuenti
Mortales hebetat visus tibi, et humida circum
Caligat, nubem eripiam.'

We shall only detain the reader with one or two additional remarks on the style of this sermon. The diction displays an

unlimited command and an exquisite choice of language; a vocabulary formed on the basis of Addison's, but admitting whatever is classical in the richer literature of the preceding age, and excluding every thing low or pedantic. The copious use of scriptural language, so eminently appropriate in theological writings, bestows upon the style ofthis writer a refreshing charm and an awful sanctity. The uncouthness and vulgarity of some religious authors, who are driven to employ the very words and phrases of scripture from an ignorance of other words and phrases, and an incapacity to conceive and express a revealed truth in any form but that of the authorized version of the bible, has co-operated with an irreligions spirit to bring this important resource of theological eloquence into great disrepute. The skilful manner in which it is employed by Mr. Hall may restore its credit. Quotations and allusions borrowed from profane literature are universally admired. There is nothing, we think, to render them less admirable when adopted from holy writ. If properly selected they may possess the same merit of appositeness, in one case as in the other; they may be at least equal in rhetorical beauty; and the character of holiness and mystery which is peculiar to them, at once fills the imagination, and warms the heart. It is obvious to add that they are not only ornaments and illustrations, but authorities. The same purity of taste, which appears in Mr. Hall's choice of words, is equally apparent in the forms of expression into which they are combined. The turn of his phrases is gracefully idiomatic, disdaining the harsh and usurped authority of those grammarians, who would condemn our best writers at the tribunal of analogy, and compel us to surrender the freedom to which we have a prescriptive and immemorial claim, for the sake of an ostentatious dignity and precision. In this respect, but still more in what we have last to mention, our author has a decided advantage over the artificial and elaborate school of the Juniuses, Burkes, and Johnsons, while he is equally exempt, on the other from the loquacious, undignified flippancy, which prevails in this age of periodical pamphleteers. We must not, by these observations, be understood as pronouncing his composition immaculate: for there appears to be a few instances of negligence in the present discourse, besides those committed by the printer, which stand in need of revision; and in one or two cases we suspect the exuberance of his fancy, which he evidently finds it more difficult to restrain than excite, may have betrayed him into a mixture of metaphor. On this point we speak in the present case with some diffidence, being fully aware that there is none more delicate and unsettled, in the whole compass of verbal criticism.

There is one other particular, in which the style of this writer, we think, is perhaps superior to any other—the construction of his periods, or that which corresponds in prose to what in poetry is called the versification. In this as in former discourses, Mr. Hall appears to have employed every elegant and harmonious form, which the language admits; always gratifying, often ravishing the ear, but never cloying it;—in the midst of his richest combinations, or his simplest trains, perfectly easy and unaffected,—varying his style with every shade of his sentiment, and converting what is usually but a mechanical vehicle, into an expressive and imitative music. A reference to some of the preceding extracts may serve to render these criticisms intelligible. To those who can perceive an analogy in this respect between verse and prose, it will probably appear that Mr. Hall's composition resembles the poetry of Dryden. We do not recollect any writer except South, who appears to have possessed so delicate a perception, or produced such exquisite specimens of the music of English prose; and even in him those specimens are but few. There is harmony in Addison, Bolingbroke, and Goldsmith, but infinitely inferior in variety, richness, and grandeur. There is harmony in Junius, Burke, and Johnson, but equally deficient in sweetness, fluency, and ease.

Uninteresting as these remarks may be to many readers, and trifling as are the merits to which they refer in comparison with the moral and intellectual beauties of this admirable discourse, we were unwilling to omit the opportunity of expressing our opinion of a style, which, though it may have its casual specks and blemishes, so eminently deserves to be considered as a model. If Mr. Hall should at length be persuaded to enrich the world with a volume of such performances, we shall have so much the less occasion to point out the merits of his composition.

Art. IX. *Sketch of the present State of Caracas;* including a Journey from Caracas through La Victoria and Valencia to Puerto Cabello. By Robert Semple, Author of two Journies in Spain, &c. &c. &c. 8vo. pp. 180. Price 6s. Baldwin. 1812.

THE small unassuming volumes of this sensible traveller are always very acceptable. He fits himself out without any announcement of a great adventure undertaken by an important personage,—passes, lightly equipped, to his destination,—enters a foreign territory unencumbered by 'pomp and circumstance,'—traverses a division of it, with rather too much celerity, it is true, but with at least as much activity of the looking

inking faculties as those of locomotion,—and at his re-
ves out such a portion of what he has seen and thought,
idges most worth telling, in a plain and frugal form, at
part of the price current among his contemporaries of
ie profession.

e present instance he is one of the precursors (now in-
nounting, of themselves, to no contemptible number),
st crowd of travellers, who will bring their reports and
itions from the same quarter of the world within the
enty years. An almost boundless field is opening in
America, for the wild and hardy spirits who can find
ajoyment in the toils, and novelties, and hazards, of
adventure—for the enthusiasts for the romantic, the
and the terrible views of nature—and for the specula-
man, who may be interested to see acted over again
other hemisphere exactly the scenes, of which some of
intries of Europe were the theatre several centuries
This is a very enlivening prospect for the thoughtful,
ious, and the indolent portion of our English public.
are not certain we should congratulate them upon it,
as we see so little good resulting from the excessive
tion of stimulants, that have been mixed with their in-
ual aliment for the last twenty years. The most ob-
e result, we think, of all these means of excitement is,
are come to *need* them,—and that the tone of the
becoming more and more languid under their opera-

Semple relates briefly the incidents of his voyage to
a. He sailed from Gravesend in August, 1810, and
nany reflections, and experienced many vicissitudes of
, even before he was fairly in progress on the Atlantic.
l describes some of the pensive feelings which pre-
while he beheld, in the night, the lights on the shore
lly going out, and heard from various ships the sounds
ing preparation for departure; and how these emotions
lace to a more cheerful state of feeling as the morning
n, with all the diversified activity of getting to sea, and
neral competition of a great number of ships for the
ence.

vessel very narrowly missed making an end of its course
ort distance on this side of Curaçoa.

night being clear, with fine moonlight for some hours, we stood
r easy sail, keeping a strict look out for Aves, or Bird's Islands,
rous cluster in our track. We passed the night in tranquillity,
day dawned just in time to shew us that we were close upon rocks
akers. Immediately a great alarm arose, all hands were called,
eaving the lead, we found only three fathoms water. We plainly

'The traveller, just landed, is treated in much the same manner as a bale of goods. He is placed upon a mule with a clumsy and inconvenient kind of Moorish saddle and stirrups, such as are used in Spain; and his spurs, his whip, and his patience, are generally all of service to him before reaching Caracas.'

To the immense surprize, however, of every lazy Creole, our author determined to go on foot, in order to be at liberty to inspect more attentively every part of this formidable route; and to the very great alarm of an officer on guard, the Mulatto guide carried a portfolio of drawings, which was deemed a sufficient cause for a temporary detention.

The road up this great ascent is so narrow, with high and steep banks on each side, that in some parts two loaded mules cannot pass each other. And, says our author, 'woe betide the traveller who in these passes meets a line of mules loaded with planks, which stretch tranversely almost from side to side. He must either turn his horse's head, or pass them with the utmost caution, at the risk of having his ribs encountered by a long succession of rough boards, which at every swerve of the mules, scoop out long grooves in the clayey banks.' The greater the elevation the more incommodious the ascent, the road changing in many parts from clay to rugged rock, which appears not merely to have been thus purposely left, but to have been formed into its present state.' At the commencement of this more difficult stage, they found lying on a sledge by the way side, the body of a stone statue of a saint, which had been conveyed thus far toward Caraccas for an object of religious worship, but appeared to be left here in despair: only the head had been carried forward, but whether it is held to claim any part of the reverence which would have been due to the whole, is not deposed. A most delightful change of temperature was experienced progressively in ascending to the height of about four thousand feet above the level of La Guayra. At this elevation the traveller crosses the ridge, and begins to descend toward the valley of Caraccas, which, upwards of twenty miles in length, varying in breadth from four, to six or seven, and enclosed by lofty mountains, unfolds itself by degrees to the view. The town of Caraccas in this valley is nearly 2060 feet above the level of the sea, and stands on ground regularly sloping down to the river Guayra, a position in consequence of which its streets are rendered admirably clean by every shower of rain. The streets are in general about a hundred yards apart, and intersect one another at right angles, dividing the whole town into square portions, called Quadras. Excepting in the inelegant splendour of one of the churches,

the town has little to boast on the score of buildings. But for a compensation for any deficiency in this part of the show, send an Englishman to look at that displayed within one of the squares.

'In this square may be seen the fruits which we have been accustomed to consider as peculiar to very different climates, all brought from the distance of a few leagues. The banana, the pine apple, and the sapadillo, are mingled with the apple, the pear, and the chesnut. The potatoe and the plaintain, fresh provisions which seem to belong to the temperate zones, and those kinds of fish which are peculiar to tropical seas, are here offered for sale on the same spot.' p. 51.

The population of Caraccas is upwards of forty thousand, of which about one third are whites. Among the remainder are a very few Indians; but the mixture of Indian blood is common. Our author's general estimate of the inhabitants of this delicious valley, represents them as favourably distinguished, both in physical and moral character, from the natives of the coast, but nevertheless as in a very low state of civilization.

'As the original Indians were celebrated among the surrounding tribes, the same may be affirmed of the present race of Caraccas, that they are superior in quickness of perception, in activity and intelligence, to the inhabitants of the other towns in the province. But the great want of a solid education, and the blind subjection to an ignorant priesthood, render all these natural advantages of small avail. That high Spanish sense of honour which reigns in some breasts, is, in too many others, supplanted by a mere blustering appearance, which ends only in falsehood and deceit. Even this hollowness is not always covered by mild manners or a plausible exterior, and examples may be seen of great rudeness joined to great insincerity.'

'Almost all the the handicrafts are carried on by freed-men of colour, who are in general ingenious, but indolent and indifferent to the highest degree. They promise without the smallest intention of performing, and appear perfectly unmoved when reproached with their falsehood. But indifference on this score is not peculiar to this class.'

'The College is the only public institution for education; and hither all the youth of Caraccas of the better classes are sent for that purpose. The outline of education is such it as may be supposed to have been in Spain two hundred years ago: a few common Latin authors, catechisms, and the lives of Saints, being the chief studies. A free mode of thinking is, however, rapidly spreading among the young men, and may hereafter produce the most important effects.'

The important studies and politics of the women would have led us to suppose, but for Mr. Semple's positive assertion, that there must have been another College to train such dignified performers.

'In the women perhaps the Spanish character appears with less alteration than among the men; and their dress and manners are exact counterparts of what we see in Old Spain. Here, as in Spain, their principal morning occupation seems to be going to mass dressed in black, with their mantillas over their heads, their feet particularly ornamented with silk stockings, and flirting their fans which they keep constantly in motion. On this occasion a female slave, frequently more beautiful than her mistress, follows her, carrying a small carpet on which she may kneel at her devotions. This carpet is a great mark of distinction, and is only allowed in the churches to white women; on which account, perhaps, they are particularly proud of having it thus borne in procession, at a slow space, through the streets. It is in contemplation however to abolish the restriction; and, as a beginning, during my stay, special leave was granted by a public ordinance to the women of a coloured family, in a distant town to make use of these carpets. This innovation, slight as it may appear, excited great dissatisfaction among the higher classes of Caracas, and a proportionate eagerness and hope of change among the coloured families.'—'Upon the whole, the women of Caracas are handsome, sprightly, and pleasing. To their natural charms they know how to add the attractions of dress and of graceful motions. They are uniformly kind and affable in their manners.' p. 58.

Who can tell how much this contested claim to be followed to church by half a yard of carpet, may have conduced to the revolution of South America! Religion, if it may be so called, not only serves, as in this instance, as a commodious ground for contesting points of rank and etiquette upon; it is also the chief, and most favourite and comprehensive amusement.

'To this' (the cultivation of music) 'the religion of the country has greatly contributed, as both solemn and sprightly music are daily employed in aid of its rites. Indeed, in Roman Catholic countries, the ceremonies of religion, as they are generally practised, may well be ranked among the amusements of the people, or rather they form the very first class. Cards and billiards occupy only a few; but gilded images, carried about in procession; churches adorned with vessels of gold and silver, and dazzling with lights; streets illuminated; the firing of guns and the ringing of bells; all these united form, indeed, a brilliant show, which interests all ranks, from the ancient Spaniard down to the Negro imported yesterday. In vain would reason propose the sincere and humble worship of the heart, as more acceptable to heaven than all this pageantry. It will be found almost universally that man seeks to please himself in his mode of worshipping God; and frequently thinks himself most devout, when he is most gratifying some hidden feeling, wholly unconnected with the professed object of his veneration.' p. 61.

The rank now held by the town of Caraccas, the capital of the province (or as it now demands to be called, the sovereign state) of Venezuela, was held, it seems, two centuries since

by Coro; which lost it in consequence, partly, of the archbishop and the dean and chapter transferring themselves and the archbishopric, voluntarily, and in spite of all the remonstrances of the deserted people, to the much more pleasant situation of Caraccas. 'The effects, however,' says Mr. Semple, 'of this transaction are still felt, and a deadly animosity exists between the two cities, for which I fear much blood will yet be shed.'

He made an excursion westward, to Valencia, and to Puerto Cabello, the only place deserving the name of a harbour on the whole coast of the province. He passed through extensive tracts of beautiful and fertile country nearly uninhabited. At one station he met a party of Indians; the young women, many of whom were of 'pleasing features,' going to seek work in the coffee plantations, where they pick the berries; and the men carrying ponderous cages, of several stories, filled with fowls, parrots, or monkies, to the Caraccas market. They will come thither from a distance of a hundred miles, carrying each a burden of two hundred pounds weight.

'The men were in general strong and stout, but though large, not so well limbed as the Indians of North America. Their colour was of a yellowish cast, inclining to copper; their hair long, coarse, and black, growing low down upon a narrow forehead: the nose at the point suddenly becoming sharp, like that of a person worn out by long illness; the eyes black, melancholy, and inexpressive; the lips thick, and the mouth somewhat large. The general air of these Indians was heavy, sad, and sullen. Some of them, while they rested their burdens, amused themselves by blowing into a species of flute, if it can be so called, without doubt one of the rudest ever sounded by the human breath. They consisted of single joints of cane with one longitudinal opening in the side, too long to be covered with the whole palm of the hand when applied.'

The grand plain of Valencia, with its lake, and remote border of high mountains, presented one of the most magnificent views he had ever beheld. The town of Valencia, recently in a prosperous and rapidly advancing state, very much the result of the industry and enterprize of the Spanish inhabitants, was now dull and almost dreary, in consequence of the compelled exile of some of them, and the voluntary removal of others, who felt their property, and even their lives, endangered by the suspicious and vindictive spirit of the native Americans, now rising into power and arrogance.

'They had almost all been many years in the country: were married, and had establishments, either commercial or agricultural, where they had introduced many improvements; they had declared their resolution to take

no hostile measures, and to be bound by every legal restriction; but the patriotic party were not satisfied.'

Valencia and Puerto Cabello are in the same relation to each other as Caraccas and La Guayra; the same chain of mountains, (which indeed 'stretches from the Gulph of Paria to the westward of Carthagena, and forms a lofty barrier between the interior continent and the sea,') passing between the ports and the inland cities to which they belong. In crossing this chain, from Valencia to its port, our traveller had a succession of most romantic scenery. The harbour is described as excellent, excepting that

'the worm makes great ravages in the bottom of such ships as are not coppered. In no part of the world is it more destructive; and a small vessel left unattended, in a very few months would founder at her moorings from this cause alone.'

It is inhabited almost entirely by people of colour, and is rapidly increasing, notwithstanding the destructive fevers which 'frequently rage here in the summer and autumn,' to such a degree, that 'few strangers can then visit it with impunity, or at least without great danger; and there have been instances of vessels losing the greater part of the crews in a very short time.' This insalubrity is attributed to the exhalations from low swampy grounds. The greatest part, however, of the tract which Mr. Semple traversed, he pronounces favourable to health; and notices, as somewhat of a compensation in the unwholesome spots, that they are exuberantly fertile. But it should seem that every part of the country is quite sufficiently indulgent, in its great productiveness, with little toil, to human wants and indolence. The valley of Caraccas has all the advantages of irrigation, an expedient well understood by the inhabitants. But the use of the plough is unknown.

'All work is done with the spade and hoe, and chiefly by slaves. The lighter work is performed by Indians, and free labourers, which last class is increasing rapidly. Maize and plantains form the basis of their food, to which are added beef and garlic. The maize is generally eaten in the form of cakes, being first soaked, deprived of the husk, and then ground, or rather rubbed into a moist paste, by means of a roller, and a smooth curved slab of a stone. This operation falls to the lot of the women. Beef seldom exceeds two pence sterling a pound.' 'Poultry is scarce and dear. Mutton is unknown. Although this country has been colonized nearly three centuries, the sheep has not yet been introduced upon these mountains, where it could not fail to multiply rapidly. The flesh of goats is used instead.' p. 114.

The mode of cooking is entirely Spanish. The people are represented as generally a sober race, but as drinking freely at entertainments, in which they have adopted the English custom

f toasts. The ladies sit among the gentlemen, or in a conti-uous apartment, with the door open. 'The conversation is ree; for an Englishman frequently too much so.'

'In a word, the general manners and customs are those of Spain, by no eans improved by crossing the Atlantic, or by the mixture of Indian and egro blood with that of the first conquerors. It may be laid down as an tiom, that whereever there is slavery there is corruption of manners. here is a re-action of evil from the oppressed to the oppressor. Here it is been weakened by the general mildness observed towards domestic aves; but it has not been destroyed, and even should slavery be finally olished, its influence over private life will long be felt. After great ebates, the importation of slaves has been forbidden by the new legisla-re; although many still remain of opinion that they are necessary to the osperity of the country.'—'Whenever a slave can by any means make up e sum of three hundred dollars to his owner, he is free. He is not even liged to give this sum at once, but may pay it in single dollars, or half llars, till the whole be complete. A slave has also the liberty of seeking new master, and may go about to sell himself.'

Almost the whole commerce of the country is carried on by uropean Spaniards, and a class of people originally from the anaries; who, by a spirit of union, and frequently an impene-able dialect, have a great advantage against foreigners in ommercial transactions.

An interesting brief account is given of a distinct population, pidly forming on an extensive territory, consisting of great lains, to the south of Caraccas. They are employed in look-g after the vast herds of catile, the proprietors of which reside the great towns. They are a bold, lawless, and barbarous ce, of very coarse and vicious manners, and some of them e professed robbers. Swinging about in their hammocks, noaking çigars, gambling to excess, and tormenting of bulls, e among their principal amusements.

The last chapter, partly historical and partly speculative, lates to the politics and the civil war of this new state, and it akes a rather gloomy representation both of what is past and what is to come. Mr. Semple considers the people of panish America as much too ignorant and immoral and super-itious for real freedom and wise self-government, at the same ne that he deems it perfectly idle to expect that any thing n prevent or long retard their complete and final indepen-nce of European power. But the course by which they ve thus far advanced towards it, has been marked by nume-us acts of severity and injustice towards the Spanish settlers; r great want of union among themselves; by a profusion of ots, intrigues, and outrages; by a plentiful display of the mbition and self-importance of individuals; and by the most inous mischief to the state of commerce and agriculture. ncalculable injury has been sustained by these interests, in

consequence of the expulsion of a vast number of active and considerably intelligent Spaniards, who were the principal improvers of the country, and at whose tameness in suffering themselves to be so easily overborne, Mr. S. expresses great astonishment. He says, the descendants of the earlier Spanish colonists feel not the smallest partiality to what is called the mother country, but, on the contrary, cherish, many of them, such a resentment on account of the wrongs they have suffered from the European government, as to forget they have ever received any benefits. But whatever sentiments it would be decorous for *them* to express towards Old Spain, a philanthropic observer will be of opinion, that no condemnation can well be too severe on a state that has suffered its colonies to grow up to such a numerical magnitude in that moral and intellectual condition, which renders them utterly unfit to govern themselves, when the inevitable period of their separation and independence arrives.

Art. X. *A Tour to Hafod,* in Cardiganshire, the seat of Thomas Johnes Esq. M. P. &c. &c. &c. by James Edward Smith, M. D. F. R. S. &c. President of the Linnæan Society. London: printed by T. Bensley, Bolt Court, for White and Co. Horace's Head, Fleet Street. 1810.

THE public have been long in possession of a very interesting "Sketch of a Tour on the Continent," which embraced observations on whatever was particularly curious in the more celebrated parts of France, Switzerland, and Italy; and from this specimen of it's author's talents, the literary world has ever since been induced to hope, that some fresh occasion might call forth the exertions of Dr. Smith in its service. On this account, it is certainly to be regretted, that the performance now before us was not published in a less splendid and expensive form; so that a far greater number of readers might have been enabled to become acacquainted with the picturesque scenery and romantic beauties of Hafod. In its present magnificent and costly shape, few persons can hope to possess the work, however ardent may be their admiration of sublime and extensive scenery. Possibly, however, the splendour of the book may be considered as emblematical of the elegant abode which it is the author's principal object to describe. Indeed the letter-press scarcely extends beyond what is absolutely essential for an explanation of the beautiful plates,—which are fifteen in number, and will be noticed as they respectively occur.

The dedication to Mr. Johnes, at whose suggestion the work was undertaken, is concise and pleasing. We are induced to insert the Preface, as it occupies but a few lines, which however contain a sufficient account of the author's object in presenting an account of his Tour to the public.

'The Drawings, from which the following plates are exactly copied by Mr. Stadler, were taken, many years ago, by Mr. John Smith, an artist of well-deserved celebrity. They have afforded an opportunity of recording a few observations made in a visit to Hafod in the summer of 1796, and at several other times. The public are not entirely strangers to the charms of this romantic abode, which several travellers have noticed, and Mr. Cumberland has particularly described in a small octavo volume published a few years since, but no views of its scenery have yet appeared. How well this fine place merits such an illustration, the present work, whatever it's execution may be, will sufficiently evince.'

The first chapter is occupied by a description of the Journey to Hafod, and notices of various objects of curiosity on the way—'the road from London to Bath—Bristol—Clifton—King's Weston—Chepstow—Tintern—Radnor—Approach to Hafod.' On arriving at the neighbourhood of this latter place, cascades are heard roaring or murmuring at a distance, and at length a path, tempting by it's neatness, strikes into a deep wood on the left, while another climbs a rock on the right. 'But we are little aware of the widely different fairy scenes, to which each of them leads. Nothing of the house can all this while be perceived, till a sudden turn to the right brings it in full view, at the distance of about a quarter of a mile, and the remainder of the road is a direct approach to the gothic colonnade on one hand, or the grand entrance on the other.'

We come, in the next chapter, to an account of Hafod House, which Dr. Smith says 'is situated on a rising ground in a rich and beautiful valley, watered by the river Ystwith, and encompassed with bold hills, richly wooded, of a great variety of forms. These woods abound with magnificent water-falls, formed chiefly by three mountain streams that empty themselves into the Ystwith in different parts of the valley, and are never dry.' Hafod, or as it was formerly called in Welsh, the Havod, signifies an alcove or summer house, because the situation of the place, before tolerable roads were made in it's neighbourhood, was so deficient in producing the necessaries of life, as well as so devoid of the comforts of society, that it was regarded as uninhabitable except at particular seasons. The domain at present is about eight miles in circuit, and 'for the most part enclosed in a

rough stone wall, entered by two principal lodges, one towards each extremity of the valley.'—Next follows a cursory history of this part of the country, from the time of Queen Elizabeth, when, under the sanction of Lord Bacon, several intelligent miners settled in South Wales. About this time a branch of the noble family of Herbert came to reside at Hafod; and Mr. Johnes of Llanvair afterwards marrying the heiress, this estate came into the family of its present possessor. In the year 1620, one of the Herbert's erected upon his own land, and at his own expence, the chapel called Eglwys-Newydd which appears to have materially civilized and improved the neighbourhood, though the people after his death relapsed into their former profligacy. It is gratifying however to learn that

'The present inhabitant of Hafod, has not confined his exertions to rebuilding the church in a decent and elegant style, and labouring, not without much difficulty, to have the stated duties of religion regularly and properly performed. He very early established a school, where the children of the poor are instructed gratis in reading and writing, as well as in all kinds of rural and domestic service work. This school is assiduously superintended by his excellent lady and daughter. Care is also taken to provide a medical attendant, who regularly visits the parish on stated days; and a store of medicines on one hand, with a stock of Bibles and useful books on the other, are always kept ready to administer to the bodily or mental ills of those unable to help themselves.'

The plates, which, as already observed, form the most considerable part of the work, are fifteen in number, of the size of the original drawings, and so coloured as to imitate them as nearly as possible. The first exhibits the House with its surrounding scenery, which is of the boldest and richest kind. The distant parts seem to us admirably tinted; but in some of the middle distances there is a hardness, and too strong a contrast of colour in some of the trees. The foreground is admirable. The architecture of the house is not precisely expressed, nor are we able to form a very distinct conception of its character. The second, third, and fourth plates, display beautiful views, extremely various in character, from different parts of the grounds, in which wood and water are happily blended. In the fifth is represented the Cavern Cascade, a fall, to obtain a commanding view of which Mr. Johnes has excavated an artificial grotto. Nos. 6 and 7 are different views of a very favourite water-fall, which 'terminates an umbrageous glen in a most advantageous manner, opening upon the spectator by degrees till the whole is seen in perfection,' as in the seventh plate. A natural cold bath is

in the middle of this Cascade. Plate the 8th, is the those views which may be regarded within the compass Johnes's pleasure grounds: it exhibits one of those stone bridges which the owner has constructed for urposes of convenience only, without any attempt h decorations as would doubtless have interfered e character of the whole place, and destroyed its sim-

e third chapter, the author seems to have indulged in scription of a highly romantic spot, and that with the reedom as he was not furnished with any views of the jacent scenery. The principal feature in this des-n is the majestic Maen Arthur, or Arthur's stone.

s is a vast perpendicular rock, white with lichens, its chasms oc-with overhanging shrubs, and its base completely concealed by descending to the brink of the river, at a great depth below. the noble foreground of the landscape I would now attempt to :. But words are totally insufficient to express all the varied f the river broken by projecting cliffs, the craggy valley, the over-ing trees, the rich amphitheatre of woody hills in the the more dis-ospect, and the towering mountains that bound the whole. This mplete composition, a picture which surely no critic would presume ect. No object obtrudes itself that is not strictly in harmony e whole, not even a cottage nor shepherd's hut, for these scenes ed to perfect solitude. Here the spirit of the mountain only can osed to reside. How sweetly must "the moonlight sleep upon ak," and what shadows must it throw across the woody vale!'

author then proceeds to describe the more interesting of this romantic walk, which abounds with numberless overshadowed with trees, 'and breaking into silvery les which empty themselves into the river Ystwith, form a fine contrast to the dark whirl-pools of ver.' The description is concluded in the following

ave been more particular in the detail of this expedition, because ertainly the most interesting walk about Hafod, and has hitherto ery little known. Transient visitors must leave it unexplored; ould those who are already fatigued with a long journey, find it accomplish. If ever that judicious hand which has made the beauties of Hafod itself so easily accessible, without encroaching ir native wildness, should extend its improvements down the river, nes of Maen Arthur may more frequently receive the homage they y merit. Mr. Cumberland alone has hitherto celebrated them, and rather expressed their general effect, than given a particular tion of any part. I feel but too sensibly the insufficiency of my escriptions, and the more deeply regret that I am possessed of

no delineation of any part of this neighbourhood. It appears not to have been known when the drawings with which Mr. Johnes has so kindly enriched my work were made, nor had I the means of supplying this defect.'

The fourth and concluding chapter exhibits an account of some remarkable and beautiful spots in the neighbourhood of Hafod, many of them being the property of Mr. Johnes, though not strictly within his domain. These are illustrated by seven views of the striking and majestic scenery about the Rhydol and the Fynnach, across which latter river is the Devil's Bridge, celebrated on account of a fine fall which the river makes below it, and which is one of the most considerable, as well as beautiful, in the whole principality. Of this, two finely executed views are given. Many curious particulars of Aberystwith and it's castle conclude the work—of which we understand not more than a hundred copies have been printed. It is not likely therefore to be very generally known: but we have no hesitation in saying, that for typical elegance and correctness, as well as for the masterly and splendid execution of its plates, the Tour to Hafod will yield to no publication which this or any other country has produced.

Art. XI. *Essays on Natural History and Rural Economy*, by the late John Walker, D. D. Professor of Natural History in the University of Edinburgh. 8vo. Guthrie and Anderson, Edinburgh. Longmans and Co. 1812.

A FONDNESS for the works of nature, seems, in such as really possess it, to be rather the offspring than the parent of observation;—a faculty, which Dr. W. very justly remarks, resembles the faculty called common sense, in being much less *common* than is generally imagined. It is however a much more frequent endowment than the powers of comparison, combination and distinction, indispensable for the former of a system; there being, for instance, many good stone-hewers, and carpenters, for one good architect. We should therefore expect, that, when Essays on Natural History are dictated by a love for the subject, they should also exhibit traces of acute and accurate observation. Treatises prompted by a propensity for writing, and founded on knowledge which an author could not help acquiring, may indeed serve to make up volumes, but will never supply, either to the philosopher, or the friend of nature, that information which a want of practical acquaintance with the branches they treat of, induces the inquirer to seek in them. We do not wish

insinuate, that bookmaking is all that the Essays before us
: fit for; they are selected, for reasons best known to the
tors, from the papers of a deceased professor, of whom we
uld wish to say nothing but good; and though several are
ch as the author, had he been alive, would we hope have
ppressed or amended; though the aggregate of the whole is
t of sufficient merit to entitle them to a place along with
: *Amœnitates Academicæ;* we are very well satisfied that
ers, containing valuable matter, though mixed with much
productive rubbish, are thus rescued from oblivion. A
incipal fault of Dr. W., supposing that these Essays were
ended for publication, and not merely put down as me-
randums for his own use, is, a too great anxiety to say
that he knows upon a subject, without knowing all that
y be learnt. He has been egregiously negligent in bringing
wn the corrections in his system to the present state of
ence, or even to the date when the essays were written;
l had we not been expressly told that they belong to the
ductions of the latter part of the last century, we should,
m internal evidence, have concluded them to be at least
y or sixty years older:—but some books are born with the
y hair and wrinkles, though not with the wisdom of old

The Essays are fifteen in number, and mostly relate to to-
graphical natural history.

The first gives a 'catalogue of the most considerable trees
Scotland,' a subject of more amusement than importance,
these giants of the forest and orchard, are rather exceptions
m the general mode of growth of the species to which they
ong, than fair specimens of what it naturally may attain to.
allace's oak, (probably the most ancient tree in the kingdom,
ing afforded an asylum to Sir William Wallace nearly 500
rs ago, in gratitude for which it has been held sacred,) is 22
t in circumference, four feet above ground. An old oak
Lochabar, exceeds it in size, being 24½ feet in circum-
nce; both are, however, far inferior to the Wetherby oak,
England, which is stated to be 40 feet 6 inches in girth.
e *Ash*, it seems, may attain to a far greater size in this
rthern climate, as one in Dumbartonshire measured 34 feet
our feet from the ground, and the stump of the Kilmalie
, which formerly stood near the parish church of the
hiels, was 21 feet in its greatest diameter, and 58 feet about.
e following will perhaps also be thought remarkable.

	feet. in
An Elm in Tiviotdale, called the Trysting Tree,	30 0
A Beech in Mid Lothian, probably 240 years old,	19 6
A Chesnut in Forfarshire, 500 years old decayed,	42 8½
A Yew in Perthshire,	52 0
A Hawthorn in Perthshire,	9 0
An Arbor Vitæ in Galloway,	5 4
A Pear tree near Edinburgh,	12 0

The second Essay on 'the N atural History of the Inhabitants of the Highlands,' contains littlethat is not generally known Our author discountenances the common opinion, that they are distinguished by remarkable longevity; he gives us the following result of his enquiries on some islands.

'Every 12th person was found to be 60 years of age, or upwards, which appears indeed to be a very great proportion. Among each 100 inhabitants, there was one person of 80 or upwards. But only one person of 90 years old, or above it, among 500 people. Some instances exceeded, others fell short of this calculation; but in general, it may be assumed as the proportion of longevity in these islands. Only three persons were found, as mentioned above, of one hundred years old and upwards, in all the islands.' pp. 104.—105.

In the third, Dr. W. gives the 'History of Icolumbkil.' He derives the name Icolumbkil from *Y* the Island, and *Columbæcella*, the Island of the cell of Columba; and, with Adamnanus, supposes that Iona has the same meaning, substituting for Columba the Hebrew, יונה; though the people of the country derive it from Y and Iona, the Island of St. John. The history and antiquities of this deserted, yet still highly interesting seat of learning, do not admit of an abridgement, were it necessary in this place. The mineralogy seems curious, but, though not deficient in minuteness, is rather unintelligible; and of the botany, merely *Pulmonaria maritima*, *Salix fusca*, *Gentiana campestris*, (which our author erroneously wishes to confound with *G. amarella*,) *Eryngilum maritimum*, *Cotyledon umbilichis*, *Geranium cicutarium*, *Inula Helenium*, and a few cryptogamous plants are mentioned. The Zoology, (to which *Spongia Columbæ*, enumerated among the plants, ought to be transferred,) contains little remarkable, except the two shells *Arca pilosa*, and *Bulla scotica*.

The history of the Island of Jura, in the fourth paper, is interesting. We find here a good account of the celebrated whirlpool of Coira-bhreaggan or Cory-vrekan, which Dr. W. attributes to the resistance given to the tide by a perpendicular submarine rock; he also describes an expedition which he made to the summit of the highest peak on the island, part of which cannot fail being amusing to such of our readers as,

like ourselves, are fond of enjoying the perils and fatigues of a mountain ramble—by sympathy.

'The first part of our progress lay through deep bogs, from which we sometimes found it very difficult to extricate ourselves. We then came to a chain of small but steep hills, where the heather struck us to the breast, and which were cut every where with deep glens and gullies, which we could not have ascended on the opposite side, without the assistance of the junipers and strong heather, with which they were covered. We next travelled along the rocky skirts, of three or four excessive hills, and came to a small gloomy lake, at the foot of the highest mountain. Upon this side, which was to the south, we found the ascent impracticable, being so abrupt and full of precipices, which obliged us to make a circuit to the east. Here we had before us, a very steep and continued ascent of about one thousand five hundred feet of perpendicular height, and composed entirely of loose rocks and stones. They lay upon the side of the mountain, like a great stream, and upon the least motion, gave way all about us, which made our progress both tedious and dangerous. With great difficulty, we made our way against these hurling ruins of the mountain; and at last after an ascent of seven hours, with excessive fatigue, we gained the summit.

'It was now five o'clock in the afternoon, the day was serene, not a cloud in the firmament, and the atmosphere uncommonly clear; so that the view we now enjoyed, of the earth and the seas below, made us forget the toil of our ascent. Every way we turned, we had a prospect of sea and land, as far as the eye could reach. The sea in many places running out to the sky, and in others, terminated by lands and islands of various shapes, forming a very singular and grand horizon.

'On one hand we had a thousand hills; the whole alpine country Argylshire, the ancient Albion. Here only, our view was intercepted, and that only by mountains at the distance of above fifty miles. In another quarter, we saw distinctly the whole of the Hebrides, and Deucaledonian ocean. Southwards. the vast promontory of Cantire lay under our eyes; and beyond it, in one view, all the west of Scotland rising to the great mass of mountains in the head of Clydesdale and Nithsdale: in another view, the spiry summits of Arran, and the whole Irish sea, with its shores to the Isle of Man. From the south to the west, the north of Ireland lay as a plain before us, further than the eye could reach. The impetuous strait between the Mull of Cantire and the Fair Head, with his lofty cliffs, was at hand; through which the Irish sea is filled every tide, by the pouring in of the Atlantic. The promontory of the Giants Causeway appeared near and distinct; and beyond it, the high land of Inis-huna, the north extremity of Ireland; beyond this, to the Hebrides, nothing but air and ocean.

'The emotions in the mind of the beholder, arising from the grandeur of this scene, are not to be excited by any description. The extent of prospect from this mountain is indeed surprising, not much under three hundred miles, south and north. But the curvature of the earth is here greatly overcome by the elevation of the spectator, and the great height of the distant lands. Nothing else could render the Isle of Skye and the Isle

of Man at the same time visible. At three such views, the naked eye might extend from the one extremity of Britain to the other. To stretch the eye over so many different seas, over such a multitude of islands, and such various countries, in different kingdoms, is perhaps a scene that can nowhere be beheld in Europe, but from the summit of Jura.' pp. 229—232.

By the same opportunity, the difference of the height of the mercury at the top, and at the foot, were ascertained to be 2.6 in. The difference of temperature is neglected, for which a correction should be made: but assuming 90 feet for each tenth of an inch, the height of the mountain will probably be 2340 feet nearly. Water boiled on the summit at six degrees of Fahrenheit lower than at the foot. It seems that, contrary to what is usually observed in the Highlands, cripples are numerous on this island, owing to the prevalence of a singular disease.

'It arises from a worm lodged under the skin, that penetrates, with exquisite pain, the interior parts of the limbs. It is termed, in the Gaelic language, Fillun; and is generally lodged either in the knees or ancles.

'It is first discernible very deep, as the patients themselves say, at the bones. Whether it really affects or penetrates the bones I could not positively learn, though it is very probable, from the extreme pain which it occasions; but in a little time, it makes its way through the cartilages, tendous, and muscles, and penetrates the skin with several small ichorous orifices.

'The worm disappears soon after this stage of the disease, which, when suffered to come this length, never fails to cripple the patient for life. Both men and women, children and adults, are equally subject to it; and the intense pain with which it is accompanied, sometimes destroys the appetite and spirits, and occasions death.'

The subject seems to require a closer investigation than our author has been able to give it; and it is very probable that other remedies might be discovered besides 'the marrow boiled out of beef bones,' with the root of *Pedicularis palustris*. Among the Plants, some supposed new species are described; but *Pteris britannica* seems to be a Polypodium, whose confluent fructifications have misled our author. From a note at the close of this and the 12th essays, we are led to expect a second volume, in which the respective subjects are to be continued.

The 5th essay, 'on the Basse and its productions,' furnishes us with a valuable description of this singular rock, the home, and reputedly the only breeding place, of the Solan goose. The rental of this little spot, not more than the sixth of a mile in circumference, is stated at 46l. 13s. 4d. per annum, and the produce at 130l. 13s. 5d. derived almost solely from the geese caught upon it. Besides the *Pelecanus bassanus*, or

Solan goose, Dr. W. observed the *P. carbo, Larus canus, L. fuscus, Alca torda,* and *A. lomvia.*

The 6th paper, 'on shell marle,' is undecisive, and of little value. The 7th, a lecture 'on the utility of natural history,' delivered in 1788, would rank among the best written parts of the volume, were the subject less thread-bare. The 8th is an interesting 'Memoir' (also delivered as a lecture) 'of Sir Andrew Balfour,' the founder of the Edinburgh Botanical Garden, and physician in ordinary to Charles the Second. The 9th appears to be a mere memorandum on 'the Natural History of Loch Leven,' the extent of which, although stretched, by a writing or printing fault, to *about three thousand six hundred miles,* yet seems to afford little worth notice besides some good trout. The 10th and 11th are mineralogical journals (journies?) from Edinburgh to Elliock, and from Edinburgh to London,—much too vague to be of use, and fortunately now superfluous.

The 12th essay, intitled 'Salicetum, or the botanical History and Cultivation of Willows,' is executed with considerable ability; manifesting much accuracy of observation, and an extensive acquaintance with the subject. The principal defect under which it labours is the want of modern synonyms, which will unavoidably diminish its practical value. Twenty-two species are described, but a continuation is promised. The 13th essay contains, under the title of 'Mammalia Scotica, an enumeration of those animals belonging to the class of Mammalia, which either have been, or are, found wild in Scotland, or are at present kept in a domesticated state. It does not contain much that is remarkable, but is drawn up with care, according to the Linnean plan of a *Fauna.* Dr. W. mentions the *white hare* as a variety of the common species; we are inclined, however, to think it is sufficiently distinct, and are farther confirmed in our opinion by his observations. The white hare is a truly alpine animal; our author fixes its habitation in Scotland at the height of from 1500 to 2000 feet above the level of the sea; it burrows under ground, and is less swift than the common hare; nor have we ever heard of intermediate gradations, as each keeps perfectly separate from the other, in such districts as abound in both.

The 'Statistical Account of the Parish of Collington,' which follows, gives a detailed account of the modes of agriculture pursued by the inhabitants, preceded by observations on the propriety and impropriety of parochial assessments to support the poor.

'It appears that the poor in Scotland, amounting to fifty thousand persons, have, of public parochial charity, about 43,000l. allotted for their support; which does not afford to each pauper 20s. yearly; a sum,

it must be acknowledged, very inadequate to their necessities.' 'In those parishes in Scotland, which are fully assessed, each pauper is maintained at an expence from 4l. to 9l. yearly. If assessments were to become universal, and were the poor of Scotland to be supported at the expence of 5l. each, they would then stand the heritors ten times what they cost at present, as the sum required would amount at least to 250,000l.'

Such of our readers as have not been accustomed to study the manner in which the poor support existence, from the life, will probably be surprised at the following statement of the income of a Scotch labourer.

'When allowance is made for the days in which he is debarred from work, by the state of the weather or other accidents, his income cannot be reckoned to exceed 13l. a year. Yet upon this, he has often to support a wife, with two, three, or four children; and when sober and industrious, supports them in a decent manner. The wife, generally, by her carefulness and industry, adds something. Yet, whenever the income and expence of a labourer's family come to be compared, as they have often been, and committed to paper, the expence, to a degree of surprise, always turns out higher than the income. Yet they live without running into debt, and thrive, and the children are brought up in a creditable way. This is much to the praise of the poor labourers in Scotland; and no reason can be given for it, but that there subsists among them a degree of frugality and parsimony, which escapes the knowledge and observation of people in higher life.' 'A married ploughman, with all his perquisites, has generally to the amount of 1s. every working day, or about 16l. a year.'

The paper concludes with some antiquarian observations on the vestiges of a destructive battle, which are found in this neighbourhood. They consist in the traces of a large camp, a number of cairns, a rude pillar, heads of spears, and numerous remains of dead bodies; but the names of the heroes are lost, the conflicting nations can only be guessed at, and even the date of the battle has faded from the records of history. Our author is only enabled to infer from vague conjectures that

'it happened, most probably, in the period between the departure of the Romans, and the establishment of the Saxons, that is, between A.D. 426, and A.D. 547; an era, in which there is very little light afforded by our historians.'

The volume concludes with 'a Memorial concerning the Scarcity of Grain in Scotland. (1801.)' The remedy proposed by our author is, to devote a large portion of land to tillage, particularly to the cultivation of the potatoe and oats. Dr. W. may be intitled to thanks for pointing out the expedient; but unfortunately, in this case, to know the remedy, and to apply it, are very different things.

Art. XII. *A Treatise on the Resolution of the higher Equations in Algebra* By W. Lea. 4to. pp. viii. 40. Price 5*s*. Johnson and Co. 1811.

MR. LEA is an author of whom the mathematical world knows but little at present, but who, as far as we can judge from the specimen before us, possesses the capacity of making himself known to excellent purpose. His principal design in this treatise, is to reduce to one, several of the apparently independent methods, which have been proposed at different times, by some of the most able mathematicians, to solve equations. The principle he has adopted for this purpose, though not entirely new, is extremely simple and satisfactory; and in its developement the author has evinced a considerable acquaintance with the works of other algebraists, as well as great ingenuity in deducing and comparing the chief rules of resolution.

The principle of operation consists merely in comparing different resolutions of general problems. Thus, having given the two equations $y^2 + py + q = o$, and $y - x - m = o$, the author finds x and y, and thence deduces the solution of a general quadratic. From the equations $y^3 + qy + r = o$, and $x^2 - xy + m = o$, he finds x and y, and thence deduces the solution of a general cubic. Then, from the equations $y^2 - a = o$, and $x^2 - xy - by + c = o$, he forms and resolves a general biquadratic. These operations being effected, he proceeds thus:—

'§ 9. If now we examine the equations assumed in the three examples we have given, we shall find that the first in each example is comprised in the general one

$$y^n + py^{n-1} + qy^{n-2} + ry^{n-3} \ldots\ldots + u = o.$$

The second equation in the first example is $y - x + m = o$,

. . . . . in the second example is $y - \frac{x^2 + m}{x} = o$,

. . . . . in the third . . . . . $y - \frac{x^2 + c}{x + b} = o$:

all these equations are comprised then in the more general one $y - P = o$, P representing any function whatever of x. But since only the first power of y enters in this equation, it is evident we may make it much more general by introducing the higher powers; let us then for our second equation assume

$$y^m + Py^{m-1} + Qy^{m-2} + Ry^{m-3} \ldots\ldots + U = o,$$

P, Q, &c. being any functions whatever of x; and we will now proceed to shew, that it is easy from these equations to deduce the different methods of resolution, which have at different times been proposed.

'§ 10. Assuming $y^n + py^{n-1} + qy^{n-2} + ry^{n-3} \ldots\ldots + u =$

and $y^m + Py^{m-1} + Qy^{m-2} + Ry^{m-3} \ldots\ldots + U = o$, the coefficients P, Q, R, &c. being any functions whatever of x: It is required to deduce any number of resolutions of general equations of the third and fourth degree, and of particular forms of the higher equations; also the different principles by which Cardan resolved a cubic equation, and Ferrari, Descartes, and Bezout, a biquadratic; Demoivre's resolution of a reciprocal equation; and the general theories proposed by Tschirnhaus, Waring, Euler, &c.

Let us suppose the different values of y in the second equation to be $y = \alpha$, $y = \beta$, $y = \gamma$, &c. substituting them successively, in our first we have

$\alpha^n + p\alpha^{n-1} + q\alpha^{n-2} + r\alpha^{n-3} \ldots\ldots + u = o$
$\beta^n + p\beta^{n-1} + q\beta^{n-2} + r\beta^{n-3} \ldots\ldots + u = o$
$\gamma^n + p\gamma^{n-1} + q\gamma^{n-2} + r\gamma^{n-3} \ldots\ldots + u = o$
&c. ..... &c..

Now each of these equations answers only to one value of y; but if we multiply them continually, we form an equation, which evidently contains all its different values; and it is plain the result will be the same, whatever change we make in the order of the quantities α, β, γ, &c. this result can then only involve similar functions of these quantities, and may thus be rationally expressed by means of the coefficients P, Q, R, &c. of our second equation: and since P, Q, R, &c. represent functions of x, substituting in place of them their values, we obtain an equation in which x only is contained with known quantities.

§ 11. If now (as in Article I, and II,) we can by any means determine the roots of this equation, conversely y, that is the root of the general equation $y^n + py^{n-1} + qy^{n-2} + ry^{n-3} \ldots + u = o$, will thus be known.

Or supposing (as in art. 5, and 6,) we are able to resolve our two assumed equations, conversely x, the root of the equation formed in the manner described in the last article will also be known; and the succeeding problems will serve as examples of the almost infinite variety of solutions which may be thus obtained.

§ 12. Now, in order to obtain the different required principles of solution, it is only necessary to assume the two comparatively particular equations

$y^n + py^{n-1} + qy^{n-2} \ldots\ldots + ty^2 + vy + u = o$, and
$Ay^m + By^{m-1} + Cy^{m-2} \ldots\ldots + Fy - U' = o$:

where U' only, the coefficient of the last term of the second equation is a function of x, and that the very particular function

$$U' = \frac{Gx^2 + Hx + K}{Lx^2 + Mx + N}.$$

§ 13. Let us first make $n = 3$, $p = o$, $m = 1$, $A = 1$, and $U' = x^2 + K$, also $K = -\frac{1}{3}q$, or what is the same thing, make at once $U' = \frac{x^2 - \frac{1}{3}q}{x} = x - \frac{\frac{1}{3}q}{x}$, our equations then become

$y^3 + qy + r = o$,

and $y = x - \frac{\frac{1}{2}q}{x}$

which are those assumed in Art. II.* and the resolution depends on dividing the root y of the proposed cubic into two such parts x, and $-\frac{\frac{1}{2}q}{x}$, that their product be $-\frac{1}{2}q$; which is the principle of Cardan, or rather of Tartalea, and is probably that by which Scipio Ferreus obtained his resolution.

§ 14. Next make $n = 2$, $m = 1$, and $A = 1$; then our two equations become

$ty^2 + vy + u = o$, and

$$y = U^1 = \frac{Gx^2 + Hx + K}{Lx^2 + Mx + N}:$$

If we further make $t = 1$, $v = o$, $G = 1$, $H = o$, $L = o$, and $M = 1$, our last become $y^2 + u = o$, and $y = \frac{x^2 + K}{x + N}$, the two equations assumed in Art. VI, and which were first assumed by Bezout, in the Paris Acts for 1764.*

§ 15. Now in the last article, if we substitute in the first equation for y its value in the second, we form the biquadratic $t(Gx^2 + Hx + K)^2 + v(Gx^2 + Hx + K) \times (Lx^2 + Mx + N) + u(Lx^2 + Mx + N)^2 = o$; from which, by assigning particular values to five of the nine coefficients t, v, G, H, &c. we may obtain almost any number of different resolutions of a general biquadratic.

§ 16. Let us make $t = 1$, $v = o$, $u = -1$, $G = 1$ and $L = o$; then we have $(x^2 + Hx + K)^2 - (Mx + N)^2 = o$, that is, let us consider a biquadratic as formed by the difference of the squares of $x^2 + Hx + K$, and $Mx + N$, which is the principle of Ferrari.

§ 17. Next make $t = o$, $v = 1$, $u = o$, $G = 1$, and $L = 1$, our equation in Art. XV, then becomes

$(x^2 + Hx + K) \times (x^2 + Mx + N) = o$, that is, let us consider a biquadratic as formed by the multiplication of two quadratics, which is the principle of Descartes.

§ 18. Now reverting to the two equations in Art. XII, let us make $m = 1$, $A = 1$, and $U^1 = \frac{x^2 + 1}{x}$, they then become $y^n + py^{n-1} + qy^{n-2} + ry^{n-3} \ldots\ldots + u = o$, and $y = \frac{x^2 + 1}{x}$, from which we at once deduce Demoivre's solution of a reciprocal equation.

§ 19. If next we make $m = n - 1$, and $U^1 = x$, they become $y^n + py^{n-1} + qy^{n-2} + ry^{n-3} \ldots\ldots + u = o$, and

$Ay^{n-1} + By^{n-2} + Cy^{n-3} + \&c. = x$,

the equations of Tschirnhaus.

§ 20. Now the second assumed equation remaining the same as in the

* For this deduction I am indebted to Mr. Woodhouse.

last article, let us in the first make the coefficients of all the terms between the first and last $= o$, we then have

$y^n + u = o$, and $Ay^{n-1} + By^{n-2} + Cy^{n-3} + \&c. = x$,

which when $u = -1$ re the equations of Bezout; and if in second we substitute the value of y deduced from the first, it becomes

$A^n \sqrt{u^{n-1}} + B^n \sqrt{u^{n-2}} + C^n \sqrt{u^{n-3}} + \&c. = x$,

the formula of Waring and Euler.

'Thus then we perceive that this boasted formula, and the way Bezout proposes to resolve equations, are as to principle an exact conversion of the method of Tschirnhaus; his consisting in assuming $x = Ay^{n-1} + By^{n-2} + Cy^{n-3} + \&c.$ to transform a general equation of the nth degree into another of the same dimensions which shall want all its terms except the first and last; theirs in assuming $x = Ay^{n-1} + By^{n-2} + Cy^{n-3} + \&c.$ (for we have shewn Waring and Euler's formula to be the same as to principle as Bezout's equations) to transform an equation of the nth degree, which wants all its terms except the first and last, into a general one.

§ 21. Lastly, let us make $m = 1$, $A = 1$, $U^1 = \frac{x + K}{x + N}$, and all the coefficients of our first assumed equation between the first and last $= o$, we then have

$y^n + u = o$, and $y = \frac{x + K}{x + N}$,

which are the equations proposed by Bezout in 1762.

§ 22. Not only may these different methods, as we have shewn, be deduced from our assumed equations; but the resolutions obtained from them may also, as will be seen in the succeeding problems, be obtained from the method laid down in art. 10 and 11.' pp. 5—9.

From this quotation, our readers will be able to form a tolerable conception of Mr. Lea's method. He pursues it through a variety of problems, of which we regret that we can only speak very concisely. Thus, in his second problem, assuming $ty^2 + vy + u = o$, and $y - P = o$, he deduces different solutions of a general biquadratic. He draws, for example, from the same principle, the separate methods of Ferrari, Descartes, Bezout, and Euler; as well as explains the necessary limitation in the method of Ferrari, first shewn, we believe, by Mr. Wood.

In his third problem, Mr. Lea assumes $y^n + py^{n-1} + qy^{n-2} + ry^{n-3} + u = o$, and $y - P = o$, in order to deduce the solution of particular forms of the higher equations. Under this problem he treats five different examples, among which is the well known reciprocal equation of Demoivre. The fourth and fifth problems exhibit a variety of solutions of general cubics, and biquadratics, and particular forms of the higher equations. In the fifth problem too, Euler's new method for biquadratics (given in his Algebra) is shewn to coincide with that obtained from the general theory of Waring and Bezout.

Mr. Lea, in his sixth problem, assumes $y^n + u = o$, and $y^2 - Py + Q = o$, in order to shew how the solution of particular forms of the higher equations may be deduced; and to form one, of which Waring's equations 3. 1, 3. 2, 3. 3, 5. 1, and 5. 2, p. 169 to 172 of his Meditationes Algebraicæ, may be only particular cases. This he effects, so as to give Waring's equations 5. 1, and 5. 2, under a more simple and convenient form. In his seventh problem, assuming $y^n + u = o$, and $y^3 - Py^2 + Qy - R = o$, it is required to shew how the solutions of particular forms of equations may be deduced; and to form one of which Waring's equations 4. 1, 4. 2, 6. 1, and 6. 2. p. 170 to 173, of his Meditationes Algebraicæ, may be only particular cases. Here again his processes are marked with his usual ingenuity, and his results with his usual success.

In the eighth and ninth problems, our author proceeds by still different assumptions, to deduce *general* solutions of cubics and biquadratics, and *particular* solutions of some of the higher equations; and his examples are, as usual, extremely well chosen.

In the course of his investigation, he points out the excellences of preceding authors in the same department, as well as in certain cases shews their defects. Thus, he remarks, very properly, that Simpson, at p. 151 of his Algebra, and Maclaurin, at p. 229, should have noticed the case, in which the rules given by them, at those places, fails; namely, the case, in which the four roots of an equation of the form $x^4 + ex^3 + \frac{3}{8}e^2x^2 + \frac{1}{16}e^3x + \frac{1}{256}e^4 = o$, whose four roots are equal to each other, and to $-\frac{1}{4}e$. He shews also, and it is a matter of no small importance to know, that *the method of surd divisors is, with respect to biquadratics, completely useless.*

Our mathematical readers may judge from this analysis, that we think very favourably of Mr. Lea's treatise. In truth, we have been dissatisfied with nothing respecting it, but its magnitude. An author of so much talent ought not to confine himself to such narrow limits, nor to leave untouched many other subjects in this department of analysis, which, we are persuaded, lie quite within the compass of his powers. We hope soon to meet him again in the fairy land of these speculations; and in the mean while beg to recommend his treatise to those, who wish for a clue to lead them through some of the mazes and intricacies in which younger travellers in these regions are now and then apt to lose their way.

Art. XII. *Secret History of the Court of King James the First*: containing, 1 Osborne's Traditional Memoirs; 2. Sir Anthony Weldon's Court and Character of King James; 3. Aulicus Coquinariæ; 4. Sir Edward Peyton's Divine Catastrophe of the House of Stuarts. With Notes and introductory Remarks. In two vols. 8vo. Price 24s. Edinburgh. Ballantyne and Co. 1811.

REPUBLICATIONS of this kind certainly deserve encouragement. They rescue from oblivion, and introduce to a more extended range of perusal and comment, works, which, though they are to be read with caution, as probably including much loose report and inaccurate anecdote, and, no doubt, strongly tinctured with the peculiar feelings and partialities of their writers, are yet valuable as the production of actual observers, and as affording important illustrations of popular sentiment. In this light the volumes before us, which are by no means uninteresting, are to be considered. They contain a good deal of amusing scandal, and many curious facts concerning the courts of James I., his predecessor and successor, 'for which the reader might in vain ransack either the work of the professed historian, or the memoirs of individuals.'

The first of these articles, written by Osborne, master of the horse to the Earl of Pembroke, is abundantly quaint and metaphorical, but appears to be drawn up with ability. It is rather an *eloge* of Elizabeth, and a general view of the character of her reign, than, as its title imports, Memoirs. It does not contain much anecdote, nor a great deal of novelty, but it gives, on the whole, a spirited and able sketch of the private and political conduct of that 'magnanimous princess.' The second, by the same author, is very much of a similar description. Osborne seems, in general, to have been well informed; and, allowing for some anti-puritan bigotry, to entertain just views of the events and characters which he memorializes. He is warm in eulogy of Raleigh, and indignant at his infamous murder. He seems to have accurately estimated the merits and defects of Cecil; he paints in strong colours the bullying cowardice of Pembroke; speaks with cautious praise of the high qualities of Prince Henry; and introduces many curious circumstances and shrewd observations in connection with other personages who figured at the court of James. Here and there, too, we meet with amusing notices of the state of manners among the higher ranks. From the following passage, it would appear that the fashion of *lounging* about town, is by no means of modern date—although it has undergone a few modifications in time and place.

'It was the fashion of those times, and did so continue till these (wherein not only the mother, but her daughters are ruined) for the prin-

ipal gentry, lords, courtiers, and men of all professions, not meerly mechanick, to meet in Pauls church by eleven, and walk in the middle ile till welve, and after dinner from three to six; during which time, some discoursed of businesse, others of newes Now, in regard of the universall commerce, there happened little that did not first or last arrive here: And I being young, and wanting a more advantagious imployment, did, during my aboad in London, which was three-fourth parts of the yeare, associate my selfe at those houres with the choycest company I could pick out, amongst such as I found most inquisitive after affaires of state; who being then my selfe in a daily attendance upon a hope (though a rotten one) of a future preferment, I appeared the more considerable, being as ready to satisfy, according to my weak abilities, their curiosity, as they were mine: who, out of a candid nature, were not ordinarily found to name an author, easily lost in such a concourse, where his own report was not seldome within few minutes returned to him for newes by another. And these newesmongers, as they called them, did not only take the boldnesse to weigh the publick, but most intrinsick actions of the state, which some courtier or other did betray to this society; amongst whom divers being very rich, had great summes owing them by such as stood next the throne, who, by this meanes, were rendered in a manner their pensioners, so as I have found since little reason to question the truth of what I heard them, but much to confirme me in it: wherefore the bolder to insert a report then current, which was, the king thought Northumberland too intimate with his sonne Henry, who, in vindication of this earles persecution, cast a malignant aspect upon the houses of Suffolke and Salisbury, though no waies avertible but by his death. But since a likely lye may with more manners and lesse reproach be imposed upon beliefe, then an improbable truth without witnesse, I shall for this time wade no farther in the present discourse,' &c. &c. Vol. I. pp. 209—213.

Several perversions are discernible in the following passage; but it is worth notice, notwithstanding.

'Now to take off the subjects eyes from observing the indulgency used by James in behalfe of the papists, whom, though he had no cause to love, he found reason enough to feare, a quarrell was revived, (now almost asleep, because it had long escaped persecution, the bellowes of schisme,) with a people stiled *puritans*, who meeting no neerer a definition then the name, all the conscientious men in the nation shared the contempt: Since under that generall terme were comprehended not only those brain-sick fooles, as did oppose the discipline and ceremonies of the church, and made religion an umbrella to impiety, but such as out of meere honesty refrained the vices of the times were branded by this title; weaved of such a fashion, as it became a coverng to the wicked, and no better then a fooles-coat to men truly conscientious. Neither was any charged with it, though in the best relation thought competent for preferment in church or common-weale: which made the bad glory in their impiety, and such as had not an extraordinary measure of grace ashamed of any outward profession of sanctity. Court sermons were fraught with bitter invectives against these people, whom they seated in a classe farre neerer the confines of hell then papists; yet the wisest durst not define them. The king called them protestants scared out of their wits, others

book, that may presume to tell a little offensive truth about recent and contemporary public characters, that have possessed, or for the time being possess, the powers of government, shall become a thing of such extreme difficulty and hazard, as it is now in France and most other parts of the continent. Our situation in this respect is, perhaps, not entirely what a high-spirited and free people might wish; but still we do, by means of the press, obtain in one way or another many pieces of such information concerning our occupiers of power, as the people of France have no chance of gaining with respect to *their* high political class. So much at least of the truth is suffered to be told, as ought to keep actively alive that necessary suspicion, that incredulity of official virtue, which no nation can dismiss without surrendering itself to imposition, extortion, and despotism. But in France, the great authorities now existing, and even those that have had their day, seem to be a subject as sacred and interdicted as the economy of the Grand Turk's Seraglio. A book, that in ever so cool and chronicle-like a style undertakes to state plainly why a certain number of persons claim to be more noted for some time to come than the ordinary currency of names, is seized upon at the printing-office, or intercepted on its way to the publisher's; and if by some accident or legerdemain two or three copies escape, and make their way to the extremities of the empire, and this country, it is through such a series of lucky incidents and hair-breadth turns, as to furnish a little romantic history,—as curious as that of Sir Sidney Smith's escape from durance in France, or that of an enslaved captive, who baffles the precautions, the fetters, and the sentinels of the Dey of Algiers. The original of the present work, it seems, has need of all a thief's dexterity. The account prefixed to this translation is extracted from an article '*understood*' to have been contributed to one of our most popular critical journals by Mr. Walsh, the author of the American's "Letter on the Genius and Disposition of the French Government."

'This work, under the title of Modern Biography, purports to be a history of all those who, by their rank, their talents, their virtues, or their crimes, have contributed to illustrate or to disgrace the end of the last and the commencement of the present century.—The following are the circumstances, which, as we are informed, attended the publication of the work in Paris. In the year 1800, a dictionary similar in form to the present, but characterized by far greater asperity and boldness, was published in the French capital, and immediately suppressed by the police. The authors seem to have had it in view to expose the inconsistency of those who had enlisted themselves in the consular government, after having signalized themselves by their zeal for a democratical equality.

The book, though written in a republican spirit, was particularly levelled at the members of the Convention, and contained much pointed declamation against the agents and emissaries of the parties which alternately usurped so sanguinary a dominion over their wretched country. In 1806 the undertaking was revived in a shape which it was supposed would prove less obnoxious to the public authorities. The *vitriolic acid*, to use an expression of the author, was wholly extracted; and particular care was taken to exclude from the biography of the imperial family, and of the chief favourites of the monarch, whatever might be offensive. The better to secure themselves from suspicion, they professed not to pass judgment, but merely to furnish materials for decision, and to embrace, at the same time, the names of all their foreign contemporaries of political note. These sacrifices however were not sufficient to propitiate the favour, or lull the vigilance, of the police. The authors were punished, and the circulation of the book immediately prohibited. The copy now before us was secreted and given to the individual from whom it has passed into our hands.' pp. iv. v.

Additional importance and power of stimulus, are endeavoured to be given by the hint of unexplained difficulties about the copy caught on this side of the water, as we suppose.

'A copy was, after considerable difficulty, obtained, but the loan of it, though granted in the kindest manner, was, for *important reasons*, limited to a period barely sufficient to allow of its being translated, and the work was pursued with that ardour which the *emergency of the case*, and, above all the awakened curiosity of the public, demanded.' p. v.

The reader may be inclined to fancy that this very grave and large-meaning sort of language, about the very short time it was permitted to retain a printed French book—which most certainly contained no specific for paying off the national debt, or turning bank paper into gold, or even for concealing or protecting the peculation of public functionaries—seems rather to overdo the importance of the concern.

The present work is a translation of part only of the original; the foreign portion of the biography, which is pronounced to be 'miserably scanty and erroneous,' being omitted.

'Those memoirs alone have been chosen which relate to the greatest events in question, and which claim attention and credit for the authentic sources in which they originate. These sources are, principally, the journals of the legislative bodies, the files of the Moniteur, and the several memoirs published at different times by persons in every way competent to the task of recording the events of the Revolution. A narrative of facts is thus furnished, the authenticity of which cannot be doubted.'

'The Biographie Moderne exhibits two great features of impartiality and correctness; it abounds with facts, and is sparingly furnished with comments. The style of the original is not elegant; but it is clear and concise, entirely divested of studied ornament, and free from those tricks

of eloquence which always mar the effect of a plain tale. The narratives are copiously interspersed with anecdotes at once extraordinary and characteristic; and the portraits occasionally introduced of the principal actors in the Revolution, are sketched with a rapid but skilful hand. If there be any instances of deviation from the strict line of impartiality which the authors seem to have had in view, they are to be found in those articles which relate to the present reigning family in France, and to their particular favourites.' p. vi.

If the literary character of the original has been faithfully conveyed into the translation, most of these observations are correct. There is very little comment; the memoirs are bare details of fact. There is little attempt at elegance of diction; there is a welcome absence, for the most part, of that vile factitious rhetoric which is so intolerably disgusting in much of the French writing; and there is truly very little favouritism: for, excepting the 'Annals of Newgate,' and two or three similar repositories of human renown, there never was a biographical work so miscellaneous, and comprizing such a multitude of persons, in which the writers have seemed so uniformly willing for their subjects to be detested or despised.

With regard to the authority of the historical details, as a large proportion of the facts are of such a public nature as must have been put on record in the contemporary journals, there is no reason to doubt, that whoever possesses the Moniteur of those times would be able to verify as much, perhaps, as one half of the particulars stated in this work. By facts of a public nature, we mean propositions, debates, and decrees, in the several national assemblies of the revolution, and in the formidable voluntary societies that so often overawed those assemblies—the acts of official men and administrative bodies—and the notorious proceedings of the armies. From the rule of brevity adopted as essential in the plan, and so rigidly adhered to in the execution, of the work, a very large proportion of these facts are in the narration so divested of all illustrative matter, and given so much in the form of mere annals, as to make a very uninteresting kind of reading, while they are acknowledged to be of value in the way of historical document.

With respect to the portion of these records that more directly displays personal history and character, it is extremely obvious that the collective memoirs of many hundreds of individuals, who were brought into action from all parts of France—many of whom were very obscure, except during a few revolutionary months—some of whom were alternately, or indeed at the very same moment, extolled in terms almost of adoration, and assailed with hootings and imprecations—some of whom were possibly the subjects of base but unconfined

calumnies—some of whom were implicated in schemes and intrigues never yet satisfactorily developed—and all of whom acted under irregular, violent, and almost preternatural influences;—it is obvious, that such a multifarious assemblage of such personal histories, written by we know not whom, written, we may fairly deem, without personal acquaintance with more than one in ten of the individuals, and published after a great proportion of them were no longer living to contradict erroneous statements, had the work been suffered to circulate,—cannot be accepted as a record on which we can confidently rely, or on the authority of which a future historian can make any one assertion not otherwise to be verified. In attempting to make use of the prodigious contradictory mass of memoirs, laudatory, apologetical, opprobrious and vindictive, that came out in Paris during both the tumultuous and the declining season of the revolution; we may very well know, from the samples that came to this country, that the writers of this work must have found infinite embarrassment, if they were really anxious to give a just view of facts and characters. And at the same time we are left ignorant *what* use they have made of those memoirs, and which of them they have most relied upon; for there is rarely a formal reference to any of them. One of the first we noticed was to those of Madame Roland, in the article Grangeneuve, expressed in the way of accepting her account. Her work happening to be at hand, we turned to the part where the circumstance adverted to by the 'Biographie' is related; and it may be just worth while to shew how accurately the present work conforms its representation to that which it refers to, as if it were concordant or identical.

'Grangeneuve was one of those who, in concert with the ci-devant capuchin, Chabot, agreed, in July, to cause themselves to be mangled by men whom they had in pay, in order to exasperate the people against the Court: but at the time of execution he was afraid of being mangled too well, and gave it up.'—Biog. Mod. v. 2. p. 112.

'In the course of July, 1792, the conduct and disposition of the court indicating hostile designs, every one talked of the means of preventing or frustrating their execution. On this subject Chabot said with that ardour which proceeds from an excited imagination, and not from strength of mind, that it was to be wished the Court might attempt the lives of some of the patriotic members, as it would infallibly cause an insurrection of the people, the only means to produce a salutary crisis. He grew warm on this head, on which he made a copious comment. Grangeneuve, who had listened without saying a word, in the little society when the discourse took place, seized the first opportunity of speaking with Chabot in private. "I have been struck, said he, with your reasons; they are excellent; but the Court is too cunning ever to afford us such an expedient. We must

make it for ourselves. Find you but men to strike the blow, and I will devote myself as the victim."—"What! you will?" "Certainly; what is there so wonderful as that? My life is of no great utility; my person of no great account. I shall be most happy to make it a sacrifice for my country."—"Ah, my friend, you shall not be alone," exclaimed Chabot, with a look of enthusiasm: "I am determined to share the glory with you."—"As you please; *one* is enough; *two* may be better. But there will be no *glory* from the deed, for no one must ever know it. Let us then devise the means of execution."—Chabot undertook to provide them; and a few days after informed Grangeneuve that he had found fit instruments, and that every thing was prepared.—"Well! let us fix the time. We will go to the Committee to-morrow evening: I will leave at half after ten: we must go through some unfrequented street, in which you will take care to have your people posted. But, let them mind what they are about. It is their business to shoot us properly, and not make us cripples for life."—The hour was fixed, and every thing agreed upon. Grangeneuve went to make his will, and arrange some domestic concerns, without any bustle, and was punctual to the appointment. Chabot did not make his appearance: the hour elapsed, and he did not come; whence Grangeneuve concluded he had given up his design of participation; but supposing that the project held good as to himself, he set off, took the road agreed on, walked with measured steps, met nobody on his way, walked back again, for fear of any mistake, and was obliged to return home safe and sound, much displeased at having made all his preparation in vain. Chabot saved himself from reproach by some paltry excuse.'—Madame Roland's Appeal to impartial Posterity. Part first.

Besides this direct opposition in the statement of a particular and very remarkable fact—the predominant moral quality of the man in question appears strangely different, as described by the present work, and by Madame Roland; and though we are by no means bound, and indeed recollect very good reasons why we ought not, to attribute quite so much judgement as brilliance to the delineations of that extraordinary woman, we think that at the least we are not required to reject them as indiscriminating or fallacious, in pure deference to an anonymous partnership of Parisian book-makers. We have occupied much more paper with this one instance than any importance in the matter itself claimed; but it seemed worth while to notice such a symptom of carelessness and assurance, in the mode of treating memoirs from which some of the information in the work professes to be drawn.

It is so seldom, however, there is any kind of reference to any authority at all, that a sceptical or captious reader will hold himself quite at liberty to attribute, if he pleases, a large portion of what forms the colouring of characters in this work, to malice and fiction,—unless his estimate of human nature in general is such, as to constrain him to admit every bad deposition against individuals, as probable *because* it is bad.

Nevertheless, there is evidence on the face of the work, if it were only in the constant attention paid to dates, which are produced in great and laudable multiplicity, that these memoirs have in general been prepared with great labour and research; and it should seem perhaps due in fairness to the writers to conclude, that, while they were exerting so much diligence to be accurate in relating facts which had been of a nature to be put on record as public transactions, they could not be altogether indifferent about the truth of more private circumstances, and unchronicled anecdotes, illustrative of individual characters. Still these unknown biographers were not *systematically* attentive to accuracy, if it be true, as asserted in the introduction to this English edition, that the omitted memoirs of foreigners are 'miserably scanty and erroneous.' It may be presumed that the person who asserts this, whether it be Mr. Walsh or the translator, owes his ability to judge to his having had large means of knowledge concerning the history and character of the persons not belonging to France; and had he possessed equal means of being acquainted with the many Frenchmen whose actions and qualities are here exhibited, it is possible enough that a great deal of erroneous representation might have been also detected in this part of the work, on the accuracy of which a foreigner can, of course, be but little qualified to decide.

A few observations of this kind seemed proper, by way of caution against the simplicity of taking this collection of memoirs as any thing like established historical authority. All it can claim to be accepted for, is a respectable book of dates of revolutionary public acts, and legislative proceedings,—a brief enumeration of the recorded unquestioned facts in the lives of the noted men who figured in the revolution, or have figured since,—and a small proportion, selected, we cannot know according to what rule, of the vast quantity of mixed truth and detraction circulated concerning these men, in Paris, during and since the revolution. When it is added, that the performance maintains, for a French book, a most uncommonly plain sober historical style, it should be recollected that this is not of the same value in the present instance, as if it had resulted from the temperament of the writers; that it is the moderation of policy and fear; that it is an artificial coolness which must sometimes repress truth, as well as at others beware of exaggeration.

After all this is taken into the account, it is still but justice to say, that the work has, throughout, very much the appearance of an honest, consistent, well-informed endeavour to display, in the real light of truth, the strangest assemblage of mortals that ever was or could have been found contemporary

since the beginning of the world. And we may perhaps justly attribute to a severity of feeling, resulting from the long and indignant contemplation of a world of crimes, that willingness to let all characters come forth in their darkest colours, which appears in almost every part of the work,—except where it introduces the past and present possessors of French royalty, who are treated with marked favour, Lewis from kindness, and Napoleon from fear.

The book is to be considered not as a series of biographical memoirs, but simply as a dictionary; many of the names not occupying more than a page—not more than twelve or eighteen being afforded to even such persons as Mirabeau and Robespierre—and the great Emperor himself not being complimented with more than about twenty. It will therefore prove a much less attractive book for continuous reading, than a valuable one for occasional reference. A few of the longer articles doubtless approach to somewhat like regular memoirs, and several of them are extremely interesting. And the whole book taken together, comprizes, by its very nature, more to excite and to confound reflection than any other modern record of human beings. It is more comprehensive, we apprehend, in point of numbers, than any other collection of revolutionary biography.

We had intended to transcribe two or three of the most remarkable characters; but it will perhaps suffice to extract part olone only—that of Fouquier Tinville, the public accuser, in the time of Robespierre.

"The tribunal of Paris condemned him to death on the 6th of May, 1795, for having caused the destruction of an innumerable multitude of French persons of every age and sex, under pretence of conspiracies; for having caused between sixty and eighty individuals to be tried in four hours; for having caused carts, which were ready before hand, to be loaded with victims whose very names were not mentioned, and against whom no depositions were made; and for having made up a jury of his own adherents. M. de Gamache was brought into court, but the officer declared he was not the person accused. "Never mind," said Fouquier, "bring him nevertheless." A moment after the real Gamache appeared, and both were at once condemned and guillotined. An agent of government one day expressing some apprehensions to Fouquier, he replied, "Patriot or not, if Robespierre chose it you would come yourself, and I should make you go up my little steps; when Robespierre has pointed out any one to me, there is no help for it." Sixty or eighty unhappy wretches, who had never seen nor known each other, were often confounded in the same accusation, and when Fouquier wished to dispatch them in the mass, he merely said to the jurymen, "I think, citizens, that you are convinced of the guilt of the accused." When this remark was made, the jurymen declared their consciences sufficiently enlightened, and condemned all the accused in the gross, without hearing one of them. He was accustomed

to frequent a coffee-house in the palace of Justice, where the judges and and jurymen of his tribunal met. There they reckoned the number of heads which had fallen in the course of the decade. "What do you think I have gained to day for the republic?" Some of the guests to pay court to him, would answer, "So many millions;" and he immediately added, "In the next decade I shall undress three or four hundred," meaning guillotine. A considerable number of victims were one day met in their way to [from] the tribunal by Fouquier, who had not been present at their trial; he asked the jurymen on what crime they had been pronouncing sentence. "They did not know," they said, "but he might run after the condemned persons, and enquire;" upon which they all began to laugh, saying, "It is so much got at least." Even the fate of Robespierre could not slacken his sanguinary zeal. On the 27th of July, 1794, he condemned forty-two persons, whom he caused to be executed; and some one having represented to him that the seizure of Robespierre ought to cause some change, he answered, "Never mind; justice must take its course." '

'When led to execution, he answered the populace, who greeted him with hisses, by the most sinister predictions, and was executed last. Thus speaks Mercier of him: "Fouquier Tinville, formerly an attorney at the Chatelet, excessively artful, quick in attributing guilt, and skilled in controverting facts, shewed immoveable presence of mind on his trial. While standing before the tribunal, from which he had condemned so many victims, he kept constantly writing; but, like Argus, all eyes and ears, he lost not, while he wrote, one single word uttered by the president, by an accused person, by a judge, by a witness, or by a public accuser. He affected to sleep during the public accuser's recapitulation, as if to feign tranquillity, while he had hell in his heart. No eye but must involuntarily fall before his stedfast gaze: when he prepared to speak he frowned, and his brow was furrowed; his voice was loud, rough, and menacing: he carried audacity to the utmost in his denial, and shewed equal address in altering facts and rendering them independent of each other, and especially in judiciously placing his *alibis*. With a firm voice he denied his signature, and trembled not before the accusing witness. When led to execution, his forehead, hard as marble, defied all the eyes of the multitude; he was even seen to smile and utter threatening words. At the foot of the scaffold he seemed for the first time to feel remorse, and trembled as he ascended it." ' V. II. p. 79.

It is unnecessary to say that a considerable number of characters, not less atrocious than this, are presented to view in this comprehensive receptacle,—horrid and portentous forms, as if the most grim and hideous images of Moloch, and the Scandinavian and Mexican gods that ever were smeared with human blood, could be recovered and placed in order within one gloomy edifice. And though they are contrasted by some characters of great excellence of a certain kind, it is most melancholy to think, how very few of the persons who have obtained a record in this work, had probably the smallest acquain-

tance with that great principle which is the basis of virtue, and its only absolute security in scenes of arduous trial.

A most prominent subject throughout these memoirs, and to which almost every second page unavoidably reverts, is the dreadful and mortal conflict between the faction denominated the Mountain, the Jacobins, or the Terrorists, and the party of the Gironde. There never was an hostility more truly internecine, by intention, on the one side, and by necessity, and even duty on the other. The progress and termination of this grand contest form one of the most afflictive views in all history. Whatever degree of visionary theory, or of personal ambition, might be imputable to the Girondins, among the chiefs of whom we hardly need to name Brissot, Roland, Guadet, Gensonné, Louvet, Lanjuinais, Kersaint, &c. &c. it is most evident that they were the only hope of France, after the monarchy was fallen. Theirs was the fine and cultivated talent, the sincere love of freedom, and the solicitude to preserve substantial justice, humanity, and order, amidst the tumultuous breaking loose of a great and depraved people from an inveterate slavery, to pass, as these eloquent philosophers promised themselves—alas! for the melancholy delusion—into the state of a well-ordered and happy republic. However hopeless this might have been foreseen to be, by less enthusiastic and more religious speculators on the qualities of nations and of mankind, it is not the less grievous to see these men baffled in all their patriotic schemes and efforts; insulted, clamoured against, and menaced, by a ferocious rabble that usurped and dishonoured the name of the people; losing ground, notwithstanding their faithful co-operation and their prodigious combination of eloquence, at each successive contest in the hall of what purported to be the national legislature; and finally sinking under the fury and the axe of the most dreadful league of demoniacs that the sun ever shone upon in one place. The mind is appalled in attempting to think what they even ought to have done in a situation quite unparalleled, a situation in which, unless they could have thought it right to adopt prompt and summary measures for the personal destruction of the dreadful murderers with whom they were committed in a conflict absolutely inevitable, their own fate was but rendered the more certain by every effort they made to save the nation.

It is some little relief to a tragedy so much more crowded with the noveltics and the monsters of evil than poetry has ever presumed to feign, to see the spirit of amity and compact which prevailed among these patriots in their perilous and unsuccessful warfare, as contrasted with the mutual jea-

lousies and deadly rancours by which their antagonists were tormented amidst their triumphs, and stimulated to destroy one another, in successive detachments of such victims as no man but a Christian could commiserate.

If the deplorable state of the very nature of man, as illustrated so awfully by events and characters brought forth in this grand commotion, be a matter really too obvious to need a single remark, it is perhaps little less superfluous to make the more specific remark, that bad government, combined indeed with the ignorance and intolerance attendant on superstition, was the great immediate cause that prepared and produced this eruption of evil. The people of civilized nations are almost as unapt to insurrection and rebellion, as ponderous bodies to fly off from the centre of attraction. They do not detest their courts and their nobility, and despise their clergy, till the oppressions exercised by these governing and enriched classes is become intolerable. When will the other old governments of the world condescend to learn from what has been seen in France, how to prevent revolutions?

Art. XV. *A Dissertation on the Books of Origen against Celsus*, with a View to illustrate the Argument, and point out the Evidence they afford to the Truth of Christianity. Published in pursuance of the Will of the Rev. J. Hulse, as having gained the annual Prize, instituted by him in the University of Cambridge. By Francis Cunningham, of Queen's College. 8vo. pp. vi. 66. Price 2*s.* 6*d.* Cambridge, Deighton. Rivingtons, and Hatchard. 1812.

SUCH of our readers as are not much acquainted with the proceedings at Cambridge, may need to be informed, that besides the various prizes for exalted attainments in classics, mathematics, &c. proposed to under graduates in the different colleges of that celebrated university, there are others offered to excite competition among the students of the university generally. Among the subjects to which their attention is thus powerfully called, it is highly gratifying to find that of religion by no means neglected: for besides the Norrisian prize offered 'to the author of the best prose essay on a sacred subject,' founded, we believe, at the same time with the Norrisian Professorship of Divinity, viz. in 1768; and the Seatonian prize poem*, restricted also to *sacred* subjects, and established in 1750; there is the Hulsean prize, appointed "for the advancement of *religious* learning:" The essay must

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* Among the series of Seatonian Prize Poems, all our readers of taste and piety will remember those by Smart, Glynn, Porteus, Wrangham, and Grant.

be "composed in the English language, on the evidences in general, or on the prophecies, or miracles in particular, or or any other particular argument, whether the same be direct or collateral proofs of the Christian religion, in order to evince its truth and excellence." The prize must be allotted to some member of the university, *under* the degree of M. A.: it therefore furnishes a fine trial of skill for the under graduates and bachelors; and besides this, may be extremely useful to the public at large, (since the successful candidate is required to *publish* his dissertation) if the subjects are judiciously chosen.

On the occasion which has given so favourable an opportunity for the developement of Mr. Cunningham's powers, the topic has been most happily selected. Origen was one of the most deservedly celebrated of the Christian Fathers. He was learned, ingenious, and indefatigably industrious, his whole life being spent in examining, teaching, and explaining the Scriptures; in order to accomplish which the more effectually, he attended sedulously to the philosophy and polite literature of his time. His *Hexaples* alone, even from what we know by the fragments collected by Father Montfaucon, would be enough to establish his fame. The work was thus named from its containing *six* columns; in the first of which was the Hebrew text of the Bible; in the second, the same text in Greek characters; in the third, the Greek version of the Septuagint; in the fourth, that of Aquila; in the fifth, that of Symmachus; and in the sixth, Theodosian's Greek version. This admirable work gave the first hint towards our Polyglot bibles, and ought, *doubtless*, to have been specified with high commendation by Dr. Marsh, in his elaborate enumeration of translations and versions, made for the laudable purpose of depreciating the Bible Society. Had the learned Professor thought of the *Hexaples*, he might indeed have attacked that Society with an air of triumph; and a reference to this ancient work, would have been just as much to his purpose as more than half the instances he has adduced.

But we beg our readers pardon for making our bow to the Professor, *en passant*, and proceed to Origen's most noted performance, his treatise against Celsus. Theologians in general acknowledge it to be the most able and complete defence of the Christian religion, which has descended to us from the ancients. Yet it has not, that we are aware of, been translated into any modern language, except into the French by Elias Bouhereau, a Protestant divine. Besides this, it is written in a very desultory manner: for Celsus wrote without method or connection, and Origen replied to his arguments and mis-statements in the order of their occurrence; and was not, indeed, independent of that circumstance, a very, ver-

hodical writer; having so much on his hands, that he often dictated to seven or eight persons at a time, when, of course, the simultaneous operations of the mind could not be carried on with the closest connection possible. On these accounts, it has long been wished that some gentleman with the requisite acquirements, and correct theological notions, would undertake the task of abridging and methodizing this work of Origen, so as to present us, in small compass, with the principal observations of the artful adversary to the gospel, and their refutation by its celebrated apologist.

What has been left so long undone, is now *well* done. Mr. Cunningham has singled out the main topics discussed by each of these writers, dividing his essay into six chapters, appropriated to the history and writings of the Jews, the Scriptures, the history of Christ, miracles, the character of the early Christians, the doctrines of the early Christians, and a summary of evidences flowing from the whole. As the subject is extremely interesting, we shall hold ourselves justifiable, in quoting from the tract before us rather more largely than we are in the habit of doing from publications of the same magnitude.

In the chapter on the history and writings of the Jews, the inferences collected from the concessions of Celsus, and the arguments of Origen, are as follow:

'First, the Jewish Scriptures are of older date, than the birth of Christ. For if these writings had been compiled since that time, some rumours of such an event must have reached Celsus; and this fact which would have ruined all the pretensions of Jewish antiquity, would have been urged by the heathens as a primary objection to their claims. The Jews themselves moreover could not have been deceived, if this had been a cunningly devised fable; for they were a widely extended people, and in so short a space of time, it would have been impossible to make them the dupes of such an imposture. Secondly, it may be inferred from the admission of Celsus, that the prophecies were found in the Jewish Scriptures *in his time*; and *since* then no alteration has been made in them by the Jews. But if so, this is the strongest presumption, that the Jews had never altered them *before*. For, if, when by the fulfilment of the prophecies, in the person of Christ, they were most tempted to erase predictions, so hostile to their own creed, they made no change, much less would they do it when the temptation was diminished. Thirdly, if little is to be collected from the writings of Celsus, in favour of those prophecies which he has attacked, something may be inferred in favour of those which he has failed to attack. Their existence is admitted, and his spirit of hostility is such, that we must attribute his silence, not to his forbearance, but to his disingenuousness. Fourthly, the admission that some important character was expected, not only by the Jews, but by the heathens, at the era of Christ's advent, is very important to religion. Where could the expectation originate, except in the Jewish Scriptures? The sages, poets, and historians of antiquity, appear to have

drunk at this sacred source. The Arabians came from a far country to greet it; Herod destroyed the Jewish genealogies that the family of David might not be known, undertook the building of the temple, a work it was thought the Messias was to perform, and murdered his own sons in fear that the promised King should dethrone him. Virgil, building upon the popular persuasion, applied it on two occasions to Augustus. This expectation is also mentioned by Cicero, Sallust, Suetonius, and Tacitus. If the origin of this expectation was with the Jews, whereabouts can we look for the accomplishment. Who has fulfilled their widespread expectations? Where is this hope of all nations to be sought, if not in the person of Christ?' pp. 9—11.

From the second chapter, the reader will learn that the quotations of Celsus from the New Testament books are so numerous and extensive, 'that from them a great part of the history of Christ, a statement of his doctrines, his character, and that of his disciples, may be gathered.' And as to Origen, he quotes—

'from twenty-nine books of the Old Testament, from all but three in the New, and from five books of the Apocrypha. His quotations agree very accurately with our text, and many passages, which since have been disputed, are held by him as authentic. He allows no objection to lie against the plenary inspiration of Scripture; he indeed admits some differences to have existed, as to the interpretation of passages, but adverts to none respecting their authority.' p. 16.

Our author might have enlarged a little upon this part, either here, or in his chapter on the doctrines and opinions held by the early Christians; for Origen is extremely explicit and decisive upon the *inspiration* of the Scriptures. He affirms, that 'the Scriptures proceeded from the Holy Spirit, that there is not *one tittle in them but what expresses a divine wisdom*; that there is nothing in the law, or the prophets, or the gospels, or the epistles, which did not proceed from the fulness of the Spirit; that we ought with all the faithful to say that the Scriptures are *divinely inspired*; that the gospels were admitted as divine in all the churches of God; that the Scriptures are no other than the organs of God; that if a man would not confess himself to be an *infidel*, he must admit the inspiration of the Scriptures.'

The chapter on miracles we think rather too short, considering the extreme importance of that topic of discussion. It contains, however, some valuable observations; of which we have only room for the following.

'It may be asked, whether modern infidels who have ventured to contradict the miracles of Christ, a weapon Celsus was afraid to take up, has estimated the rashness of their enterprize. Are they competent to deny what a spectator no less malevolent than themselves was compelled to admit. Has the lapse of eighteen hundred years enabled them to ascertain

act of daily occurrence with more accuracy than a by-stander? Are ects best seen at the greatest distance?" p. 27.

Again,

'The evidence then furnished by this work, on the subject of miracles, considerable. Celsus admits their existence; Origen appeals to them, what he, and many others had seen. There is indeed incontrovertible dence for their existence, till the conversion of the Roman empire inted Christianity with temporal power, and raised her to universal doion. With the necessity, the possession of the miraculous powers ased. From this period the gospel was left to the ordinary grace of od, to its own resources, and to the human powers of its followers. hen a body of illiterate fishermen were commissioned to publish it to nations, then God supplied the powers by which all men "heard en speak in their own language." Now that learning and wealth are handmaids of religion, they are left in a great measure to do the rk of miracles. All our faculties should be therefore bent to this cred cause, and all our spoils be offered at the foot of the cross. Nor he evidence furnished even now to Christianity through the channels miracles by any means small. Although miracles of one class have ased, men may see in the true Christian, the greatest of all miracles; man by nature, cold, corrupt, indolent, selfish, transformed under the ative hand of the gospel, into the bold, generous, active, disinterested, terprizing, apostle of truth.' pp. 30—32.

The chapter on the doctrines of the early Christians, furshes sufficient evidence of the most prevailing sentiments the Church during the first two centuries. Thus, with spect to the divinity of Christ—

'The assertions of Origen are unequivocal, and decisive. Three tinct propositions form a prominent part in his writings. First, at Christ was (ἀγένητος) uncreated. Secondly, that the Maker of the rld is to be worshipped. Thirdly, that Christ is the Maker of the rld. As to the first point, it is sufficient to refer to a passage where us Christ is expressly called the "uncreated Son of God." He preves a precise distinction between creatures, (δημιουργημάτα) and their eator; and he brings them together into comparison as to the respect at is due to them. In the next place he says that we ought to worship creatures (δημιουργημάτα), but the Creator; that we can only lift up r eyes to the Creator of all the magnificence of Nature, to see whom ought to admire, serve, and adore. Then he proclaims Jesus Christ the Creator of the universe; that God working with him said at the eation, "let there be light, let *us* make man." But Origen is yet ore distinct in the statement of his opinions. He says that the Father indeed eminently God; but that the worship of the Son is not an inrior but a divine worship; he applies the same expression to the adora-n of Jesus Christ by the Magi, that he does to the worship of God; speaks of the Father and the Son being jointly worshipped as one od; he admits the worship of the Son in his distinct individual chacter; he attributes to him immutability, omnipresence, and other quali-s which are characteristic only of the Most High.' pp. 40, 41.

It appears further, that the personality of the Holy Ghost is distinctly admitted by Origen; that he makes frequent references to the doctrine of the atonement; and that both Celsus and himself make distinct recognition of the doctrine of justification by faith as the prevailing opinion among the early Christians. Celsus, it is true, represents the doctrine much as an uncandid opponent would now represent it; but be this as it may, his reference to it proves its prevalence in those early ages; and of course serves to mark the folly of those who sneer at the defenders of this doctrine in present times as "new Puritans," who turn the world upside down, by the introduction of novel and erroneous sentiments.

On the doctrine of future punishments, the language of Origen is confessedly obscure.

'It is remarkable that we learn from Celsus, what Origen as to this point might not have taught us; that the eternity of punishments was the common faith of the Christian church. His words are, "They (the Christians) persuade themselves that the good, after this life, shall be happy, the wicked shall be plunged into everlasting wretchedness: from which opinion, neither let them, nor any other mortal depart." p. 46.

But it is time to terminate our extracts. We admire this little work exceedingly, both in its object, its tendency, and its execution. To those especially who have not an opportunity of consulting the original work of Origen, it will be very interesting and useful. It serves to shew that the enemies of Christianity and their arts, have been the same in the earliest as in the latest ages; and that the defences of Christians were then, as they are now, triumphant and satisfactory. And it will enable all to infer, that it is not because Christianity is repugnant to reason, but because it requires a departure from vice and folly, a surrender of the heart to God, who alone can "keep it," and a complete renovation of character, that thoughtless men have been found in all ages to oppose and misrepresent it, and calumniate its principles.

Art. XVI. *Voyages and Travels* in the Years 1809, 1810, and 1811, containing statistical, commercial, and miscellaneous Observations on Gibraltar, Sardinia, Sicily, Malta, Serigo, and Turkey. By John Galt. 4to. pp. 435. Cadell and Davies. 1812.

THIS volume, it appears, is the first of a series, in which Mr. Galt has it in contemplation to 'give such an account of the countries connected with the Mediterranean, as will tend to familiarise them to the British public.' The plan on which it is put together is extremely simple—and capable of

ing acted upon to an almost unlimited extent. Without aving recourse to any intermediate process, the author is pparently quite satisfied with transcribing his day-book for e printer with unimpeachable fidelity. He has been at no ains to give a plausible coherence to his paragraphs, or to ake his narration of so continuous a cast, as to create and rpetuate the interest of the reader in his fate and fortunes. is to us a matter of considerable doubt, indeed, whether r. Galt has not delegated the task of head-piecing the subdinate divisions of his work, to an inferior performer, who, owever expert he may have been in the knack of eliciting genious titles, must be allowed to have much to acquire, fore he can be considered a proficient in the no less importt mystery of tacking them advantageously together. A ance at the table of contents will elucidate this very cometely; where, not to multiply examples unnecessarily, the ader will find such natural and unconstrained juxtapositions —iron beds and jesuits—booksellers and quail shooting—the thor gives a sigh, a hen put to death—dancing dervishes, d the death of Socrates, &c. &c. From this slight exposion of Mr. Galt's method of preparing for the press, there will no difficulty in admitting his competency to the rapid proiction of as many volumes as the public are disposed to pamize.

It is requisite, however, to examine a little more minutely to Mr. Galt's *licence* for this consumption of print and paper to inquire into his travelling qualifications, and see whether possesses so extraordinary a facility of delineation, as may able him to dispense with that patient finishing which has, by ost of his class, been held indispensable to arrive at excelace. As the plain truth must sooner or later be divulged, we ink it best to state, with all possible frankness, in the outs, that if Mr. Galt really has any gifts of the nature alded to, we are totally unable to perceive them. For one ing, he does not appear to have carried out with him a sufient portion of general knowledge to stump his hasty obsertions with any permanent value. Accordingly, in place of ose *polished pebbles*, which a well informed mind has always in re for the proper occasion, the land and sea faring gentleman fore us, is perpetually obtruding the most strange and hardous speculations, and attempting the depths of a subject fore he is even tolerably acquainted with the surface. His anges into classical literature are adventurous beyond prelent; and his profound familiarity with the fine arts cannot better evinced, than by copying the following most ingeous and impo[illegible]disquisition.

'In passing along one of the streets, a house was pointed out to me as having been inhabited by Rosa the painter. What Rosa, or any thing more about him my conductor could not tell. Whether this was Salvator, whose paintings so frequently reminded me of the scenery of Sicily, I cannot *therefore* presume to say. Salvator Rosa I always understood studied in Calabria; but I have never yet met with any circumstantial account of his life. It is not improbable that he may have been here: for in his youth he was a *rambling fellow*, and, *it is said*, was actually a member of a gang of banditti!!'

This is one instance, out of many, in which our author has thought proper to publish to the world his doubts and conjectures, when, at a very little additional trouble, he might have converted them into certainty, and saved himself the ignominy of being laughed at. Add to this, that a traveller is the last person by whom this propensity can be safely indulged, as it is almost necessarily fatal to that vigilance of observation, and carefulness of inquiry, without which his observations and inquiries can be of very little use either to himself or others.

Another observation we have to make on Mr. Galt's performance, is, the indefatigable earnestness he displays in finding occasions of being witty, without being aware that his humour, if so it may be called, is very distantly allied to the family of mirth, though it has sometimes too near an affinity to that of profaneness. We allude, particularly, to the very improper levity with which he is for ever making free with awful subjects and sacred language. Thus he talks of 'the stone which Moses *tapped* in the wilderness,' p. 370; and having occasion to perform a journey in stormy weather, he is all at once reminded of the deluge, and says, 'As I approached St. Giuseppè the wind abated; and not hearing the pattering of the rain on the roof, I inferred, like Noah in the ark, that the waters were assuaged, and opened the window.' p. 74. Then, again, he complains of being fully six weeks at Palermo, 'before I was so *lucky* as to see a funeral, although "the best" at that time had evidently *a great run*.' p. 20. The following is an example at greater length.

'It was late when we approached Palermo, and I began to think that I should not have deemed myself very safe in the neighbourhood either of London or Dublin at such a time of night. About eleven o'clock we reached the gate, and I never was more pleased with the sight of a lamp, than that which burns before the saint who is the sentinel. It never occurred to me before, that, but for the saints with their lamps, the streets of Palermo would be utterly dark after the shops are shut. The church, in this respect, may certainly be considered as a light to the path of the Palermitans.'

The same bad taste which could tolerate such sentences as

the preceding, is also frequently conspicuous in the diction—as when the author feels 'somehow' dissatisfied with the 'aspectable grandeur of Etna,' p. 92; deplores 'the ruination and squalor that characterize the effects of Ottoman rule,' p. 201; derides 'the taste of' certain 'blessed brothers for bottled monsters,' p. 103; informs us that 'licences to export are probably interestedly granted,' p. 14; describes the origin of 'a sceptical and derelict habit,' p. 56; sympathises with 'the melancholy manes of the fatal field of Pharsalia,' p. 214; and becomes the biographer of that 'accomplished and benevolent monster'—Chiron the centaur.

We have been the more induced to go into this specification of faults, because in a great variety of instances we are persuaded they result from the very hasty and objectionable mode of bringing out the volume. For whatever our readers may by this time be disposed to imagine, it really does contain a good deal of useful information, and many amusing anecdotes and lively sketches. Had Mr. Galt, indeed, followed the dictates of his maturer judgment, we have no doubt he could have produced a volume, which, instead of serving to lounge over for a day, might be profitably consulted several years hence. In the sequel of this article, we shall do little more than verify some of the preceding strictures, and select from it such passages as may be likely to prove most useful or interesting to our readers.

After a slight description of Gibraltar, Mr. Galt conducts us to Sardinia. The capital of this island he represents as bearing in every part of it traces of ruin and decay, and the mass of the islanders as having receded 'a certain way back into barbarism.' 'They wear, indeed, linen shirts fastened at the collar by a pair of silver buttons like hawks' bells; but their upper dress of shaggy goat-skins is in the pure savage style.'

'The country,' he continues, 'is divided into prefectures. The prefect is a lawyer, and is assisted by a military commandant, who furnishes the force required to carry his wants into effect. This regulation has been made in the course of the present reign, and may be regarded as an important step towards the establishment of a public and regal authority over the baronial privileges. In the provinces justice is distributed by the prefects, whose functions seem to correspond in many respects with those of the Scottish sheriffs. When any particular case occurs in which the king considers it expedient to appoint a judge of the supreme court in the capital, on purpose to try the cause on the spot, wherever this extraordinary justiciary passes, the provincial courts of justice are silent, and superseded by his presence. There are no periodical circuits of the justices.' 'The judges receive a small stipend from the king, upon which they cannot subsist. They are allowed also a certain sum for each award that they deli-

ver, which has the effect of making them greedy of jurisdiction, and interested in promoting revisions. The administration of justice is in consequence precarious, and gifts to the judges are of powerful advocacy. In a country where the government has so little power in the detail of ruling, and where the rectitude of the laws is so enfeebled by the chicane of the courts, it is natural that the people should often surrender themselves to their bad passions. The Sards possess, to an eminent degree, the venerable savage virtue of hospitality. They are courageous, and think and act with a bold and military arrogance; but the impunity with which they may offend, fosters their natural asperity. They are jealous of the Piedmontese; and on this account the king has not encouraged emigration from his late continental dominions to settle in Sardinia. In their political resolutions they have sometimes acted with an admirable concert and spirit. Not many years before the arrival of the royal family they had some reason to be discontented with the conduct of the viceroy and his ministers; and, in consequence, with one accord, they seized, at the same time, both on him and on all the Piedmontese officers, and sent them home without turbulence or the shedding of any blood.' pp. 9—11.

'The revenue of the king is not at this time (1811) more than eighty thousand pounds sterling; still the paper money of the government does not bear a discount of more than six per cent.; so that it may be regarded as not inferior to any in Europe. It is only in the dealings of merchants that the discount is allowed; and it is a legal tender to the extent of half the amount of any debt. The duty on importations by foreigners into Sardinia is 18¾ per cent. on the tarif estimates.

'The population of the island is estimated at about 500,000 souls. The peasantry are the vassals of their respective chieftains; and the citizens are commonly employed in the little internal commerce which the country affords. The nobility are numerous and ignorant; and the same terms may be applied to the ecclesiastical locusts.

'The exportable commodities of this island, owing to the condition of the inhabitants, still consists of very primitive articles; but which, notwithstanding the warmth of the climate and fertility of the soil, are not numerous. Wheat, in considerable quantities, is exported from Cagliari, the Gulph of Palmas, Orestano, Alghieri, and Porto Torre, the harbour of Sassari. There is one kind of white wine, of a very superior flavour, made near Cagliari; and the red of the same neighbourhood, as well as that of the district of Oliastro, is of a strong good body, improves by transportation, and, with age, would become esteemed in England. Cheese forms an important article in the little traffic of Sardinia. Wool is also collected for exportation. Barilla, of a kind inferior to the Spanish, is also exported; and the salt works near the capital furnish a few cargoes. The tunny fishing is one of the chief objects of the care of the government, and is in a respectable degree of prosperity. Goat and sheep skins may be obtained in quantities; and cow and stag horns may be numbered among the returns that a merchant might bring from this island. In the interior there are extensive forests of oak and other timber belonging to the king, but the oak for the most part is not sound at heart. Nevertheless it might be usefully employed, and might be turned to account by the merchant.' pp. 12, 13.

From Sardinia our author proceeded to Sicily. He was landed by the Malta packet at Girgenti, and lost no time in putting down his remarks on the ruins of Agrigentum. With these it should seem he is considerably disappointed; for 'though they be the monuments of Agrigentum, the sight of them is hardly worth a sabbath day's journey.' p. 17. As this is the commencement of Mr. Galt's classical speculations, we should be glad to say something in their behalf, and are sorry therefore that we cannot compliment him either on their accuracy or good taste. 'The temple of Concord,' he remarks, 'is in fine condition, *as an antiquary would say*, the parts *having been collected and replaced* on each other!' 'The temple of Juno has been re-edified in the same manner!' And then 'the church of St. Martin's in the fields is larger than both put together, and infinitely more magnificent!' This unfortunate kind of association follows him every where. Sometimes the lanes of Edinburgh are the objects of his comparative eulogy: at another the Grecian porticos remind him of our metropolitan tea gardens; and, at a third, when contemplating the Hebrus, his attention is irresistibly drawn to the Thames at Putney Bridge.

On arriving at Palermo, Mr. Galt presents his readers with the following remarks, which we think are entitled to some praise.

'All the descriptions that I have seen of the capital of Sicily are rather defective than incorrect. Only the finest things are brought into the picture; the great masses of mean and slovenly objects, which every where offend the eye in the original, are excluded, by the prejudices of the taste of travellers. Palermo, notwithstanding the number and architectural magnificence of its palaces and churches, has an air of tawdry want, such as cannot be distinctly described. Poverty seems really to be the ordinary condition of the people from the top to the bottom. The ground stories of the noble edifices in the Via Toledo, as well a in the other great streets, would never have been converted into shops and coffee-houses, could the princes and dukes above stairs have easily done otherwise.

'It is the custom here for tradesmen of all sorts to carry on their respective employments in the open air. The number, in particular, of shoemakers and tailors at work in the Via Toledo is inconceivable. Indeed the crowd of persons in the streets is much beyond any thing that I have elsewhere seen; certainly much greater than in London. But, considering the extent of the city, only four miles within the circumference of the walls, it is impossible to be believed that the population is so great as the Sicilians allege. They talk of three hundred thousand inhabitants; a number, notwithstanding that the people swelter by dozens together in very small apartments, not to be credited. The population of Palermo may be equal to that of Dublin.

'It appears to me, that it is not only the practice of the Sicilian trades-

men to work in the streets, but that particular streets in Palermo are, in some degree, appropriated to certain occupations: not that each trade exclusively attaches itself to any one part of the town, but, generally speaking, it has a local situation, where it may be considered as predominant. The Via Toledo seems to be the grand emporium of all the professions dependant on fashion. Another street is almost entirely occupied with brasiers; and there is perhaps not a more noisy spot in all Europe. Our thin tinned iron scarcely seems to be known here; but considerable quantities of block tin are used in the manufacture of lamps, forks, and other culinary and table utensils. In a third street I observed a number of female children, in almost every house, employed in tambouring and embroidering muslin. The manufacture of muslins has been introduced some time, and succeeds so well that it already consumes the principal part of the cotton raised in the district of Terra Nova. The chief establishment is at Caltanisetta, an inland town, rather distinguished for its linen trade. The latter branch is much indebted to the war, which has raised the price of German linen so high, that the Sicilians are obliged to have recourse to the productions of their own looms. The women are the weavers: their wages are about 9d. per day. The same quantity and kind of goods which were sold in the year 1792 for a dollar, are increased in value to above a dollar and a half. In the neighbourhood of the tambourers' street there is a lane entirely occupied by chair-makers and bed-smiths. It may be necessary to explain what the latter profession is; which, I think, does some credit to the Sicilians, if it originated with them. The climate of this country is peculiarly congenial to the engendering of bugs and other anti-dormists; and the inhabitants, in consequence, I imagine, have renounced bedsteads of wood, and adopted iron ones. Were the frames made of cast metal, they might be rendered ornamental, and could be procured, I should think, much cheaper than the hammered iron, which is the only kind at present in use.'

Our author's observations on the Jesuits and clergy, do not strike us as being very satisfactory. The number of mendicants, he states, to have visibly increased within the last twenty years; and he ascribes it to the gradual disuse of the customary largesses to the poor at the gates of the convents. Among the higher classes there has been a falling off in point of state, and shew: but this is amply compensated by the introduction of comfort and convenience. There is, he says, in general, an evident imitation of British customs; and the suburbs of Palermo begin to indicate something like the formation of that middle class which is the pre-eminent boast and distinction of England. Of the nobility, this writer, like Mr. Leckie, speaks most contemptuously, representing most of them as in debt, and many of them in as a state of absolute beggary. All classes are passionately addicted to gaming.

'So general and habitual, indeed, is the passion for play, that it manifests itself in situations where, previously, one should not expect to meet with it: it is the ruling passion of the Sicilians. In going one morning

to the tribunal of justice, I saw a groupe of card-players sitting on the landing-place of the great staircase, earnestly occupied with their game, although the bustle around them was almost as great as that of the Royal Exchange of London at high change time On the Marina, when the weather will not permit boats to put to sea, I have frequently seen the fishermen at cards; nor is it unusual to observe bands of idle boys sitting on the steps of the church doors engaged in the same spendthrift occupation.' p. 30.

Nothing can well be more striking in the policy of the Sicilian government, than the total exemption of articles of luxury from taxation. While adverting to this subject, our author gives the following sprightly and characteristic passage.

'The quantity of Indian figs, or prickly pears, as they are sometimes called, consumed in Sicily, is almost incredible. In every part of the country you meet with plantations of Indian figs. In every village, stalls are seen covered with Indian figs. At every corner of every street in Palermo are piles of Indian figs. If a Sicilian be observed eating any thing, it is certainly Indian figs. If he be carrying a basket, it is full of Indian figs. Every ass that is seen coming into the city in the morning is loaded with Indian figs. Every peasant that is seen in the evening counting his copper money on a stone, is reckoning the produce of his Indian figs. If an article be bad, it is said not to be worth an Indian fig; and there is nothing in this world better than an Indian fig. It is the only luxury that the poor enjoy; and, like all other luxuries, it is exempted from taxation.' pp. 27—28.

The trade of Palermo (which 'is much less considerable than might be expected from its wealth and population') appeared to our author to be chiefly in the hands of the British, while the Americans engrossed the supply of colonial produce. As this is a subject on which Mr. Galt seems well informed, we receive his subsequent observations on this arrangement with respect. How unfortunate that he should proceed to tempt his fate, by entering the Academy of Painting! 'I only know,' he affectedly remarks, 'what pleases myself.'

Mr. Galt's observations on the court of Naples, in which he attempts something like a vindication of the first female personage, are, in our humble opinion, remarkably superficial and inconclusive; and we are glad, therefore, when he finds it convenient to quit Palermo, on the tour of the Val de Mazarra, the western district of Sicily. We cannot pretend, however, to trace his route minutely, and shall merely transcribe two insulated facts—the one relating to agriculture, and the other to the vintage.

'Soon after leaving the temple of Segesta, I observed a very interesting specimen of Sicilian agricultural industry. On one field, eleven

pairs of oxen were dragging eleven ploughs, driven by eleven men, all in a line, one behind another, and yet not making a deeper impression on the soil than a good English harrow would have done. The Sicilian plough, notwithstanding the antiquity of its form, is really a very humble instrument. Owing, in a good measure, to the wretched state of the plough, the fertility of the Sicilian soil is never properly brought into action. The mere surface of the ground is only, as it were, scratched. Is it, therefore, surprising, that the produce is scanty, or that the harvest is seldom more than adequate to the support of the inhabitants; although it might be rendered sufficient to maintain more than three times their number?' p. 60.

'On entering the village, I observed the labour of the wine-press going on: a process of which a faithful account might enforce the precepts of temperance. The grapes are thrown into a large square vessel, somewhat like a brewer's cooler, but deeper. It is elevated about eighteen inches from the ground, and round it are several apertures, with vessels under. In this theatre a number of bare-legged peasants, with clumsy shoes, were bellowing and treading out the juice, which squirted against their unwashed limbs; and I saw, with consternation and horror, that the finger and thumb had been made for other ends, in case of need, than to snuff candles.' p. 75.

It was on his return to Palermo, late in the evening, that Mr. Galt was so highly delighted with the thought, that, 'but for the saints and their lamps, the streets of Palermo would be utterly dark after the shops are shut,'—and then follows the brilliant observation we have already noticed in a preceding page, about 'the church being, in this respect, a light to the path of the Palermitans!' How long he stayed for the purpose of repeating this ingenious idea is not deposed. We learn, however, that his next excursion was to Messina, and that on arriving there he found it, 'unlike any other town in Sicily,' wearing an appearance of great prosperity,—and not the less agreeable for being the residence of British troops. The contrast of character between our free-spoken countrymen and the Sicilians appeared very striking.

Leaving Messina, Mr. Galt took the direction of Syracuse, with the intention of hiring a boat for Malta. We do not observe any thing remarkable in his progress, unless indeed an exception should be made in favour of the reflections suggested by a sight of Etna.

'The fable of the rape of Proserpine, is, probably, an allegory, descriptive of the destruction of the cultivated land, by an eruption of the mountain. Much of the classic mythology is, evidently, allegorical; and few of its subjects are susceptible of so simple an explanation. The single-eyed Cyclops are, certainly, only the personification of volcanos. Those parts of Homer's works which relate to them, have, perhaps, had the distinct features of the allegories defaced by his correctors. When the history of the Iliad and Odyssey is considered, it is impossible to believe that they are now the very works which Homer com-

osed. It is not credible, that, from the collection of the parts of the Iliad by Lycurgus, down to the translation by Pope, it was copied, without improvement; though not to the extent that Pope has improved on Chaucer, in his Temple of Fame—probably, in some similar manner.' pp. 91, 92.

Perhaps, also, the same indulgence should be extended to the following highly ornamented description of a Sonata, played upon a 'truly exquisite' organ at Catania. The stately and sonorous sentence which concludes the passage cannot be too strongly admired.

'It [the sonata] begins with a sweet little trilling movement, like the sound of waters trickling in a far remote pastoral upland. The breadth of harmony increases, and the mind is excited to activity, while the introduction of a delightful echo suggests the images of a rapid stream, and bands of huntsmen, with horns and hounds, coursing the banks. Continuing still to rise and spread, the music takes a more regular character, and fills the imagination with the notion of a Thames, covered with moving vesels, flowing through a multitudinous city. Occasional military movements gradually open all the fountains of the instrument; and the full tide, deepening and rolling on, terminates in a finalé so vast, so various, so extraordinary an effusion of harmony, that it can be compared only to the great expanse of the ocean agitated by a tempest, and the astonishing turbulence of a Trafalgarian battle.' p. 94.

No account is given of the passage to Malta, nor is the reader detained very long upon the island. Our author duly celebrates the magnificence of the fortifications, and the elegance and external neatness of the domestic buildings, every edifice looking as if it were just finished. He complains bitterly of the bad bread; but for this the government must answer, which monopolizes the sale of corn, and deals out that first, which has been longest in the granaries. This government indeed, offers several points for Mr. Galt's rebuke; the greatest abuses being tolerated, he says, merely because it is only regarded as provisional during the war. There has been no formal recognition of trial by jury, even for British subjects, and no formal abrogation of the priviledge of sanctuary. On the subject of trade he gives his observations at some length, strenuously recommending that the freedom of direct intercouse with Malta should be granted to our planters, who under proper encouragements would be able in a great measure to exclude the Americans from the Mediterranean markets, and probably engross the principal share of supplying Turkey with colonial produce.

The next station where we find our traveller, is at Serigo; an island with about 8000 inhabitants; about fifty miles in circumference; and the residence of a British consul and, for several years past, of a British garrison. After a short stay

here, Mr. Galt crossed over to the port of Marathonesi, in the Morea, in company with a gentleman who agreed to travel with him to Constantinople. Of the precise object of their journey we are not informed: but of its importance there can be no doubt, if it at all corresponded to the expeditious rate at which the travellers were solicitous to proceed. The Maniots among whom they landed, are a bold and martial people, and excepting that they pay a small tribute to the Turks, still unconquered. Just before however his arrival, the Turkish vizier of the Morea, Vilhi Pashaw, had attempted to interfere, by bringing in a new governor: but not being able to afford him troops also, the party of Antonbey, the old governor, was uppermost. Our author made a visit to this aged chieftain, who resided in a kind of feudal castle at Bathi.

'In the gateway, a number of retainers were slumbering away the tedium of unoccupied time. The court was dirty with rubbish, offal, and excrements. Hogs were confined in a corner; but the poultry and ducks enjoyed the range of its whole extent. We ascended into the keep by a zigzag stair on the outside, evidently so contrived as to be defended. The landing-place was moveable, and served for a drawbridge. The door, narrow, opened into a hall, where a number of long-haired soldiers were sitting. They rose, as we entered, in order to make way for us to ascend the stairs which led to the apartment of the prince. The walls of the presence-chamber were hung with bundles of arms, clokes, and petticoats. A bed occupied the farthest corner, under which I percieved a large, antique, carved coffer; but my eye searched in vain for a more common utensil. Along the side of the room were benches, covered with cushions, and on a shelf I saw several inverted coffee-cups, two or three bottles, and other articles of the cupboard. Antonbey, a strong, hale carle, was sitting near the bed when we entered, and beside him an old priest. I think he appeared to be about sixty. The first glance of him, with what had been passing in my mind before, suggested the figure of Hardyknut. Opposite sat his lady, with large rings on her fingers, but otherwise slovenly dressed. On her one side was a warlike relation, with a snuff-box in his hand; and, on the other, she had also her ghostly comforter. She was younger than the prince, and still possessed the remains of beauty. They all rose up as we entered; and the old chieftain received us with a kind of honest gladness—that military frankness, which gains at once the esteem of strangers. He expressed himself highly gratified by a visit from British subjects, having only once before enjoyed that pleasure. Like the governor of Marathonesi, he told us how much all the inhabitants desired the arrival of a Christian power.' pp. 154—155.

The mode which Mr. Galt has adopted of eking out the scantiness of his observations by a rehearsal of the tritest historical facts, and a plenitude of the wildest conjectures, is, in our humble opinion, the very worst he could have had recourse to. The facts are certainly not all improved by passing

hrough his hands (and in this we have no doubt Dr. Lemriere will agree with us)—and the conjectures are extravagant eyond any of his former soarings. What is worse, too, they re sometimes a little contradictory. When Mr. Galt was looking at Etna, he thought the fable of Proserpine had a reference to the overflow of the lava: but when he visits Eleusis, it appears to him as 'emblematic of the baking of bread nd kilndrying the grain.' Throughout this journey there are nceasing complaints that the 'famous towns of Greece' offer ery little 'to the attention of the traveller.' There is nohing to be seen at Mycenæ worth going to see. Eleusis, indeed 'deserved more attention than we were in the humour to bestow upon it': but 'those who are delighted with such fragments as Corinth and Mycenæ exhibit, affect a sensibility that belies nature,' &c. &c. It will be peculiarly unfortunate for Mr. Galt, if any of his readers should have just laid aside the interesting volumes of Mr. Chateaubriand.

Every page of our author's journey to Constantinople affords ample scope for comment: but as we wish if possible to preserve ourselves in tolerable temper with him, we shall go on at once to Constantinople; just observing that a traveller along this route is not likely to meet with much molestation, but that he will be perpetually called to witness scenes of the vilest despotism and extortion, on the one hand and of the most abject submission on the other.

Our traveller is of opinion that both the extent and grandeur of the Turkish Capital have been exaggerated.

'The superb distant prospect of Constantinople only serves to render more acute the disappointment, which arises from its interior wretchedness. The streets are filthy, narrow, and darkened by the overhanging houses. Few of the buildings are constructed of stone or brick. The whole habitable town, indeed, may be described, as composed either of lath and plaster or of timber. The appearance of the houses is mean; and many of them are much decayed. The state of the capital accords with the condition and decline of the empire.'

'Instead of being, according to some travellers, twenty English miles in circumference, I doubt if it be near twelve. Were the port, with the channel of the Bosphorus, reduced to the breadth of the Thames, perhaps, with all Galata, Pera, and Scutari, Constantinople would not be equal to two-thirds of London; and it is not, like London, surrounded with a radiance of villages.

'In order not to give way, without some countenance of fact, to an opinion so contrary to the received, I left my lodgings near the Austrian palace, walked to the artillery barracks opposite to the seraglio point, and embarked, for the purpose of making the circuit of the city. I was rowed down to the sultan's shambles, below the Castle of the Seven Towers; landed there; and walking, leisurely, along the outside of

the walls, to the harbour, I embarked a second time, and was again put ashore at the Arsenal, from which I walked home. Deducting stoppages, it appeared, that the circuit of Constantinople, the seraglio, and gardens, with all that part of the harbour which is occupied by the trading-vessels, the town of Galata, and a considerable part of Pera, was made in a little more than than three hours and a half. The boats were not rowed with any remarkable speed; the wind was contrary, in going to the Seven Towers; and the badness of the road and pavements obliged me to walk very slowly.

'The population of Constantinople has been as much over-rated as the dimensions. Those who visit only the bazars, must fall into a great error; for the appearance in them fully answers the ideas that are commonly entertained of the population. In the upper parts of the town, and in the streets not leading immediately to the markets of merchandize and provisions, there is no bustle, but, in many places, an air of desolation. In southern climates, as the handicraftsmen work in open shops, a greater proportion of the inhabitants are visible, than with us. In Constantinople, the workshops are generally open to the streets. Considering the stir in Palermo, the height of the buildings, and the huddling manner in which the major part of the inhabitants live there, and comparing them with the appearance, generally, of Constantinople, the structure of the houses, and the domestic economy of the Turks, I am almost inclined to think, that the capital of Sicily contains ten times the number, to the square mile, that Constantinople does. If there be a million in London and its suburbs, there certainly is not half that number, in the whole of the Ottoman metropolis, including Scutari, as well as Galata and Pera, with all the other little dependencies connected with them, but known to the inhabitants by other names.'

During his stay at Constantinople Mr. Galt seems to have observed more largely than usual; and we should think it right to pay attention to several of his observations and descriptions, but for the consideration that we shall very shortly have the pleasure of visiting this place in company with Dr. Clarke, whose fulness and precision of detail to say, nothing of his other admirable qualifications, inspire a confidence, which we are totally unable to place in such a traveller as Mr. Galt.

In a pretty long excursion from the Metropolis, our author, passing through Sophia, had an opportunity of making his remarks on the Turkish Army under Vilhi Pashaw—the personage we have before alluded to, as vizier of the Morea, and on whose track Mr. Galt had pressed rather closely in several parts of his journey.

'Vilhi Pashaw had with him, in Sophia, about fifteen thousand men. The idea of the head quarters of a vizier, had, hitherto, stood in my mind magnified with all "the pomp and circumstance of glorious war." I had fancied that I should hear the continual clashing of cymbals, the clangor of trumpets, and the neighing of chargers superbly caparisoned. I expected to see the idle state of innumerable banners mocking the air,

and a restless throng of gorgeous agas. If I looked not for discipline, I counted on beholding an anarchy; and in approaching Sophia, actually began to patch together in my mind, an imperfect recollection of that passage of the Paradise Lost, in which Milton describes the visit of Satan to Chaos, in order that I might have an apt and beautiful quotation when I came to describe so magnificent a spectacle as a vizier's camp; but my journey was ordained to chastise me with disappointments. I saw, in Sophia, only a multitude of Albanians, as wild as the goats on their native mountains. Nor were the pistols in their belts, perhaps, more formidable weapons than the horns on the heads of the companions of their youth. Their dress was ragged, and as dirty as the dust. The clouts round their brows, as they walked, grinning, against the winter's wind, made them appear more like mad beggars than soldiers. Every thing about them indicated the filth and misery of prisoners, rather than the pomp and insolence of soldiers.'

'The Turks have not the use of the bayonet, nor any weapon calculated to contend with it. The cavalry use a spear; but the Albanians, and the other foot soldiers, only muskets, swords, and pistols. By the state of their weapons, they are greatly inferior to the troops of Christendom; which, with the want of discipline, causes them, whatever may be their personal bravery, always to be defeated. In the whole of the war with Russia, down to the month of March last, they had not gained one single advantage.'

'While I was here, a grand salute was fired from the five helpless field-pieces of which his highness's park of artillery consisted, in honour of a great victory obtained over the Russians, near the confines of Persia. In proof of this victory it was affirmed, that three thousand heads of the vanquished slain were brought to Constantinople. What surprised me most was, that Vilhi Pashaw should have given countenance to this tale, and attached to it all the importance of a fact. He is a man neither unacquainted with the ways of the world, nor unskilled in human nature. When I saw him in the Morea, he was then at his ease; and he appeared facetious, shrewd, and greatly superior, in the general cast of his endowments, not only to any idea that I had formed of Turks in general, but in respect to a kind of dexterous mode of extracting opinions, to most men that I had ever met with. When I visited him here, he was the same kind of person, but considerably altered. He still retained his disposition to jocularity; but the colour of his mind appeared to have become graver. He was, now and then, serious, and directly inquisitive; a frame of temper which, contrasted with his natural gaiety, denoted anxiety and fear. He kept me with him above an hour. Though his conversation was, occasionally, enlivened with sly questions about the different English travellers who had visited Tripolizza, he often reverted, with his natural address, to the state of Turkey in our estimation. He evidently seemed to think, that Turkey alone was not capable of effectually prosecuting the war. Nothing escaped from him that distinctly conveyed this opinion; but his manner, and the tendency of all his questions, warrants me in ascribing it to him. Nor could I forget, at the time, that he had himself said to me, twelve months before, in speaking about the Albanians taken into our service,

that they would not be found capable of contending with disciplined Christian troops. He is, unquestionably, a man of great natural talents; but his head is more political than military."

Mr. Galt does not close the account of his expeditions at Constantinople, but touches at several Grecian Islands in his return to Gibraltar.—Besides an appendix there is a piece of some length entitled 'Political Reflexions,' which have for their object to recommend to Great Britain an increased attention to her insular Empire;' Mr. Galt being of opinion that it is high times to *avow* that all the islands over which her jurisdiction has not yet extended are *only not hers* because she has not found it *convenient* to take possession of them!

Art. XVII. *An Old Fable, with a New Application;* the Dog in the Manger. 8vo. pp. 8. Price 6d. sewed. Cambridge, printed by F. Hodson. Hatchard. 1812.

THE application of this fable, is a little irreverent, but, we fear, not very unjust. The reader shall judge. After a spritely recital of the fable itself, the writer proceeds.

'You marvel, reader,—well you may!
But *men*, too, snarl about *their hay*.—
For instance,—when a set of priests
Great in the chace, at balls, and feasts,
See others work where they refuse,
And save the souls their follies lose;
They shew their teeth—display their fists,
Dub the hard workers Methodists,
Pass bulls of excommunication,
Nick-name them foes of church and nation:—
Thus, loathing work themselves, they vow,
That all the world shall hate it too.

The application then assumes rather a new direction.

'So also, like our dog, I'm told,
An institution now grown old
Beholds, with rather greenish eyes,
Another institution rise;
Wak'd from a ten years' sleep, or more,
Scolds louder than she snor'd before.
'Miss' (quoth the matron) 'who are you
'That dare to make this fine ado?
'What, *sell a Bible?*—when 'tis known
'The right to sell them's all my own;
'And, what I've done, 'tis vastly plain
'None can have right to do again.

'—Besides I've reason to be jealous,
'You've join'd yourself to nasty fellows
'Who hold such notions 'bout the church
'They poison every book they touch.
'Don't tell me that a Broadbrim's Bible
'Isn't on the other quite a libel;
'That Baptists don't blot out the verses
'And turn the blessings into curses.
'Only *that* Bible's good, I say,
'Which good sound churchmen give away.
'Tell what you will to foolish people,
'Your plan's to batter down the steeple,
'To pull down all our gothic abbeys;
'Perhaps to unbaptize our babies.—
'As for the good of which you're vain,
'I do myself as much again.—
'—So get you gone, for I, methinks,
'Mispend my words on such a minx—
'You shall not give a page, I vow,
'And so begone, miss,—bow, wow, wow.'

ust be allowed to add some short extracts from the reply of the stitution.'

'Shall I then check this high career,
'Back to some little club-room steer;
'Like you waste life in useless fret,
'And lose a world for etiquette?—
'Bright scenes which burst upon my view,
'My course compel me to pursue;
'The plants inserted, by my hands,
'In other soils, in distant lands
'Shall root themselves, and soon, like me,
'Produce their sacred progeny;
'Trees, like the druid oaks of yore,
'The saints and guardians of our shore,
'Trees, at whose feet, submissive cast,
'Sin, schism, discord breathe their last;
'On whose tall head the dove descends;
'On whose broad arms kind heaven suspends
'The banner of the Cross unfurl'd;
'Trees, for the 'healing' of the world—
'Trees whose fair fruit by God is given,
'Trees, water'd by the dews of heaven.
'But, madam, to my prayer attend,
'Why make a rival of a friend?
'Those glorious orbs, which roll above,
'All in their glitt'ring orbits move;
'Each lights the other, all conspire
'The skies with golden rays to fire.

'Why should not we with common ray
'O'er Sin's dark regions pour the day,
'Rise like the brother stars of Greece,
'Pledges of universal peace,
'Or brother Prophets of the Law
'Who waved the wand, and Egypt saw?
'Dwell thou in *this* thy blest abode,
'And light *this* temple of our God;
'I,—in a mightier orbit whirl'd,
'Go, 'giant like,' to save a world.'

This poem smacks a little of the college; but the important subject to which it refers, peculiarly interesting, we rejoice to say, at Cambridge—the amiable spirit it breathes—and the evidence it affords, of having employed an able, though hasty pen, have induced us to allow it more space, than a *jeu d'esprit* is usually intitled to demand.

Art. XVIII. *Thoughts on Subscription to Articles of Faith;* in six Letters addressed to a Member of the Society for educating young Men for the Ministry, at Homerton Academy. By Robert Winter, D. D. 8vo. Barton, Conder, &c.

THIS well written pamphlet is drawn up with equal moderation and force of argument. Had the advocates for 'subscription to Articles of Faith' been told that their demand, as a test of orthodoxy, is nothing less than a relic of popery, it might have roused unhallowed tempers, and provoked a controversy subversive of that amiable union which ought to prevail among brethren. Yet, may it not be gently whispered, without hazarding such effects, that a demand of this nature is neither more nor less than an awkward compromise between the stern requisitions of ecclesiastical infallibility, and that liberty of conscience which is the unalienable right of man? Every voluntary association, doubtless, whether civil or Christian, may demand in a candidate a *declaration* of his views, by which an opinion might be formed of his eligibility; and that declaration may be required in any form they may think proper to prescribe, that is to say, either *vivâ voce*, or in writing, in private or in public. This is clearly implied in the nature of a society formed for a specific end. But, granting an associate body a rigid right to demand a subscription to articles of faith, and allowing, too, that it does not amount to a tyrannical imposition, like those of exclusive establishments, because the candidates are at full liberty to stand aloof,—still the question of *expediency* may be doubted. And, truly, the chief point to be cleared, is not so much what is the least embarrassing mode of admission to the candidate, but what is the plan most worthy of the good sense, the intelligent orthodoxy, and the religious zeal of the associates. Proceeding on the scheme of subscription, they are saved the trouble of *thinking*, and habitually contemplating the design for which they are associated, and, by an intelligent comparison, forming an estimate of the qualifications of the candidate. How obvious the inference, that it requires neither knowledge, experience, judgment, nor zeal, thus to

admit a person who can bring his mind to conclude, 'I believe as Dr. Abraham Taylor believed.' If this be not *degrading* to the ability, the penetration, and the competency of a religious body, we are out in our calculation. The one mode keeps up an awakened attention to apprehend truth and its evidence, on both sides; the other fosters criminal supineness and a superstitious adherence to verbal forms, in the authors of the requisition, and in the candidates, either hypocrisy, or an ignorant acquiescence in the *verba magistri*, and too often pride, the offspring of ignorance, with an unchristian contempt of those who do not express the same sentiments in the same words. The one method keeps the mind and conscience awake, makes all parties attentive to the main object, rendering them more intelligent, and more zealous for truth, sincerity, and usefulness; whereas the other has a direct tendency to generate satisfaction in a 'form of godliness' without an equal regard to its power. The one says, give us an opportunity of judging whether you have thought for yourself, and how you express your sentiments; the other says, can you subscribe a form drawn up ready to your hand? Very suitably might the latter add this concession; We feel ourselves incompetent to judge respecting your case, and we would not give you the trouble of thinking;—we will compromise the matter—there is our creed, you sign it, and we are satisfied. 'No advantage then is gained,' Dr. W. observes, 'by the adoption of this mode, in ascertaining the qualifications of the young man. If he be *otherwise* proved suitable, this is superfluous; if not, it is inadmissible.'

The easy, candid, and masterly manner in which the subject is discussed in these letters reflects no small credit on the talents and the heart of the writer.

Art. XIX. *Le petit Rhetoricien Français*, ou Abrégé de la rhetorique Françoise. A l'usage des jeunes personnes de l'un et de l'autre sexe: avec des examples tirés des mellieurs orateurs et poetes modernes. Par Arleville Bridel, A. M. Cinquieme edition. 12mo. price 6s. bound. Scatcherd and Co. 1812.

TOGETHER with a considerable variety, this little volume contains, on the whole, a judicious selection of rhetorical examples. Mr. Bridel has not aimed at any thing more than an exemplification of each of the usual divisions of rhetoric, and this object he has sufficiently and agreeably effected; but we apprehend that he might have made his arrangement more interesting and useful, by giving it a simpler and more philosophical cast. At page 226 there is a very singular composition, said to be a character of Flechier by himself. We do not recollect to have seen it before; and cannot help suspecting its authenticity. If, however, it be a genuine production, we can only say that the celebrated Bishop of Nismes must consent to pass for one of the most exquisite coxcombs that ever wore a mitre. In a future edition we would recommend the exclusion of the miserable "snip-snap dialogue" between Pauline and Polyeucte. It is to the disgrace of French criticism, that this scene is uniformly quoted as a specimen of perfect dramatic interlocution. In our own country this cheap and paltry species of composition has received its death-blow from the irresistible ridicule of Sheridan. On a different ground we would object to the re-admission of the equivocal *comparaison d'un chien avec l'amour*.

Art. XX. *Miscellaneous Anecdotes*, illustrative of the manners and history of Europe, during the reigns of Charles II., James II., William III., and Queen Anne. By James Peller Malcolm, F. S. A. 8vo. pp. 434. Longman and Co. 1811.

TO those who set an extraordinary value on the rakings of old newspapers, or are passionately interested in tales of miraculous eggs, mysterious murders, "sheeted ghosts," and showers of blood, this volume may be recommended as a treasure. A good deal of the matter, it must be confessed, is rather stale, much is questionable, and more excessively dull; and a very judicious specimen of the absurd, is exhibited in the article dated from Stockholm, p. 125. There are, however, a few interesting articles. One of the best contains the story of M. Masner, a Swiss gentleman, who had made himself obnoxious to the court of France. His son was treacherously seized and lodged in a French prison as an hostage for the father's future good conduct. M. Masner, however, made reprizals. He first carried off the interpreter of the embassy, but was afterwards induced to liberate him on the faith of a promise to restore his son. This promise was violated, and M. Masner contrived to seize, upon the Austrian territory, a French prince of the blood, the grand Prior Vendosme, whom he kept in confinement a considerable time; but afterwards suffered him to return to France, on parole; which, as might have been expected, his highness felt himself justified in breaking. The affair was not adjusted until a general peace.

Art. XXI. *The Evil and Danger of Fickleness in Religious Opinions.* A Sermon preached at the Rev. C. Buck's Meeting-house, near Barbican, April 9, 1812, before the Monthly Association of Congregational Churches and Ministers, and published at their request. By John Leifchild. 8vo. pp. 50. Williams, Black, &c. 1812.

THIS is an excellent discourse on a very important subject. From Ephes. iv. 14. Mr. Leifchild takes occasion to state the nature and describe the characters of fickleness in religious opinions,—to represent the evils to which the subjects of it are exposed,—and to point out the best security from its influence. In commenting upon the unhappy results of this mental unsettledness, Mr. L. observes that it is injurious to the advancement of piety—that it shuts out the advantages of Christian communion, prepares the mind for the reception of the most dangerous errors, if not for open apostacy in times of trial, and it will be contemplated at the close of life with unspeakable alarm. Among the means of counteraction our author insists on the necessity of giving to religious concerns a fixed attention—of making the bible a leading and constant authority—of earnestly imploring the divine guidance—of endeavouring to obey the truth as far as it is known—and of attending diligently on divine ordinances. He concludes by appealing, in a faithful and impressive manner, to those who are still undecided with regard to religion, to those who blindly adhere to a set of opinions taken up in the first instance without due examination, to those who hold the truth in unrighteousness, to those in whom purity of principle is happily united with propriety of conduct—and to those, who sustaining the office of the Christian ministry, are peculiarly concerned in the professed object of his previous remarks. To enable our readers to form some opinion respecting the manner in which this outline is filled up, we shall insert a short extract.

'There must be a disposition to obey the truth as far as it is known. "If any man will do his will, he," and he only, "shall know of the doctrine whether it be of God." Obedience is the end to which a very large proportion of the inspired doctrine directly points. Some would know for the mere sake of knowing; this is curiosity. Some are influenced chiefly by a wish to be esteemed learned; this is ambition. Some eagerly anticipate the worldly gain they will acquire; this is avarice. Some aim to be edified by all they learn, and also to instruct the ignorant; this is wisdom, this is charity. Religion is a school of knowledge indeed, but more especially a school of divine dispositions. Our duty in the present state is rather to act than to know.'

'The truth of God can be effectually learned only by practising it as we receive it; it is this that keeps it alive in the mind, endears it, and impresses us with a conviction of its divine [illegible]gin. Thus, too, we are capacitated for attaining it in its highest degree; and thus we shall be brought into more intimate communion with the "Fa[illegible] of lights," who delights to multiply his favours where he perceives that they are cordially welcomed [illegible] diligently improved. When, therefo[illegible] [illegible]vid says, "I have [illegible] [illegible]ding than all my teachers," h[illegible] [illegible] this as [illegible], "because I keep thy precepts." [illegible] now [illegible] do we observe in the humble walks of [illegible], with [illegible] [illegible] a scanty share of information, imbibing clearer and [illegible] of the plan of salvation than many of their [illegible] both in [illegible]ntellect! They show most clearly th[illegible] [illegible] knowledge. Think, O man of dubious pr[illegible] think of [illegible] besetting sin, of that criminal love of [illegible] world, of that p[illegible] association with its deceived votaries—th[illegible] these have darkened thine understanding, and quenched thine ardour, and detained thee on a level so much beneath the elevation to which thou mightest have aspired.'

Art. XXII. *A new Grammar of the French Language.* By Dominic St. Quentin, M. A. 12mo. pp. 330. Longman and Co. 1812.

WE are disposed to think highly of this grammar. It very materially simplifies the laborious process of instruction in the French language, and clears away a good deal of that dull and oppressive detail with which the old elementary treatises were incumbered. Indeed we are at an utter loss to conceive what purpose the endless explanations and comments of the grammars in use twenty years ago, were intended to answer. To the pupil they were useless, for he never learned them; and they were unnecessary to the proficient, for they afforded him no information but what he had more easily and more pleasantly acquired by the perusal of French writers. It is clear to us, that the simplest mode of instruction is the best. A few plain rules; the paradigms of the nouns and verbs; and a short series of examples, are perhaps a sufficient introduction to the reading of the French classics, in which, of course, all the varieties and all the anomalies of composition are to be found. We would suggest to Mr. St. Quentin the expediency of entirely separating the compound tenses from the verb; of conjugating the simple tenses in the usual succession; and of illustrating the con[illegible] of the compound tenses by a distinct set of rules and examples.

Art. XXIII. *The Mineral Conchology of Great Britain,* or coloured Figures, and descriptions of those remains of Testaceous Animals, or Shells, which have been preserved in various times and depths in the Earth. By James Sowerby, F.L.S. &c. No. I. price 2s. 6d. pp. 16. 3 plates.

WE are glad to see so interesting a subject, undertaken by so able a naturalist as Mr. S. is acknowledged to be. The extensive excavations in Highgate Hill, and the numerous fossils there discovered, seem to have first inclined him to elucidate this class of petrifactions by coloured figures, and in the present number, three *nautili*, which he calls *imperialis*, *centralis*, and *zizzac*; *Avicula media* and *Solen affinis* are represented with accuracy, and well defined. In describing the nautili, he has introduced a new term, *the axis*, which, as far as we recollect, was wanting in the language of conchology. It is well known in this genus there is, technically speaking, neither a base nor an apex, a right or left side; the terms made use of in describing the other spiral shells are therefore partly inapplicable, and we are at a loss to distinguish the relative dimensions. Supposing the shell to be placed with the aperture upwards, Mr. S. calls the length, from the lip to the opposite bend of the spiral, *the greater diameter*; the perpendicular height, the *less diameter*; and the breadth, or line round which the spiral seems to be wound, *the axis*. In the generic description, we regret that he has been satisfied with a character, which may indeed serve for the recent species, but unavoidably confounds the fossil genera of *Ammonites*, *Orthoceratites*, &c. The distinctive character of the Nautilus consists, we apprehend, in each successive revolution of the spiral including and concealing the former, whereas in the Ammonites all the revolutions are visible.

While we pay the tribute of deserved approbation to Mr. Sowerby's pencil, we cannot but observe that he is far from being equally happy in the use of his pen; his language being too frequently extremely uncouth. The value of the present work would be very considerably enhanced, if the observations were conveyed in a style equal to that of the English botany, in which our author enjoyed the advantage of Dr. Smith's assistance. We are however willing to accept of it, though deficient in the ornament of dress; and hope it will meet with that encouragement which it deserves, and be extended to embrace all the British species of fossil shells.

Art. XXIV. *The Philosophical Wanderers*; or, the History of the Roman Tribune, and the Priestess of Minerva; exhibiting the vicissitudes that diversify the Fortunes of Nations and Individuals. By John Bigland. pp. 286. price 6s. Longman and Co. 1811.

IT is an unfortunate circumstance for Mr Bigland, that he has, in this rather dull, and by no means well written performance, evidently aimed at an imitation of the elegant, though simple tale, and powerful composition of Rasselas. Mr. B.'s plot is sufficiently inartificial, and his morality, we believe, unobjectionable, but neither the one nor the other can atone for the entire absence of interest from his "history." He informs his readers that 'the vicissitudes of life are various, and baffle all human foresight,' that 'he that is to lay in the highest degree of exultation, may, to-morrow, be in the most pitiable state of depression,' and that 'a perfect resignation to Providence constitutes the only basis of happiness.' it is not certainly by the repetition of such trite truisms as these, that any one can fairly hope to rival the weight, energy, and originality of Dr. Johnson's philosophical romance.

ART. XXV. SELECT LITERARY INFORMATION.

ntlemen and Publishers who have works in the press, will oblige the luctors of the ECLECTIC REVIEW, *by sending information (post paid) e subject, extent, and probable price of such works; which they may ld upon being communicated to the public, if consistent with its plan.*

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In a few days will be published, by Colnaghi and Co. a portrait of the Right Hon. Spencer Perceval, engraved by A. Cardon from a Miniature, painted in the year 1790, in the possession of Mrs. Perceval.

To be published in a few days, the Annual Register, or a View of the History, Politics and Literature, for the year 1804, being the fourth volume of a New Series.

In preparation, the second Volume of the Origin, Progress, and Present Practice of the Bankrupt Law, both in England and in Ireland. By Edward Christian, of Gray's-inn, Esq. Barrister at Law, a Commissioner of Bankrupt, the Downing Professor of the Laws of England, &c. &c. The first volume of this work already published, price 12s. contains all the English Bankrupt Statutes to the 11th George the Third; the decided cases abridged are annexed in the notes to each section, to which they are referable, with the author's observations upon each case. The second volume will contain all the Irish and the remaining English Bankrupt Statutes, the General Orders of the Chancellor, to which will be subjoined Notes, referring to every material decision in Bankruptcy; to these will be added the most useful precedents, and a copious

Index to the whole. The two volumes are intended to form a complete System of the Bankrupt Law, including both Theory and Practice.

Henry Meredith, Esq. Governor of Winnebah Fort, will shortly publish an Account of the Gold Coast of Africa, and of the Manners, &c. of the Natives.

A work is in the press entitled, Ancient Lore, containing a selection of aphoristical and preceptive passages, on interesting and important subjects, from the works of eminent English authors of the sixteenth and seventeenth centuries, with a preface and remarks.

Mr. John Brady will shortly publish a compendious Analysis of the Calendar, illustrated by ecclesiastical, historical and classical anecdotes.

The Rev. Alex. Smith, of Keith Hall, has in the press a translation of Michaelis celebrated work on the Mosaic Law, in two parts, the first of which will soon appear.

The Report of the Sunday School Union, as delivered at the public breakfast of the Teachers and Friends of Sunday Schools, held at the New London Tavern, Cheapside, on the 13th of May last; including interesting correspondence, and the speeches which were delivered on the occasion, will be ready shortly. Price 1s.

To be published in a few days, the Frolics of the Sphynx; or, an entirely original Collection of Charades, Riddles and Conundrums.

About the middle of the month will be published, Witenham-Hill, a descriptive Poem, with Notes, by the late Rev. T. Pentycross, M. A. Rector of St. Mary, Wallingford.

In the press, and to be published in a few days, dedicated to the Prince Regent, Six Letters to the Marquess of Tavistock, a Reform of the Common House of Parliament; discussing the best mode of uniting Policy with Principle. By John Cartwright, Esq.

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James Fayting Gyles, Esq. will shortly publish an Outline of Arguments for the Authenticity of the New Testament, with a short Account of the Ancient Versions, and some of the principal Manuscripts.

The Rev. T. Kidd has in the press a volume of Sermons intended for Family and Village Instruction.

The Rev. Dr. Draper proposes to publish, in three octavo volumes, Lectures on the Collects of the Church of England, delivered in Camden chapel, Camberwell.

It is intended, as soon as possible, to publish a History of Wallingford, from the earliest times. Persons having authentic documents relating thereto, will greatly oblige the editor, by communicating them to him; under cover to Mr. J. Bradford, Wallingford; the greatest care will be taken of them, and they will be returned immediately, if required.

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ERRATA.

P. 660, line 28, *for* a high degree not only of *read* not only.
p. 676, line 11, *for*, attention *read* affection.
P. 681, line 8. from bottom *for* appears *read* appear.

THE

ECLECTIC REVIEW,

FOR AUGUST, 1812.

Art. I. *The Life of the Right Rev. Beilby Porteus, D. D. late Bishop of London.* By the Rev. Robert Hodgson, A. M. F. R. S. Rector of St. George's, Hanover Square, and one of the Chaplains in Ordinary to his Majesty. 8vo. pp. 319. Price 7s. Cadell and Davies. 1811.

THE contemplation of so eminent a pattern of excellence, as it is the aim of the performance before us to delineate, must be ranked among the most interesting and improving of human enjoyments. Worth so fervent and uniform, united to talents so cultivated, and accomplishments so fascinating,—honoured with station, and affluence, and authority—recommending our religion, enriching our literature, and adorning and dignifying even the most elevated institutions of our nation, presents indeed a noble and animating spectacle, amidst the disheartening scenes which on every side surround us. By every man of right feelings, it must be viewed with reverence and affection; and we are anxious, for our own part, now to leave the picture enchased, with all its valuable instruction, within the heart of every individual who may distinguish our pages with his notice.

Mr. Hodgson's model in composition has evidently been his patron's 'Review' of Secker. His arrangement is chronological. In the narrative there is no want of perspicuity; and his remarks and reflections are usually marked with good sense. His long habits of familiar friendship with the departed prelate, gave him peculiar means of intimate observation and of accurate judgement; and from his close family alliance, he has possessed complete access to the most authentic and ample private sources of intelligence and illustration. Mr. H. slightly sketches the prelate's ancestry and education; enumerates the situations and offices in which he employed his protracted life; relates the occasions and the characters of his several publications, and of the various political measures, which, at different times, he recommended or opposed; and then proceeds to adduce some official, and disclose some secret deeds, which more directly exemplified the principles, and embodied the qualities, of his mind and heart.

We cannot but notice, however, some serious defects in the course of the work. We are told enough of the Bishop as a peer, and enough of him as a *bishop*,—if a bishop mean nothing more than an ecclesiastical governor: but to learn the history of his studies, the progress of his mental powers, his habits of composition, or his domestic modes of amusement and relaxation, must be here a hopeless attempt. In short, the public wish to know, and from a nephew of the Bishop's have a right to expect, much more respecting his private life and conduct than Mr. Hodgson has thought proper to furnish.

Bishop Porteus was born at York, on the 3d of May, 1731, the youngest but one of nineteen children. His parents were both natives of Virginia, in North America, and respectively descended from good families emigrated from Britain. His father, born to what was there considered an independent fortune, followed no profession, but lived upon his estate, in affluence and tranquillity, till 1720; when, induced as well by declining health, as by the desire of procuring for his children a better education, he removed to England, and fixed his residence in York. Owing to the negligence or dishonesty of his foreign agents, this removal was succeeded by very considerable injury to his fortune; but he happily accomplished the object first in his ambition, and this rewarded every sacrifice, and amply atoned for all disquietude.

Having attended school at York till he was thirteen years of age, and afterwards passed a considerable time in a respectable seminary at Rippon, young Porteus was sent to Cambridge, where, under the judicious superintendance of an elder brother, he was admitted a sizer at Christ's College. While under-graduate, his attention was directed, mainly, to mathematical pursuits; and he proved his industry and talent, by taking the station of tenth wrangler, among the honorary degrees of his year. Becoming bachelor of arts, in 1752, he carried off the second gold medal for classical eminence, on the first occasion of their adjudgement, upon the election of the Duke of Newcastle to the chancellorship. In the spring of the same year he was chosen fellow of his college, and from that time resided in Cambridge. He has often declared this to have been one of the happiest periods in his life; being placed precisely in the situation which he most wished and wanted, with leisure, means, and motives to prosecute those studies which were best suited to his disposition, and amidst congenial associates, on whom his heart and understanding could alike repose.

From these quiet enjoyments, however, he was soon summoned into Yorkshire, by the sudden death of his mother. Mr. Gray, in his elegant Letters, reminds his correspondent, with a simple tenderness that we have always felt indescribably

affecting, that he never could have but one mother. Dr. P. knew the force of the admirable poet's expression, and was overwhelmed with filial grief; but religious consolations upheld his soul, and the merciful hand of time imperceptibly mellowed and removed his sorrow. In his absence, his friends had been soliciting for him the office of esquire beadle, in the college, which at length they procured. His turn of mind made him averse to the acceptance of it; yet he complied, to honour the flattering exertions of his companions, and to relieve his father from further expence. He retained this situation only two years; determining to supply every consequent deficiency in his income, by taking a few wealthy pupils under his private care and instruction. These, from his acknowledged abilities and established character, he readily obtained; and in this sphere of interesting duty he laid the foundation of several pleasing and honourable connections.

He had long destined his powers for the sublime service of the sanctuary, in accordance at once with the wishes of his family and his own deliberate choice. He took orders at the age of twenty-six; was ordained deacon in 1757, by Bishop Thomas, and priest shortly after, by Archbishop Hutton, at York. Resuming at the university his domestic charge, he yet found time, among the cares and toils of tuition and of study, to cultivate his poetical talents, the exercise and improvement of which seem to have been always peculiarly grateful to his pensive temper. The early production of his noted poem on 'Death,' which obtained the Seatonian prize, manifested his success. The subject at the time was particularly adapted to the habits and tone of his feelings and reflections, from the recent afflicting loss of his affectionate father. The poem is doubtless known to most of our readers, and deserves the favourable reception which true lovers of poetry usually give it. He was not less attentive, however, to the immediate duties of his sacred vocation. His able and judicious sermon, on the Character of David, which was composed expressly to counteract the mischievous tendencies of a profane pamphlet then in general circulation, served greatly to heighten and extend his professional attainments in public knowledge and esteem.

Of this he soon received a gratifying illustration, in Archbishop Secker's selection of him to be one of his domestic chaplains, in the summer of 1762. In consequence, he quitted College, and took up his residence at Lambeth. Here also he felt himself again most enviably situated. With much leisure, amidst the choicest means to enrich his mind, to develope and strengthen his faculties, and to purify and regulate and interest his heart, he had constantly before his eyes, on the very height of professional eminence, a kind and venerated bene-

factor, who ever appeared to him as concentrating every moral and religious virtue, and as exhibiting almost every acquirement which his fancy could pourtray.

In May, 1765, Dr. Porteus married a lady, who seems to have been every way worthy of his choice. In the course of the year, Archbishop Secker presented him to the two small livings of Rucking and Wittersham, in Kent, which he soon resigned for the rectory of Hunton, in the same county, in addition to a Peterborough prebend, which his grace had previously conferred. In 1767 he obtained also the rectory of Lambeth, and shortly after took his degree of Doctor in Divinity. On this occasion in preaching the Commencement sermon at Cambridge, he powerfully recommended to the university an increased diligence in the instruction of their youth in the doctrines and precepts of revealed religion; claiming encouragement for this study, at least equal to what is bestowed on other departments of science, and requesting for its most approved scholars a full portion of academical rewards. Although this representation produced then but little practical benefit, several years after some parts of the sermon coming accidentally into the hands of a Mr. Norris, that gentleman was in consequence induced to found and endow a professorship in Cambridge, to effect this laudable purpose, and to confer handsome distinctions on the most meritorious students. The late Dr. Hey was the first Norrisian professor, and his published Lectures were among the earliest distinguished fruits of the institution.

In August 1768, Dr. P. suffered an incalculable loss in the death of his venerable patron, Archbishop Secker. He and his intimate friend, Dr. Stinton, were left joint executors, and to them were entrusted the publication and other disposal of his various manuscripts. In the faithful discharge of this affecting duty, Dr. P. paid his parting tribute of reverence and love to his benefactor, in the very popular 'Review of his Life and Character.' We agree with Mr. Hodgson in regarding it as one of the most instructive pieces of modern biographical composition; and there is scarcely, perhaps, any feature in the character of Bishop Porteus more charming, than that tender remembrance which he ever preserved of his patron's virtues and favours, and that ceaseless vigilance, and 'soul-toned' eloquence, with which to the last he protected and exalted his reputation.

After Secker's decease, Dr. P. devoted his entire attention to the duties alternately of his two benefices, Hunton and Lambeth. To Hunton every thing conspired to attach him strongly. We present a passage transcribed from his private manuscripts, (several volumes of which are in his biographer's pos-

ession,) which is elegantly expressive of the writer's character-
stic animation.

'It was to me (he says) a little terrestrial paradise; for though there re many parsonages larger, handsomer, and more commodious, yet, in omfort, warmth, repose, tranquillity, and cheerfulness; in variety of alks, shelter, shade, and sunshine; in perfectly rural and picturesque sce-ery, I know few superior to it. What, however, is of more importance, o place was ever better calculated to excite and cherish devout and pious ntiments towards the great Creator and Preserver of the Universe. The olemn silence of the thicket and the grove, the extensive horizon that pened to the view, the glories of the rising and the setting sun, the splen-our of a moonlight night and a starry sky, all which presented them-lves to the eye to a vast extent, without interruption, from the lawn be-ore the house; these, and a variety of other sublime and pleasing objects, ould not fail to soothe and tranquillize, and elevate the soul, and raise it p to high and heavenly contemplations. But it was not the charms of the ountry only which formed the delight of Hunton: the neighbourhood as excellent, consisting principally of ancient and long-established fami-es, who lived on their own estates, in that decent hospitality, and that ju-icious mixture of society and retirement, which constitute the true felicity f human life, and which so remarkably and so fortunately distinguish the ue gentry and nobility of England from almost all other countries in urope. The greater part of them, too, were not only polished in their anners, but of exemplary piety, probity, and benevolence.' pp. 29—31.

But the thoughts of Dr. Porteus were not withdrawn, amidst ese gratifications, from his appropriate engagements. He re-olutely and zealously discharged his various parochial duties: reached almost always in the forenoon; lectured very fre-uently, on the Catechism, in the afternoon; and embraced very fitting occasion for administering private counsel. In his ttention to the poor he was indefatigable; visiting the ick, relieving the indigent, and consoling the distressed; ar-ent in the use of every power by which he could promote ither their temporal or spiritual welfare. Nor were his exer-ons without success. 'I had the happiness (says he), to see y church well filled with a congregation, neat and decent in eir attire, with cheerful and satisfied looks, serious in their evotions, and attentive and grateful to their instructor.'

During the winter months he resided at Lambeth; there also stained the revered character of a laborious, conscientious arish-priest. We may refer to his 'Letter on the more Reli-ious Observance of Good-Friday,' as nobly declarative of the bjects which engaged his mind and efforts, and to the exten-ve effect which it immediately produced, as marking the re-pectful obedience with which his admonitions were received. n 1769 he was appointed Chaplain to the King, and soon after, so Master of the Hospital of St. Cross, near Winchester, here he resided occasionally for some years.

At length Dr. P. was raised to that eminent rank in the Church of England, to which, from his peculiar virtues and talents, he was richly intitled. He became Bishop of Chester on the 20th of December, 1776: a preferment singularly gratifying to him, being on his part entirely unsolicited, and, till even a short time before, entirely unexpected. It has been generally understood that this promotion was owing chiefly to the Queen. He felt it now to be his duty to resign the charge of Lambeth, notwithstanding he had permission to retain it; and proceeded to the vigilant discharge of the important duties of his new situation; presenting in the primary charge to his clergy,—which is for the first time reprinted, in the collective edition of his writings, to which the Memoir before us is introductory,—an excellent delineation of those studies, habits, and exertions, which become those who consecrate their lives to the Gospel ministry. We cannot follow Mr. H. in his particular detail of the various services in which the Bishop here engaged. The relief and the increasing comfort of his poorer clerical brethren; the establishment and encouragement of Sunday schools; and, in his place in parliament, the energetic support which he cordially lent to whatever measures seemed adapted to preserve the spirit and the institutions of religion from corruption or derision, are properly specified among those labours which justly endeared him to society.

His character had marked him out for a still higher station. The day after the death of Bishop Lowth, the 4th of November, 1787, he received a letter from Mr. Pitt, announcing, in the most honourable terms, his elevation to the Bishopric of London. His soul rose to the divine throne, and he blessed devoutly the King of Kings. These words, written with his own hand, were found subjoined to a copy of Mr. Pitt's letter: 'I acknowledge the goodness of a kind providence, and am fully sensible that nothing but this could have placed me in a situation so infinitely transcending my expectations and deserts.' But the promotion was in some respects an occasion of heartfelt regret; since he was compelled to tear himself away from the associations he had cherished in his Chester diocese, to relinquish those benevolent plans and prospects in which his active mind had so much delighted to indulge, and also to resign his favourite Hunton.

One of the earliest objects which appear to have engaged Bishop Porteus, after his translation to London, was the success of a society, then recently instituted, for enforcing the king's proclamation against immorality and profaneness; now generally known, we believe, as the Society for the Suppression of Vice. He became its president; and his biographer represents it as having proved eminently beneficial under his

active direction. When Paine's Age of Reason appeared, not content with its truly masterly and eloquent confutation, by Dr. Watson, the society thought it right to have recourse to legal punishment. The expedience of this measure has been variously considered; but there are few, we conceive, who will not wonder at the following strange remark of our author; —that 'upon the issue of this trial the credit and influence of religion were in a great measure at stake!' That the cause which the society had undertaken to defend, however, demanded an able champion, is incontestible; and the noble eloquence of Mr. Erskine on this occasion will never be forgotten. 'There were passages in his speech,' says the Bishop, 'as sublime as any thing to be met with in the writings of any orator whatever, ancient or modern.'

Bishop Porteus's successive charges to the clergy of the London diocese, have been so generally read and approved, that it seems unnecessary for us to occupy any of our space in tracing their outlines, or repeating their character. But it is rejoicing to learn, that in the correction of improprieties, and in the animation and direction of pious zeal, which they were intended to effect, they were distinguished with much success. There is a passage in his first charge which we perhaps, no less than Mr. Hodgson, may be excused from leaving *quite* unmarked: we allude to the honourable testimony which he there bears to the eminent abilities, virtues, and services, of his esteemed predecessor. How striking the contrast we have recently had to witness, in the appearance of a mitred automaton in similar circumstances—a change at which every good man in the realm has sorrowed in his heart.

Bishop Porteus never imposed a task on his clergy in which he was not disposed fully to participate. Of this, his preaching a series of lectures on the Gospel of St. Matthew, for four successive years, on the Fridays during Lent, is a memorable proof. These discourses are so popular, and the reasons which led both to their composition and publication so generally known, that more from us is needless, than a hearty concurrence in their reception.

In April and May 1802, the venerable prelate undertook the fourth visitation of his diocese, and the last; and, notwithstanding his advanced age, conducted its services in a manner which gave high satisfaction. His charge was animated and powerful; although, on matters of inferior moment, we must be allowed to dissent from some of his opinions. Mr. H. accompanied him, as his chaplain, and 'can never forget the admirable and striking manner in which he executed all the duties of his high station; the attention, the respect, the kindness, which he shewed to his clergy; the anxiety he displayed

to rectify all that was wrong, to encourage all that was good: the dignified solemnity with which he performed the rite of confirmation, and the deep impression which was uniformly made by his animated, simple, and affectionate address to the congregation, when that service was concluded.' He has introduced a copy of this address into the present memoir, for which we sincerely thank him.

The sentiments of the Bishop of London were hostile to Catholic emancipation. Still he was the unshaken advocate of liberal opinion and discussion, and the steady friend of religious toleration. Whatever different opinions on this important subject may be individually entertained, we claim for the memory of this good prelate, the honest acknowledgment, that his biographer has adduced ample evidence of the conscientious sincerity of his opposition. His reasons are copied here from his private journals, and well merit inspection, as displaying an exemplary instance of candid inquiry and dispassionate decision.

As an ardent admirer and a powerful supporter of the most blessed institution, we do think, that ever ennobled any nation or people, the British and Foreign Bible Society, Bishop Porteus was always prominent. He was one of its vice-presidents from the beginning. We take leave to extract two brief citations from his private papers, both as they throw light on a controversy still in agitation, and administer some salutary reproof to those miserable alarmists we have so long been accustomed to pity.

'I cannot, (says the Bishop) but add, in justice to this Society, which has been so much opposed, misrepresented, and traduced, that all the important works in which it has been engaged, have been carried on with the utmost harmony and unanimity: without any difference of opinion, without the slightest symptom of any hostile or treacherous design against the church; and without any other idea upon their minds, but that of extending, as widely as possible, the knowledge of the Christian Scriptures. The Bishops of Durham and Salisbury attended several of their meetings, and were delighted with the decorum, calmness, and good temper, with which their proceedings were conducted. In short, all the apprehensions to which this society has given rise, are now found to be but vain terrors; and all the prophecies of the mischief and evil that would result from it, are falsified by facts. It is rising uniformly in reputation and credit: gaining new accessions of strength and revenue; and attaching to itself more and more the approbation and support of every real friend to the church and to religion.'

Elsewhere he thus expresses himself.

'It is now well known and firmly established, and has completely triumphed over all the attempts made to destroy it. None of those secret dark designs, none of those plots and conspiracies to subvert the establishment, and devour both the shepherds and their flocks, which were so confidently predicted by a certain set of men as the

inevitable effect of this Society, have yet been discovered in it. It is, in fact, much better employed. It goes on quietly and steadily in the prosecution of its great objects, and pays no sort of regard to the sneers and cavils of its intemperate opponents.' pp. 213, 215.

In the long struggle for the abolition of the African Slave Trade, he was eminently indefatigable. We presume most of our readers are acquainted with his early and unremitted exertions to promote every measure for the civilization and conversion of the negroes in the West India Islands. We refer with much satisfaction to his "Essay" on this subject, originally composed for the use of the Society for the Propagation of the Gospel, and which is now published amongst his tracts. During the progress of Sir William Dolben's Slave-carrying bill, his anxiety for its success was marked by his daily attendance from Fulham, in the House, for a month, and he felt his care and fatigue richly compensated in the adoption even of this preparatory measure. But his philanthropic ambition could rest in nothing short of the complete extinction of this infernal commerce, and the memorable act of the twenty-fifth of March, eighteen hundred and seven, consummated all his hopes. It is perhaps the brightest passage of our proudest annals.

'The act, (says this good man), which has just passed, will reflect immortal honour on the British Parliament and the British nation. For myself, I am inexpressibly thankful to a kind Providence, for permitting me to see this great work, after such a glorious struggle, brought to a conclusion. It has been for upwards of four and twenty years the constant object of my thoughts; and it will be a source of the purest and most genuine satisfaction to me during the remainder of my life, and above all, at the final close of it, that I have had some share in promoting, to the utmost of my power, the success of so important and so righteous a measure.' &c. &c.—pp. 217, 218.

Clarkson in his map of his fellow-abolitionists, has given to the name of Porteus a lasting distinction. His biographer shall tell us how nobly he earned it.

'The Bishop was one of the earliest promoters and most strenuous advocates of the abolition. Next to the great and paramount concerns of religion, it was the object of all others nearest to his heart. He never spoke of it but with the utmost animation and enthusiasm. He spared no pains, no fatigue of body or mind, to further its accomplishment. He not only expressed his sentiments, on every occasion that presented itself, publicly and strongly in Parliament; but he was indefatigable in urging all, over whom he had any influence, to conspire and co-operate in what he considered the general cause of civilized man, against a most intolerable system of cruelty and oppression. In short, the best years of his life, and all his talents and powers, were applied and devoted to it; and,

I believe, the happiest day, beyond comparison, that he ever experienced was the day of its final triumph.'

Nor did his labours cease here. He continued to recommend and urge all means for the comfort and instruction of the wretched victims who were already enthralled: and one of the last offices of his life was to address a public "Letter to the West India Governors and Proprietors," pressing on their notice the expedience of an immediate establishment of parochial schools on Dr. Bell's system, for the education in religious knowledge especially, of the children of the slaves. His earnest prayers will be answered, we trust, and the minds of those whom he so feelingly addressed, disposed to give an early obedience to his benevolent suggestions. The Letter itself is strangely omitted in a "complete" edition of the Bishop's writings.

In June of what perhaps may memorably be termed the *abolition* year, he was present at the consecration of a Chapel of Ease, which he had erected at his own expence, in the parish of Sundridge, in Kent. On his accession to the London see, he principally lived during the summer at his episcopal palace at Fulham. From its nearness to town, however, as well as its being so close to a populous village, it wanted the retiredness he loved. He procured therefore, a neat little habitation in the parish of Sundridge, the situation of which is represented as extremely delightful. Here he always resided a part of the year; enjoying its rural seclusion, and the beauties and scenes of nature—mingling with the pleasing society by which he was surrounded—and ever performing the duties most congenial to his spirit, in relieving and informing the poor. A hamlet, about two miles from the village, had often attracted his attention. It consisted of a few cottages irregularly reared on a little green, in a situation highly interesting and picturesque, and it seemed to his fanciful view to realize his conception of retired purity and happiness. But inquiry soon betrayed it to be polluted with an unusual share of moral deformity. Its inhabitants were found deplorably ignorant, and in habits of beggary; circumstances which were sure deeply to affect him. Among other blessings he bestowed, he built and endowed the Chapel where divine service is now duly performed, and by the influence of which, under the favour of God, it is hoped that the indigence and ignorance of some hundreds of poor people will be greatly diminished. The clergyman is bound to reside constantly in the parsonage house, and thus banish evil by his doctrines, and counsels, and example. Large congregations attend; the children are instructed; the people have a pious pro-

tector and guide; and decent comfort and religious industry have already succeeded to vicious idleness and sordid want.

The prelate's health had now been for some time obviously declining, and he was induced to spend the summer of this year at Clifton near Bristol, whence he made some excursions into the beautiful neighbourhood. One which peculiarly charmed him was to his venerable friend Mrs. Hannah More, one of the worthiest ornaments at once of literature and piety.

He returned much benefited, though with his constitution visibly enfeebled, and resumed his official duties. The day he entered on his 78th year, he preached his last sermon in St. George's church. An idea prevailed of its being his final appearance in the pulpit: and his venerated character, his emaciated form, his animated recitation, the glowing picture which he displayed of the times, and the prophetic visions of future goodness and future greatness which filled his mind, united to render the occasion awfully impressive.

An unceasing vigilance over the sanctity of the Sabbath, was one of the most distinguished features in the Bishop's official conduct. The instances of his beneficial interference are far too numerous for us to specify. His "Admonitory Epistle" to some ladies of rank, at the west end of the town, on their introduction of Sunday concerts, is remembered to have wonderfully alarmed the thoughtless purlieus of inanity and weakness. It is in the work before us, and well deserves to be read; being written in a fine style of dignified mildness and conciliating expostulation.—The last public duty which the Bishop of London performed, accorded with the even excellence of his life, and is thus related by himself.

'I had for some time past observed in several of the papers an account of a meeting, chiefly of military gentlemen, at an Hotel at the west end of the town, which was regularly announced, as held *every other Sunday* during the winter season. This appeared to me, and to every friend to religion, a needless and wanton profanation of the Christian Sabbath, which by the laws both of God and man was set apart for very different purposes; and the Bishops and Clergy were severely censured for permitting such a glaring abuse of that sacred day to pass without notice or reproof. I determined that it should not; and therefore thought it best to go at once to the fountain head, to the person of the highest and principal influence in the meeting, the Prince of Wales. I accordingly requested the honour of an audience, and a personal conference with him on this subject. He very graciously granted it; and I had a conversation with him of more than half an hour. He entered immediately into my views, and confessed that he saw no reasons for holding the meeting on Sunday, more than on any other day of the week; and he voluntarily proposed that the day should be changed from Sunday to Saturday, for which he said that he should give immediate orders.'

Within a few days after this interview, it became evident that his dissolution was close at hand. He felt so himself, and anticipated the event with calm confidence and Christian devotion. Mr. Hodgson saw him for the last time on the 10th of May, (1809), when his mind seemed altogether absorbed in the opening scenes of the eternal world: he spoke little more than to request the earnest prayers of his friend for an easy and speedy release.

'The following day he was at his own desire removed to Fulham; and for a short time the change of air and scene appeared to cheer and exhilarate him. As he sat the next morning in his library, near the window, the brightness of a fine spring day called up a transient glow into his countenance; and he several times exclaimed, O, that glorious sun! Afterwards, whilst sitting at dinner, he was seized with some slight convulsions, which were happily however of short duration; and he then fell, *as it seemed*, into a gentle sleep. It was the sleep of death. From that time he never spoke, and scarcely could be said to move. Without a pang or a sigh,—by a transition so easy, as only to be known by a pressure of his hand upon the knee of his servant, who was sitting near him,—the spirit of this great and good man fled from its earthly mansion to the realms of peace.'—pp. 252, 253.

In obedience to his directions, his body was removed and interred at Sundridge, where the inscription on his tomb simply records the date of his birth and death.

What still remains to be traced, of Mr. Hodgson's performance, is certainly the part where his execution is happiest; and we shall take pleasure therefore in introducing from it a few specimens which promise to interest most generally. The following is sure to do so.

'The Bishop was in person under the middle size, of a thin and slender frame, and naturally of a tender constitution. In his youth he must have been extremely handsome; his features were of a superior cast; and, even when advanced in years, he still retained a remarkable clearness of complexion. These however, were not the circumstances, which formed the prominent character of his countenance. There was a mildness, a gentleness, an air of genuine philanthropy about it, with which even indifferent persons were always struck; and yet, when lighted up by the occasion, it displayed the utmost vivacity and animation. His smile had something in it uncommonly captivating; and though he never lost sight of that dignity which became his station, it was yet a dignity totally unmixed with pride. He had the enviable talent of dismissing at once that feeling of reserve and apprehension, which, in the presence of a superior, is so often a bar to the freedom and comfort of social intercourse, and by the graciousness of his manner placing those around him perfectly at ease. He delighted in cheerful, lively conversation, and no one ever more promoted it, or perhaps more excelled in it. There was a spirit and playfulness in his language, which gave an interest

even to the most ordinary topics; and on subjects of graver import, he always appeared to great advantage. His remarks were conspicuous for correct taste, accurate information, and a sound and well regulated judgment; and he expressed himself with so much facility and perspicuity, so much natural energy and eloquence, as never failed to excite attention, and render his society equally instructive and entertaining.'—pp. 259—261.

His intellectual powers were of a superior order, and carefully disciplined. His perception was rapid, his judgement discreet and decisive, his memory retentive and ready, his taste accurate and delicate, his imagination vigorous and glowing. Always led and sustained by the warmest and kindliest affections of the heart, whatever it touched it raised into interest. He was an elegant classical scholar. His knowledge of Hebrew literature is mentioned as having been very respectable. He was familiarly conversant with historical composition, civil and ecclesiastical, ancient and modern, of which his tract on the "Beneficial Effects of Christianity," may serve in illustration. He was a humble, diligent, patient student of the word of God. Of the evidences of religion natural and revealed, he was clearly a great master, and he seized every occasion to present, and confirm, and enforce them. His popular "Summary of the Evidences of the Christian Revelation," is one of the best small works on the subject we have yet seen. He was firmly attached to the faith and government of the English Church. Its homilies, articles, and liturgy, he considered as *scriptural*, refusing, however, to admit their *Calvinistic* interpretation. Be this as it may, a name only is "as the small dust of the balance." Every judicious Calvinist will always hail him as a devout and powerful coadjutor. Indeed, except in a note to his last charge to the London diocese, where he declares his dissent, we do not recollect a single passage in any of the volumes before us, which is clearly hostile to the ordinary sentiments professed by the votaries of this popular faith.* In his exercise of church discipline he was firm, moderate, and liberal. Many accused him of laxity in his government, but

* Mr. H. has subjoined, with petulant insolence, *his* testimony to the Bishop of Lincoln's assumed "Refutation," as *an investigation most profound, laborious, and conclusive!* 'It is in fact, what it claims to be, 'A Refutation of Calvinism;'—a system of religion, as a writer of great eminence has *most justly* defined it, consisting of human creatures without liberty—doctrines without sense—faith without reason—and a God without mercy'!!! Mr. H. has omitted to *characterize* the writer's great eminence in this ebullition; we *could* help him to epithets, but very possibly they might not please him.

he smiled contemptuously at the reproach of ignorant intolerance, and proceeded unmoved in his gentle conciliating path. His piety and virtue placed him foremost in the ranks of *Methodism*, and reflected dignity and grace on the appellation.

In Parliament he seems never to have spoken but on points connected with the good order of the establishment, or the more intimate interests of religion. To secure the residence of the beneficed clergy, and to better the condition of stipendiary curates, were always objects with him of peculiar moment. Whenever he rose he was listened to with marked respect. His general political opinions were those of Mr. Pitt. *Nihil est ab omni parte beatum.*

'As a preacher, (says Mr. Hodgson) the Bishop's reputation has ever stood deservedly high in the public estimation. Few men, indeed, were ever so remarkably endowed with all the qualities, which give pre-eminence in the pulpit. His voice, without unusual loudness or strength, was yet uncommonly clear; and it was combined with such a liquid, distinct enunciation, as rendered him completely audible even in the largest churches and to the most crowded congregations. It also possessed great sweetness and flexibility; and he had the talent of modulating it so correctly as always to please and satisfy the ear, and yet so easily and naturally, as never, even in the slightest degree, to incur the charge of affectation. His delivery was very impressive; it was chaste, correct, spirited, devout. He had no studied action, no vehement and forced emotions; he spoke evidently as he felt, his whole soul was in his subject, he seemed to forget himself in the deep interest which he took in the edification of his hearers; and this circumstance gave, as it manifestly would, such a power and charm to his preaching as never failed to extort attention even from the coldest and the most insensible. His style was admirably adapted to the pulpit. It was plain, without being too familiar, classical, without being pedantic. His great aim was, to express himself so clearly, that the meanest and the least informed might always comprehend him; and yet with such correctness and purity, as to be heard with satisfaction by men of taste and education. How perfectly he succeeded, his discourses prove; they are distinguished throughout by the most elegant simplicity: at the same time, when the occasion calls for it, they are strong, nervous, eloquent, sublime. His sentiments and language rise with his subject; and heightened as they were by his peculiar elocution, they made a deep and most powerful impression, but it was neither style, nor manner, nor utterance, which alone gave such efficacy to his preaching; his sermons are conspicuous for sound judgment, solid argument, great knowledge of the human heart, accurate observation of the world, an unshrinking reprobation of vice, the most persuasive exhortations to piety, and an unqualified avowal of all the essential, fundamental truths and doctrines of the Gospel.' pp. 279—283.

It is to be regretted, we humbly think, that some of the 'essential fundamental doctrines of the Gospel' have *not* received that pre-eminence, and greater fulness and frequency

of illustration and enforcement, in these admirable compositions, which we are disposed to advise, and urge earnestly on every herald of the Christian faith. We can cordially recommend the writings of Bishop Porteus, however, as among the best models we know, of simple, elegant, and chaste pulpit composition, and as containing some of the most beautiful and affectionate persuasions in our language, to the love and practice of moral and religious duty.

One trait in the departed prelate's character which arrests attention and inspires delight in almost every page of the performance on our table, we beg a single moment to present apart. It is his unwearied spirit of active benevolence. This shed a glory around him, the refulgence of which still remains in the remembrance of all by whom it was ever beheld. It appeared in every form: in forwarding those to distinction, whose services in the Church seemed likely to prove most beneficial; (of which the present exemplary Dean of Canterbury affords a striking instance) in directing and encouraging youth in their university education, for the various public duties of the ministry; and in studying, by every proper measure to promote the comfort, and happiness, and real honour of the clergy. One deed of splendid munificence must be specified,—his donation of £6,700 in the 3 per cents, consolidated annuities, which, *during his life*, he transferred into the hands of the archdeacons for the time being of the London diocese, and the interest of which is annually distributed at their discretion, among a certain number of the most needy clergy in that see, in sums not exceeding twenty pounds; an act which will ever endear his memory to the church of England. Bishop Porteus was the unfailing friend of the poor, who could confidently make him acquainted with their distress, and repose in his counsel; and who experienced his wealth and intercession, active and ceaseless in their service. Few men have ever departed amidst so many blessings and prayers breathed deep from the soul; few prophets have ever ascended into glory, whose flight has been gazed at through such mournful tears, or whose excellencies will continue to be cherished with sweeter melancholy. Especially in the present hour of national calamity, when the bitter sufferings of the humbler orders of society are extorting from them a voice which thrills through every compassionate mind, let not such a memorial be preserved in vain.

Towards the conclusion of this work, Mr. H. has introduced a long letter from the Bishop, in reply to an unknown correspondent, who had requested his advice for the removal of some religious difficulties which were excited in his mind by a

prise we learned, that we had to rank him among the advocates for the Company's prejudices.

We call them prejudices with perfect calmness and assurance; for all argument upon the subject has been long since exhausted. The Company and their advocates go on, year after year, repeating the same pretexts,—pretexts at variance with all the acknowledged principles of political science, and to every one of which a direct and irrefragable answer has many times, and long ago, been rendered. They seem to think the power of argument is coextensive with the power of speech; and so long as a party can but give utterance to his pleas—no matter for the answers—he is still unrefuted.

The Company appear of late to have thought, that a sort of *envelope*, however, might be of use to their doctrines. In their naked state, the country had become so familiar with them, that there was a danger it might see what they were worth. We have accordingly had them, of late, presented to us, packed up with historical matter. In the first place, we had the three dull, but far from useless volumes of Mr. Bruce; and now we have the equally dull, and nearly altogether useless volume of Mr. Macpherson.

We shall first of all give a concise notice of its contents. After an introduction, tracing briefly the history of the ancient commerce with India, he enters into an account of the commerce of the Portuguese, the first of the Europeans who sailed to India by the Cape of Good Hope. This he despatches, in 30 pages. He then proceeds to the commerce of the Dutch with India. This occupies exactly 31 pages. The English commerce with the countries beyond the Cape of Good Hope comes next upon the carpet, and fills up a considerable portion of the volume, extending from page 72 to page 254. The next in order is the French East India commerce, filling 31 pages. After this comes that of the Danes, 10 pages; next that of the Ostend Company, 10 pages; next that of the Swedes, 8 pages; next that of the Trieste Company, 6 pages; last that of the Spaniards, 16 pages. The volume is crowned with a review of the arguments for and against the trade with India, and of those for and against the management of it by a chartered company with a joint stock.

With regard to the merit of the historical details, they are unexceptionable, as far as they go. But that is no great praise. The materials are taken from the easiest and commonest sources; and in fact, the details are of the most obvious and vulgar sort. That they are dry and tedious, is in some degree owing to the subject. Perpetual repetitions about broad cloth, tin, and bullion, about so many ships of

so many tons, about warehouses and sales, *could* not perhaps be rendered very entertaining. The mischief of it is, that scarcely are they in any degree more instructive. They are the same thing, or nearly the same thing, (differing chiefly in the more or the less) year after year; and hardly afford any thing more valuable, in the way of general information, than the journals and ledgers of a private merchant. All that is really interesting, in the merely commercial transactions of the Company, after they were established, and had got into a fixed routine, might have been contained in an accurate description of the general nature of the business, and a few tables, which would have exhibited in regular series its results;—the rest, with the exception of any extraordinary events, if any such there were, by which the results were affected; which events, however, were mostly of a political nature, and so fell not within Mr. Macpherson's plan; being, in a great measure, vain and tiresome repetition. Where it was not so, the facts were of no importance, nor did any thing of consequence depend on them. One particular in which the execution of the historical part of the work is exceedingly defective, is, that the author scarcely ever cites any authorities. This renders it both less instructive and less trustworthy. In fact, it affords a presumption against the book; either a presumption that it is at variance with authorities, which in this case we are far from insinuating; or a presumption, that the facts are taken at the readiest market, and that there is not much to boast of in the authorities consulted, which, we doubt not, is the real account of the omission in question. A great part of the history is little more than a transcript from the author's own Annals of Commerce. Mr. Bruce, by investigating unexplored authorities and documents, did a real service to the future historian. Mr. Macpherson has explored nothing, and we rather think has done a service to nobody,—not even to the East India Company.

As a specimen of his political economy, we may quote, before leaving the historical matter, what he thinks proper to advance, on the memorable financial arrangement of 23 Geo. II. c. 1. for reducing the interest upon the national debt.

'The Ministry were encouraged by this redundance of money to attempt a general reduction of the interest on the national debt, 'with a strict regard to public faith and private property,' for which purpose an act [23 *Geo. II. c.* 1.] was passed in the end of the year 1749, requiring all the proprietors of the national debt, which amounted in the whole to £57,703,475 6 4¼, who were willing to have their interest reduced, after the 25th of December 1750, to *three and a half per cent*, at which rate it should continue till the 25th of December 1757, and thereafter to *three per cent*, to signify their consent by subscribing their

names in books to be opened at the Exchequer, Bank, &c. before the end of February 1749-50. But the East-India Company and many other proprietors of the national debt being found very unwilling to surrender so great a part of their income, the Parliament, in order to punish their backwardness, passed another act [*c.* 22.] in the same session, whereby the time, allowed to the outstanding creditors for signifying their consent to the proposed reductions, was extended to the 30th of May, 1750; but, as a penalty for their delay, they were to be reduced from three and a half to three per cent. two years sooner than those who had yielded obedience to the first act. Those, who should still refuse to subscribe, were to be paid off on the 25th of March and the 24th of June, 1751, with money to be borrowed for that purpose. If the East-India Company should persist in refusing the offered conditions, not only the sum of £3,200,000 bearing interest at four per cent, but also the £1,000,000 bearing interest at three per cent, should be paid off, by four payments to be made in the course of the year 1751. In case of their compliance within the prescribed time, they were empowered to borrow money to the extent of £4,200,000, at the same rates of interest which they were to receive, for the purpose of discharging their bond debt.

'The Company, as well as most of the other creditors, found it necessary and prudent to submit, whereby their annuity, or interest, on their original property of £2,000,000 in the public funds, which at first was at the rate of *eight* per cent, was reduced to *three*, making, first and last, a diminution of £100,000 in the annual income arising from that branch of their capital: *and this reduction of the expenditure of the nation, and consequently of the income and expenditure of a prodigious number of individuals, has been called by some political writers 'one of the most beneficial schemes that has for a long time been set on foot in this country.'* pp. 175, 176.

We here see that the reduction of the expenditure of the nation, at least in this instance, is not only condemned, but is sneered at, and treated with contempt. Government said to the creditors of the nation, we are to pay you what the nation owes to you, and so have done with you. We offer you, however, another proposition, which is, to continue to be creditors of the nation, if you think it for your advantage, but at a lower rate of interest. The greater part of them perceived it to be for their interest to remain creditors of the nation, and to accept of the reduced interest, rather than to be paid off; by which means, a considerable reduction was effected of the national expenditure. But Mr. Macpherson treats it as folly to suppose that this was any advantage to the nation; and imagines he draws his sublime notion from the science of political economy.

'This was not a good measure,' he remarks, 'because what was thus saved to the nation, reduced the income of individuals!' By such a rule, it is a wise thing to keep up the income of individuals by the expenditure of the government.

If so, it would be right to *increase* the interest of the national debt; it would be wise to raise the three per cents to ten per cent; because, by that means 'the income and expenditure of a prodigious number of individuals' would be greatly increased. Every increase of the national debt is, according to this doctrine, a blessing: and the sinking fund, by necessary consequence, is a nuisance. The more government expends, the more the nation is benefited; and accordingly ought to exult and triumph at every increase of the load of taxation, because every such increase adds to 'the income and expenditure of a prodigious number of individuals.' All sinecures, all offices to which undue masses of emolument are attached, are among the excellencies of the British constitution; and a Marquis of Buckingham, or a Lord Arden, receiving their 20,000*l.* or 30,000*l.* per annum, of the public money, for doing nothing, are proofs and instances of the inimitable perfection of our government. Not only so, but Mr. Chinnery, Mr. Villiers, *et ceteri de genere hoc*, who increase their income and expenditure, out of the income of the nation, by ways of their own invention, are in no respect to be considered as nationally injurious. In general, they are treated as they ought to be; that is, with respect and honour. But sometimes a clamour is raised, by such political writers as thought the reduction of the interest on the national debt by the 23 Geo. II. one of the most beneficial schemes that has for a long time been set on foot in this country. Foolish people, who know not Mr. Macpherson's political economy, call them defaulters, and accuse the system of government which permits such scenes to exist;—and then the principal persons of the state, in a sort of self-defence, are sometimes, though rarely, obliged to sacrifice a deserving individual to public prejudice, and factious or revolutionary uproar.

Such is the doctrine of Mr. Macpherson, when drawn out in its legitimate conclusions. This man, it is evident, was made of the very stuff which fitted him to be an advocate of an East India Company, of a ministry, or of any party whatsoever, which had a vicious system, or abuses to support.

From this specimen of his political economy, the reader comes prepared for his doctrine on the subject of the monopoly. After all that we have said, however, we repeat, that we neither know, nor believe in, any thing contrary to the purity of the author's mind. His doctrines, though they involve the most pernicious practical inferences, we can easily suppose are by him sincerely and disinterestedly adopted. His head, at this rate, it is true, is sacrificed in protection of his heart. But this we cannot help.

He begins with considering the objections of those, who

formerly—for no such objections are now to be found—pleaded against the trade to India altogether. Of course the author attacks them;—and of the arguments which have been often produced to shew the weakness of these objections, he presents what is sufficient for the purpose. In truth, he might have left them to an oblivion, from which no one else would have attempted to awake them.

He then proceeds to the question, whether the trade to India is of a nature to be carried on most advantageously, by a joint stock exclusive company, or under the system of freedom, and private adventure. He takes De Witt, the Abbé Morellet, and Dr. Adam Smith, who have all argued for the usual freedom in the case of the trade to the East Indies; and despatches their arguments with a high tone of authority. They were rash, ill-instructed men; theorists, who wanted to substitute imagination in the place of experience; instead of whom, the world, if it is wise, will listen to such enlightened statesmen as the late Lord Melville,—or experienced Gentlemen, who have "passed thirty years in the Company's service."

We know not well, within the narrow limits to which we are confined, how to reply to the author's pretended arguments. His is one of the oddest tissues of reasoning we have met with in support of the monopoly. It consists either of very vague generalities; or criticisms on mere matters of detail, which have little or no bearing upon the question. In fact, he seems not to know what reasoning is. When he talks about a subject, and about it, he is then, he supposes, arguing most convincingly.

He begins by maintaining, that restraints upon commerce are not always bad; and thinks he points out a variety of instances in which they are good. But what does this determine with regard to the East India Company? Some restraints upon personal liberty are good. Malefactors ought to be confined. But was the ancient Bastille, in France, for that reason, a blessing to that country? There *may* be—we do not say that there are—restraints upon commerce that are good; yet the East India Company may still be as great a nuisance as can exist in the shape of a monopoly. If, because in some respects, restraints are good, they must be good every where, why not make them universal? Why confine the blessings of them to the East India Company?

Another of his objections is, that certain individuals would have their incomes diminished by the loss of the monopoly. This is the same argument, we see, which the author employed, to disparage the measure by which a reduction was effected of the interest of the national debt. It applies with

equal aptness to both occasions. In fact, it is like Hudibras's dagger,

> ——— A serviceable dudgeon,
> Either for fighting or for drudging.
> When it has stabbed, or broke a head,
> It will scrape trenchers, or chip bread.

Let the author, however, answer this point himself. He does it effectually. He says, at page 349,—but there, it is true, he is defending monopoly—

'Every monopoly or restraint of any kind whatever must, in the very nature of it, be attended with inconvenience to some persons. But if it is beneficial to the greater number of individuals, or to the nation at large, a wise legislature will resist the importunity and clamour of the few, who are, or think themselves, aggrieved by it, and support a measure, which, they are convinced, is productive of general prosperity.'

Will Mr. Macpherson say—it would not be very surprising—that this is very just reasoning, when it is on his side, but very false when applied against him? Let us try it on the present occasion. The removal of every abusive system, whether it consist in monopoly or any thing else, must, in the very nature of it, be attended with inconvenience to some persons. This is the case with the East India monopoly. But if the removal of that monopoly 'is beneficial to the greater number of individuals, or to the nation at large, a wise legislature will resist the importunity of a few who are, or think themselves, aggrieved by it, and support a measure, which, they are convinced, is productive of general prosperity.'

Mr. Macpherson's arguments indeed are of a peculiar sort. They go, as far as they have yet appeared, to the protection of unlimited abuse. If the East India monopoly ought to be endless, because certain individuals are interested in its continuance, every abuse may plead the same privilege. He does advance, however, a little farther in behalf of the stockholders. He says, that 'the abolition of the Company's privilege would deprive them of their *rights*, held under the sanction of law, and very much impair the property of all the proprietors of India Stock.' This is downright effrontery. Mr. Macpherson well knows, that the proprietors of India Stock originally subscribed their money, upon the express condition of the enjoyment of the monopoly for only *a limited number of years*. Every person who has bought East India Stock, bought it under this condition. When the limited number of years first granted was expired, various additions from time to time were made to them, but *always* for a

limited period, *always* under the express condition, that at the end of this limited period, the exclusive privilege of the Company should cease and determine, unless the legislature, by a new act, should think proper to prolong the enjoyment of it. The period limited by the last act is now drawing to an end; and the privilege of the Company, according to law, ceases and determines, unless the legislature is misguided enough to make a new act to prolong it. Mr. Macpherson says, the legislature has no permission to chuse; for the proprietors of East India stock have a *right* to the privilege. But if they have it now, they have it for all other times; therefore they have it for ever! It is very evident, however, that the Company's privilege was in its essence a lease for years; exactly terminable like any lease for years which a landed proprietor grants to a farmer, of any part of his estate. If the doctrine of Mr. Macpherson be just, every man who obtains such a lease, acquires a *right* of holding it for ever; although in the contract of agreement, it be expressly defined, that he has a right to hold it only for a specified number of years. It is wretched to be obliged to make answer, year after year, to such contemptible pretensions as this!

The general argument, that men transact more vigilantly and economically when transacting for their own interest, than when transacting for the interests of others, (than which fact none is more fully established by experience,) Mr. Macpherson sets at nought, and meets it with a direct assertion, that 'ever since the regular system of the Company's commercial and political administration has been brought to its present state, it is perhaps as near to perfection as any human institution can be.' This is pretty bold: how unfortunate that it is altogether untrue! We really doubt, whether there is even one director whose insensibility would support him in making such an assertion. The business of administration in the East Indies, brought to such a state of perfection, as to be absolutely incapable of improvement! The impudence of politics does engender strange propositions. But this, we think, is the most audacious we ever met with. A system, which the company is altering, in some of its most essential points, every year, brought to a state of perfection! A government carried on by agents at the distance of half the circumference of the globe, from all inspection and controul, as near to perfection as any human institution can be! If the East India Company needs to be supported by such assertions as this, happy is the East India Company in finding such a man as Mr. Macpherson to make them!

It is somewhat remarkable that this gentleman himself, before he took it into his head to write in defence of the East

India Company, represented the management of all large trading companies, as wasteful and unprofitable. In a note of his writing, in the Annals of Commerce, (vol. 3, p. 278,) on the subject of some large associations for fishery, he says, 'When 'to the above drawbacks upon the prosperity of a fishery upon 'a great scale, we add *the waste and want of economy in the* '*transactions of great societies*, - - - - we need not wonder that 'all the patriotic efforts of great societies have been *hurtful* '*to themselves*, and *barren of benefit to the country*.' According to his present doctrine, the transactions of a great society may be as near to perfection as a human institution can be. That Mr. Macpherson's doctrine was either erroneous formerly, or is so now, is visible. At what time the imputation is to be fixed, we leave to our readers to determine. The East India Company may hire others to talk in this stile, and they may talk in it themselves; but they believe very differently. Is the proof demanded? Look at their actions, which are far more trustworthy than their words. If they carry on business more economically and skilfully than other merchants, they have nothing to fear from an open trade; they will still engross the trade in spite of a competition so unequal; but is it upon any such supposition that the Company act? Do they not, on the other hand, move earth and heaven to exclude all competition, as if it was a thing sure to produce their ruin? Do they not, in fact, openly declare that it would be their ruin?—that is, in other words, that merchants trading on their own account would trade on better terms than they do. When people learn to look at the actions of the East India Company, instead of paying attention to their words, and especially to the words of their scribes, they will then begin to know, how the Indian branch of the national business has been conducted.

Another of the stale and refuted pretexts of the Company which Mr. Macpherson brings forward, as if it were fresh from his own mint, is the ruin which it is said private merchants would bring upon themselves and the trade, by the violence of their competition. These are the men that call themselves men of experience, and reproach their antagonists as men of theory! As if there ever was a theory more impudently started in the face of experience than this! They talk to us, as if competition in matters of trade were a thing new to the world: as if we were unacquainted with its effects! Do they not know that the whole business of Great Britain, with some few exceptions, of which their own unhappy instance is the principal, is carried on under the auspicious influence of free competition? and that it is owing to this, that Great Britain is the queen of commerce? Why do not the tailors and shoemakers, the grocers and corn-merchants, or even the farmers and manufac-

turers, ruin themselves by their competition? The reason is very plain, though the East India Company may pretend not to know it; and though they may find such men as our author who will deny it. It is not the nature of competition to ruin the competitors; but to improve the trade, and to multiply the productive powers of the country. Such is the law of nature, in all other trades;—and, is the East India trade so essentially different from all other trades, that what is life to the one should be death to the other? No such thing A hundred, and a hundred times have the East India Company been challenged to shew, wherein the East India trade was incompatible with the competition: yet, not one circumstance have they been able to produce, which would bear a moment's investigation, so truly worthless are the most vaunted of their pleas.

Mr. Macpherson is even silly enough to say in one page, that competition would produce excessive depression of prices, and in the next, to insinuate, that the Company sell cheaper than other dealers would be able to do. He says, too, that as the Company dispose of their goods by auction, and never buy in, on their own account, the buyers have the making of their own prices. This is either consummate ignorance, or a very criminal attempt at delusion. Does Mr. Macpherson not know, that there is another circumstance on which price essentially depends? viz. the proportion between supply and demand. And does he not know that this is altogether at the arbitrary disposal of the Directors? Do they not produce for sale, just as much or as little of their goods as they please?—that is, just such a portion as they calculate will bring the prices which they desire?

It is insinuated, that, the Company having made the trade, and at a great expence, as is pretended, it is unjust to admit others to share in it. In the first place, it is not true that the Company made the trade, except in so far as they prevented others from making it, and from making it better than they have done. In the next place, was this making imposed upon them, as a burthen? or was it solicited, and accepted as a boon? It was granted as a benefit, from which others were excluded. The Company, from the very beginning, clung to it as a benefit, and exerted all their powers to prevent other people from sharing in it. It has been an advantage, therefore, which they have all along enjoyed at the expence of their fellow subjects. What is now then their impudent pretension, but that of the sturdy beggar, who, if you have bestowed your bounty upon him two or three times, comes and tells you he has a right to the perpetuity of it? It is exactly the

same sort of pretension which would be set up by a leaseholder, who had obtained the lease of a part of a man's estate, free from rent, and, after two or three renewals, should come at the end of his last term, and say, I have a right to the perpetual enjoyment of this land, because, after having cultivated it so long, having drained it, erected houses on it, and so forth, it would be unjust in you to bring an interloper to reap the fruits of my labour. According to this rate, every lease should become, *ipso facto*, a perpetuity: Every patent, for a new invention, should confer an endless monopoly: Every copy right should be an inheritable possession: Nay, every office, when a man is once put into it, should belong to him and his heirs for ever.

Mr. Macpherson accuses Dr. Smith of consummate ignorance on Indian traffic; (Mr. Macpherson is a modest man); and the ground of his accusation is Dr. Smith's conclusion, that the industry and skill of private merchants would render Asia a very important outlet for our manufactures. Mr. Macpherson, on the other hand, adopts, with perfect alacrity, the interested tales of the Company, that the Asiatics will not make use of our goods. We pretend to some knowledge of Indian affairs; and we inform Mr. Macpherson, (the Directors know that we are not speaking only our own opinions, but the opinions of some of those who are the most profoundly acquainted with the local circumstances, and at this moment in the highest stations of their service), that it is owing to the mismanagement of the Company, and to that alone, that Asia is not a great outlet for our manufactures. The expence under which the Company trade, raises the articles to such a price, that an exceedingly small part of the population can alone afford the expence. Give the East India Company the monopoly of our trade to Europe, or even to America, where the wants are most urgent, and they will soon turn the people from using our goods. The real fact is, that there is a great taste for European goods; and that nothing but the want of ability to purchase them prevents the purchase, even to an undefinable amount.

The next grand objection adduced by Mr. Macpherson is that of colonization; an objection which may have made an impression on some of the narrowest of the narrow minds of our vulgar politicians; but by men who can look through a train of events, has ever been regarded as one of the weakest and vilest of prejudices. In the first place, could an European population, European arts, industry, and science, be speedily planted in India, where is the man who dares to look society in the face, and say he should wish to prevent it? The great terror of the drivelling politician is, lest, in such an event India

should revolt, after the example of North America. That is to say, these politicians, as is usual with ignorance and weakness, draw an universal proposition from a solitary fact. But allowing their apprehension to be just; is there no danger of our losing India at present? One among the doctrines with which we are pestered, is—so near every moment are we to the losing of it, that if we permit but a few innocent missionaries to preach the gospel among the unhappy natives, our tenure is gone. Colonization, if it involve a danger of its own, would at any rate carry in its bosom an antidote to this more imminent danger. Its own danger is necessarily distant; it would therefore render present possession only the more secure. And even if India *were* to become like America, would not that be to Great Britain the happiest event which could arrive? North America eagerly consumes 12,000,000l. of our goods per annum; —and gives us money for them!

In the next place, however, it is a fact, and one which as friends to India we lament, that colonization, in the circumstances of the two countries, is a thing altogether impossible. All colonization, every thing deserving the name of colonization, always takes place, and must take place, from the most numerous order of the citizens; that is, the poorest. But the expence of a voyage to India is too great for persons of that description. It is also notorious, that the wages of labour are, out of all proportion, smaller in India than here. All manner of labourers and handicrafts would, therefore, be prodigious losers by a residence in India. In fact, they could not subsist upon what amply satisfies a native. If any of them, therefore, finds his way over to India—and such an accident must be very rare—the first thing he does will be to endeavour to get back again. By the persons of superior education, views, and capital, who may go over there to make a fortune, it is surely ridiculous to talk of colonization.—If knowing all this, Mr. Macpherson, could produce the argument of colonization against the freedom of the Indian trade, he certainly is not a very safe adviser. If he did not know it, he was a very unfit person to write upon the subject.

But we are tired, and so we fear are our readers, with the exposure of the false assertions, and false opinions, of the Company and their advocates. We have not taken notice of all Mr. Macpherson's pleas, but we have given a specimen of them, and the reader may take it upon our word, that there are no "greater behind."

Art. III. *Report of the Military Male Orphan Asylum at Madras*, with its original Proofs and Vouchers, as transmitted from India in 1796, and published in London in 1797, &c. By the Rev. Andrew Bell, D. D. L. L. D. F. A. S. F. R. S. Ed. Master of Sherburn Hospital, Durham, 8vo. pp. xxx. 126. Murray. 1812.

Art. IV. *The British System of Education*, being a complete epitome of the improvements and inventions practised at the Royal Free Schools, Borough Road, Southwark. By Joseph Lancaster. 8vo. pp. xvii, 56, 1806. Longman and Co. 1810.

Art. V. *Report of J. Lancaster's Progress from the Year* 1798, with the Report of the Finance Committee for the Year 1810. 8vo. pp. 44. Printed by J. Lancaster, at the Royal Free School Press, Southwark. 1810.

Art. VI. *A Comparative View of the Plans of Education, as detailed in the Publications of Dr. Bell and Mr. Lancaster*, &c. By Joseph Fox. The third edition. 8vo. pp. 67. Darton and Harvey. 1811.

Art. VII. *The National Religion the Foundation of National Education.* A Sermon, preached in the Cathedral Church of St. Paul, London, on Thursday, June 13, 1811. By Herbert Marsh, D. D. F. R. S. &c. Margaret Professor of Divinity in the University of Cambridge. The fifth edition. 8vo. pp. 33. Rivingtons. 1811.

Art. VIII. *A Vindication of Dr. Bell's System of Education*, in a Series of Letters. By Herbert Marsh, D. D. &c. 8vo. pp. 32. Rivingtons. 1811.

Art. IX. *The Origin, Nature, and Object of the New System of Education.* 12mo. pp. 210. Murray. 1812.

WE now proceed, as we proposed, to consider which of the shapes, in which the new system of education is in practice, merits the preference. For this purpose, we shall examine the objections to the form it assumes in the Lancasterian schools; since, if they are solid, Mr. Lancaster's plans, instead of the patronage and encouragement they have met with, deserve nothing but contempt and reprobation.

Mr. Lancaster's enemies have not always occupied the same ground. The lady who had the honour of first enlarging upon the mischiefs of his inventions, though she dwelt chiefly on the dangers to which they exposed the national church, said much in condemnation of the principles on which his schools were conducted, and of his mode of discipline and government. This latter topic, however, seemed to be untenable; and accordingly it was very soon abandoned. In fact, both in the structure and management of his schools, it was evident he was in no respect inferior to Dr. Bell: while as to economy, which is the principal thing in the education of the poor, he was confessedly superior, and indeed above all

praise. Dr. Bell's most judicious and warmest partizans went no farther than to say, that his plans were quite as good as Mr. Lancaster's, and that, considering the Church Catechism formed a part of his course of instruction, he had the fairest and most urgent claims to the support of every friend of church and state. So far as we recollect, this was the exact state of the case. The whole, indeed, of Dr. Marsh's Vindication is employed, not in evincing that Dr. Bell's method is better than Mr. Lancaster's, but merely in attempting to place the two forms of the same system upon an equality.

Though given up by the wisest of Mr. Lancaster's adversaries, there was one topic too fruitful and alluring, not to captivate a fanciful and ingenious writer. An examination into the little blemishes which might be descried in his inventions —the vices with which it was possible to charge them—presented an opportunity of shining and flourishing, which it was folly to think he would let slip. Accordingly the author of the Origin, Nature, and Object of the New System of Education, (which is an article that appeared originally in the Quarterly Review, reprinted with many additions and few improvements,) seems perfectly delighted in dragging to light and brushing up Mrs. Trimmer's dusty objections, and enriching them with additions from his own stock. So far is Mr. Lancaster from having improved the mode of tuition, that he has done nothing but mischief. Every thing valuable he has taken from the Male Asylum, and wherever he differs from Dr. Bell, he is childish, or absurd, or dangerous. It seems incumbent upon us to bestow some attention on the charges brought against Mr. Lancaster's inventions, as well as on those which are deduced from his omissions.

The obvious aim of the author of the Origin, &c. which he pursues without any regard to consistency or decorum, is to trample Mr. Lancaster in the dust, and expose him to the derision of that public who have been accustomed to view him with feelings of gratitude and admiration. The circumstance of his being a Quaker, we should have thought, would have been most inauspicious to his undertakings; but, notwithstanding the cry raised against him on this very ground, it was this identical circumstance, maintains our ingenious author, (and not his enthusiastic zeal and indefatigable activity in a good work,) 'that most directly contributed to his success.' If he travelled about the country explaining and recommending the system, while Dr. Bell sat quietly at home, he is not, therefore, intitled to our thanks; since this was a task quite suited to his gross and vulgar mind. Dr. Bell, this writer teaches us, published a pamphlet containing most important

inventions capable of being generally reduced to practice. But he went into retirement leaving them to their fate; and though his inventions were sanctioned and recommended by the Madras government, and though they were of vital importance to the national religion, yet to have attempted more would have perhaps been fatal to his schemes. Mr. Lancaster, however, did a great deal more in less time; but no thanks to him. He was a Quaker. Nothing consequently was too difficult for him. His mind was coarse. He was just the man, therefore, to perform laborious good works. It certainly is most honourable to Dr. Bell, and is a convincing proof of the utility of his scholastic plans, that many of the children who were indebted to him for a very good education, have given him affecting testimonies of their unfeigned gratitude. This forms, with great propriety, one of the best parts of our author's panegyric on that gentleman. But is it not also a fact, that Mr. Lancaster has given education to several thousand poor children who otherwise would have had none; and that he cannot walk through the Borough without meeting every where, young men who bless him as their benefactor? Yet our author cannot afford to speak a word in his praise; the circumstance of his being a Quaker, as it contributed the most to his success, having the effect of completely neutralizing his merit.

A partizan can never see the least good in the party he opposes: he would wish it to be believed it has none. Thus there is not an invention that this writer allows to Mr. Lancaster of any value whatever. Every innovation upon the usual mode of tuition, to which he can find nothing similar at Egmore, serves only to wear out the children's eyes,—or make them selfish, resentful, malicious, impudent, or stupid,—or amuse them with the appearance without imparting the reality of instruction,—or inspire them with a predilection for Newgate and slave ships. The ingenuity of this writer is so singular and perverse, that we shall be somewhat more particular in exposing his objections to Mr. Lancaster's efficacious and economical inventions.

It was announced by Mr. Lancaster, that one book might be made to serve several hundred children; that slates and pencils would supply the place of the ordinary materials for writing; and that a boy who could merely read, might teach arithmetic. In these improvements, which have been practised with great success, and which appeared, from observation and experience, to many judicious persons, cheap and efficacious, the author of the Origin, &c. can see nothing to commend, but much to blame.

may expect, and which is not to be a motive, is like the unintelligible refinements of quietism. The life of every reasonable man proceeds on the expectation of rewards. The difference here between Dr. Bell and Mr. Lancaster is, that the rewards of the former are indefinite, those of the latter definite. Both reward in order to encourage industry and good behaviour, and in both cases the expectation of the reward must enter into the view of the boys. Now, we believe, there is no comparison between the influence of a definite and an indefinite, a certain and a doubtful reward. The operation of the former is powerful and constant,

But it is the unfortunate Quaker's punishments that raises the indignation of this writer to the highest pitch. Here, indeed, he had a wide and fruitful field, with scarcely any check upon him. No mode of correcting boys has been yet devised, to which plausible objections may not be raised. Though Dr. Bell says little of punishments, yet he frequently employs them. It is not, indeed, easy to see his schools in operation, as those who conduct them are extremely shy of admitting strangers. But with all these advantages, our author appears to be peculiarly unfortunate, in his objection to Mr. Lancaster's punishments. In condemnation of the tin or paper crowns with which Mr. Lancaster disgraces an offender, Mrs. Trimmer had said, "Surely it should be remembered, that the Saviour of the world was crowned with thorns in derision, and this is a reason why crowning is an improper punishment for a slovenly boy." Our author thinks this injudicious, but commends it as pious; which is very strange in the advocate of a system of schooling, in which kneeling in the midst of the school is a common and frequent punishment. The posture of devotion, this author, with all his zeal for piety, has no objection to convert into a source of misery. This practice is, perhaps, in harmony with making every thing subservient to the prosperity of the church. When children have been punished into the custom of kneeling, it will, no doubt, become natural to them, and make them in love with their prayers. The following is a burst of our indignant author, at one of Mr. Lancaster's modes of correction.

'In what English school, has any punishment been heard of half so severe as that of tying a boy up in a blanket, and leaving him to pass the night upon the floor in the school house! What if he should be seized with a fit in such circumstances, or a fit of terror, which is as perilous in its effects as disease, and which, under such circumstances, is so likely!'

If Mr. Lancaster, should in this instance, which has struck our tender critic with such horror, turn out to be more humane than Dr. Bell, it would be rather surprising. If, however, our

readers will be at the trouble to turn to the twenty-second page of the 'Instructions for conducting Schools' of that gentleman, so enthusiastically commended by the pathetic personage before us, they will find him advising confinement during play hours and holidays, and recommending solitary confinement in preference 'to severe flagellation'. Here then in the system, which our author styles 'entire and perfect', is solitary confinement, prescribed as a punishment,—without even the humane provision of a blanket allowed by Mr. Lancaster.

This writer seems to be so haunted with a dread of ridicule, as in some measure to forget what he is doing. He inveighs most bitterly against the use Mr. Lancaster makes of it, in preserving order and obedience in his schools; as if the utmost length to which it is carried, were not recommended by Dr. Bell.

'It is no less beneficial,' says that experienced and benevolent teacher, 'to the common weal, that whenever a boy behaves ill, and loses his name with you, the boys to whose mind you give the lead, behave in the same manner you do to him; and whenever he shews any degree of that obstinacy which it was so long and so difficult to eradicate from those children, they even refuse to admit him as their playfellow, and *chase him down*, till he is brought to his senses and to good conduct, far more successfully than the severest punishments inflicted in school, but disregarded, or even gloried in, out of school.' *Experiment on Education*, &c. pp. 27.

In Mr. Lancaster's schools what Dr. Bell here recommends is completely effected. Whenever a boy offends, his school fellows concur with the master in reprobating his fault, and, to use Dr. Bell's expression, he is soon 'brought to his senses, and to good conduct.' But our author prefers bodily pain, and correction by means of British birch, as being wise and humane compared with Mr. Lancaster's instruments of chastisement. For 'under the rod,' says he, 'the sufferer is at least encouraged to fortitude by his school fellows, and is commiserated by them.' p. 94. Now this is precisely what Dr. Bell condemns. It is to punish a boy without correcting him. It is to torture him without making him sensible of his fault, and to alienate him from the master, without effecting his amendment; the 'commiseration and encouragement' of his school fellows fortifying him in his errors or his vices, and leading him to consider his teacher as unjust and cruel.

In the vehemence of his opposition, this critic, in the article of punishments, has dealt very unfairly by Mr. Lancaster. In his schools there are few occasions of punishment. The fear of the corrections secures obedience; they quickly produce their effect; and it is seldom necessary to repeat them. In the

large school at Sheffield, there were scarcely any punishments inflicted during the last year. These facts, while they silence every theoretical objection, form the best panegyric of Mr. Lancaster's scholastic discipline and government.

On the whole, then, we are inclined to prefer the Lancasterian schools. The great principle of tuition by the scholars themselves is more effectually applied in them, than in the rival charities: the practices combined with it are more economical and more efficacious; and they can boast of a more mild and energetic system of order and discipline. But even if the two forms were equal in other respects, Mr. Lancaster's omissions, on which ground the most frequent objections have been made, would, in our opinion, be sufficient to turn the scale in his favour. The reason of this opinion we shall endeavour to explain.

The education of the poor, though now so cheap, can never become general without vast expence. It is desirable, therefore, that all persons who have any thing to spare for charitable purposes, should contribute to this good work. But then to unite charitable persons of all sects and parties, a common ground must be chosen. That the poor should be taught to read, and write, and cypher is their unanimous wish; and to whatever religious party they may belong, they can have no objection to the reading of the scripture; since, from it, they draw their religious principles, by it they support them, and, in proportion as it is understood, believe they will prevail. In Mr. Lancaster's scheme, therefore, the common ground seems to be found, and all good men, it might be expected, would concur in its support. But no. They cannot with safety, say certain affectors of extraordinary concern for religion. Such a scheme is highly pernicious. It leads to Deism—at least to Socinianism—certainly to an entire dereliction of the national faith and worship. This objection, our readers cannot fail to observe, is the same that was made to Luther and his coadjutors, on proposing to put the scripture into the hands of the common people. This is the self same objection that persecutors have, in all ages, urged against the toleration of different religious sects in the same country. But when the reformers put the scriptures into the hands of the multitude, no such consequences followed as their adversaries predicted. Now that a toleration, unexampled in the annals of history, has been for years extended in this country, to all the divisions of religion, the true religion, instead of losing its votaries, seems to be better known and to acquire a greater influence. The nation becomes more religious.

Yet this argument, so odious in itself, and so thoroughly re-

futed by the experience of ages, is the common place got up by our Trimmers, our Sprys, and our Daubenys, for the purpose of opposing the education of the poor on principles in which all may conscientiously unite. With this argument, the Margaret professor has filled his sermon from the chair of St. Paul. In the management of it, indeed, he has not been guilty of so many absurdities as those profound and logical declaimers. And yet, merely because Mr. Lancaster makes the Scripture alone, without the articles, or homilies, or liturgy of the English Church, his religious school book, the professor broadly insinuates, that his system of education teaches indifference as to religion; plainly affirms, it is favourable to Socinianism; and stoutly maintains that, the consequences of its general adoption will be the overthrow of the national Church.

'In such circumstances, [as those of being taught in Mr. Lancaster's schools] they [the children] will either choose no religion, or if they choose any, it will be mere accident that they fall on the right one.' p. 12. 'It,' Mr. Lancaster's System of Education, 'appears to be more favourable to Unitarianism than to any other form of religion.' p. 23. &c. &c.

We trust we need spend but few words to shew, that the reading of the Bible is not the high road to indifference as to religion; nor is it necessary to be at much pains to evince, that, when combined with writing and cyphering, it is no very likely instrument to make the lower orders Socinians. For our friend, the author of the Origin, &c. informs us, 'their's is a religion which has never reached the lower classes, and never will reach them.' p. 112. Passing over, therefore, the tendency of Mr. Lancaster's system to multiply Deists and Socinians, we shall consider the aspect it bears to the national religion. And here we beg leave to dissent entirely from Dr. Marsh and his fellow-labourers. As to the Church, Mr. Lancaster's system of teaching the reading of the Bible, together with writing and cyphering, we must think is perfectly innocent. For, allowing that the children instructed in the Lancasterian schools might have been instructed elsewhere, which was by no means the case, and consequently might have been taught whatever catechism their parents thought proper, they receive no sinister bias in these schools: they are neither alienated from Episcopacy, nor prejudiced in favour of Presbytery. The truth, however, is,—these children would never have been instructed at all. They would have been brought up in gross ignorance, and, consequently, in vice and irreligion. They would have been like their parents, who, as our learned professor informs us, are incapable of teaching religion to their children. They could never, therefore, have been members of the English, or any other church.

We find, indeed, the utmost difficulty in persuading ourselves, that any intelligent man, who is attached to the Church from better than secular motives, can honestly think that Mr. Lancaster's system, were it generally adopted, would be in the least degree detrimental to the Church. If, as all honest members of the Church suppose, and we are not inclined to question it, her doctrine and polity are founded and supported by the Scriptures, the practice of reading them must be something more than neutral. So far from encouraging hostility to her principles or government, it must be in the highest degree favourable. From the Scriptures her doctrines are derived; and on them her polity must rest. Whoever teaches children to read, and makes the Bible his school book, does something towards making them members of the English Church: he contributes to her support: he lays the foundation on which her teachers may build with security. Here, then, is a fine opportunity for Churchmen of turning the activity of the sectaries to the good of the establishment, and of exercising their charity, while they promote the interests of their religion, and the well-being of the poor. No sacrifice of principle is here required: the result of such union can be only pure good. But here a faction of the watchmen of the Church interpose. "We must, say they, on no account associate with dissenters, for the best of purposes. Should the stream of Episcopalian charity receive in its progress the rivulet of the Presbyterian, the Independant, or the Quaker, it would be instantly polluted, and henceforth flow in mischief to the Church, and calamity to the State. 'We must retain the strength of the establishment in its own channel.' We can do no good, except it is solely and entirely for the prosperity of our Church. We have not learnt what it means to have mercy, and not sacrifice."

To justify this monstrous alienation of mind from fellow Christians, in points where union would be safe and natural, various pretexts are alleged. All the advantage, say these vigilant watchmen, must necessarily be on the side of dissenters. For Mr. Lancaster's school-book is the Bible alone, and not the homilies or liturgy. But are not the doctrines of the English church contained in the Bible? Is not the liturgy, are not the articles, the faithful echoes of the scripture! Where the Bible, the source of Christianity, is hourly read, a Professor of Divinity affirms that the doctrines of Christianity, as taught by the Church of England, have no admission! But have the *dissenters* no expositions of Scripture, no confessions of faith, no books of devotion? Do not *they* also lose sight of their peculiarities?

But then it is a matter of conscience not to unite with dissenters. Churchmen, our learned professor maintains, cannot contribute to schools in which the liturgy is not in use, and the children are not made to frequent the parish church, 'without betraying the cause which they are pledged to defend.' This may be correct, but we protest it is quite new to us. The Church has done nothing to provide her members at once with the means of instructing their children in her doctrine and the first rudiments of science. The legislature has done nothing to establish schools at which all might attend. There are no parish schools endowed by the nation. There are no day schoo s, that we know of, where the children are marshalled for Church on the sabbath. If parents neglect to send their children, or masters their servants, to be catechised on the sunday, or godfathers and godmothers to 'teach the child, as soon as he is able to learn, all things that a Christian ought to know and believe to his soul's good,' or the curate to examine the youth of his parish on sundays and holidays, they certainly 'betray the cause which they are pledged to to defend.' For these duties are enjoined by authority and they have solemnly promised to perform them. But the law says nothing about reading and arithmetic. Every man is left to procure these advantages for his offspring, where he can most conveniently find them. Instead of neglecting their duty, then, by sending their children to Mr. Lancaster's schools to learn to read their bibles and their prayer books, Churchmen take several steps to the discharge of it. Thereby, the children are qualified to understand their catechism, and to improve the examinations of the curate, and are prepared to embrace the principles of the Church.

But in the harmless practice of teaching children to read their bibles, and master the multiplication table, these clear sighted alarmists, perceive a formidable and premeditated attack upon the establishment. They are so actuated with a sectarian spirit that they think nobody can stir without intending them some evil. Thus in the union of Christians for the circulation of the scripture, they were sure a combination lurked for the downfall of the Church. In the efforts that are making to banish ignorance from the land, and impart to the poor the the blessings of instruction,—instead of virtuous men labouring for the good of their fellows, they discover nothing but hostility to the Church, contempt of her creed, dereliction of her worship. They are so much of partizans themselves, that they cannot believe any one can pursue an object of unmixed benevolence. It is, however, foolish to be affected by the fears of such persons. No attack has been made on the church.

No contempt has been discovered of her doctrine or worship. If she has suffered at all, it is only by the imprudence and absurdity of her Sprys and Daubenys.

Mr. Lancaster's schools are open for all. In proposing a test—in advising schools into which none but the children of Churchmen should be admitted—even his enemies could not but feel some misgivings at the illiberal and uncharitable appearance of such a proposal: thus professor Marsh, the author of the Origin, &c., and in short, all his more intelligent adversaries. They have, however, attempted to soften down this prejudice, which would naturally rise against them, in all Christian hearts. It is necessary, Dr. Marsh pretends, that the children should be taught the catechism and brought to the Parish Church, for the security of the national faith. 'Hard, indeed,' he admits, 'must be the heart of that man, and poor indeed his understanding, who can see a fellow creature in distress, and coldly ask before he relieves him, to what religion he belongs. Whether a Jew, or a Samaritan, a Christian, or a Turk, it is a human being, that wants our assistance, and if we refuse it, because our religions are different, we bring disgrace upon our own.' p. 9. But it seems to us, that this hard and unfeeling, and we may say unchristian conduct, is precisely what the professor recommends. Do your parents use the liturgy? do they frequent the Parish Church? are they willing you should learn the Church catechism? are the questions the children must answer in the affirmative, before the professor will teach them their letters. They are perishing far lack of knowledge; but no philanthropy can warrant the professor so far to neglect his own religion as to teach them to read their bible, except he is first assured they will pay him tithes.

This charge of bigotry and uncharitableness, which the Margaret professor has attempted to parry off with "necessity, the tyrant's plea;" his fellow labourer, the author of the Origin, &c. endeavours to rebut by other considerations. He seems to revolt at the cruelty, upon which Dr. Marsh professed to be forced by his religion, and alledges that there are very few dissenters whose children *need* a gratuitous education. If the strictest test proposed, is adopted, not more, he is persuaded, than 800 children in all England, would be excluded from the national schools. Whatever uncharitableness, therefore, it would involve, it is evidently so trifling, that the unreasonable clamour made about it, is not so much because the mere reading of the scripture would be serviceable to the dissenters, as because it would be injurious to the establishment. We cannot acquiesce in our author's cal-

culation. If it had served his purpose, he could have made the sectaries' children more thousands than he has made them hundreds. But as if dissatisfied with this plea, he presently devises another. For the sake of the children of the orthodox dissenters, he is for insisting only on learning the catechism, to which he is sure there can be no solid objection, and leaving it to the choice of the parents, whether the children should go to Church or not. Any compulsory regulation would, in this case, he thinks, be mischievous. In this instance, we heartily agree with the critic. It is more decent, and is likely to be productive of greater good for children to accompany their parents to the place of divine worship, than to be assembled for the purpose, and march rank and file. But here this writer has gone much farther than he was authorized. This moderation which our author so warmly recommends is strongly reprobated by the Margaret professor. Dr. Herbert Marsh, the able reasoner, to whom,' says our anonymous author, 'the country is so much indebted for the manly and decisive manner in which he has delivered his opinion upon this important controversy,' is on this point in express contradiction to his panegyrist.

'Do the members of the Establishment shew the same wisdom with the Dissenters, in promoting plans of education, where it is a matter of indifference, whether the children on a Sunday frequent the conventicle or the church? No education in this country can be entitled to the appellation of national, where the children attend not the service of the Established Church!'

Speaking of the charity-schools, which benevolent individuals have founded and endowed in various parts of the kingdom, and which he calls parish schools, he says—

'Regular attendance at the parish church, on the Sabbath-day, was no less required, than attendance at the parish school on other days. Had this system of parochial education been carried to a greater extent, or had it been more generally retained, the defection from the Established Church would never have been raised to its present height.' *Sermon.* pp. 6, 7.

We have quoted these sentences principally to shew how foolish and mischievous, in this 'able reasoner's' judgement, is that plan, recommended as wise and beneficial by the critic, which teaches boys to read and write, without compelling them to frequent the parish church. But they will also serve another purpose. Our anonymous author has charged the enemies of tests and restrictions upon education with unfair dealing, in arguing as if it had been proposed to establish schools, to which none should be admitted but such as went to church on Sundays and holidays. 'They represent it,' says

he, ' as the wish of those who contend for the establishment of national schools, to introduce a compulsory regulation, requiring the children to go to church.' p. 118. From the preceding sentences, it appears they represented the matter fairly; and our readers will now know what to think of a writer, who attempts to bring odium upon his opponents, by assuming the contrary, as the true representation.

The advocates of restriction frequently quote the example of Scotland, not merely to recommend the adoption of a similar system in this country, but as a proof of the good that may be expected from their excluding principles. Our ' able reasoner,' the Margaret professor, after describing what he styles the parochial system of education of England, which consists in using the liturgy, learning the Church catechism, and attending the parish church, adds, ' The good effects of this system in Scotland, on the religion there established, is (are) known to every man, who is acquainted with that part of our island.' p. 6. This must sound very odd in the ears of those who have but even a moderate acquaintance ' with that part of our island.' There, every parish has its schoolmaster, supported by the same funds, and under the same superintendance, as the minister. There is no liturgy, no forms of prayer; nor is attendance on the Kirk expected from the scholars. The parochial schools in Scotland, therefore, whose ' good effects on the religion there established,' are so well ' known,' as it respects forms of worship and attendance on the Kirk—which Dr. Marsh considers essential to national education—are precisely such as Mr. Lancaster and his friends recommend. If they had been in search of a case in their favour, they could not have found one more to the point, or more decisive, than that quoted against them, by the most enlightened of their antagonists. Our readers will not fail to remember, that, of a system of education free and unfettered, accessible to all sects of religion, where the Bible is the common school book, the great advocate of restrictions assures us—that ' the good effects,' not merely upon the intelligence or morality of the people (though that is likewise the case), but upon the religion there established, ' are known to every man who is acquainted with that part of the island.' No wonder the Scotch clergy have so generally declared in favour of Mr. Lancaster's system; since it is so similar to that which has been so advantageous to their religion. But it *is* a wonder that any clergyman or laic, with such a notorious example before his eyes, should imagine, that a much purer and more liberally endowed establishment would receive, not good, but evil, from a system of education equally accessible as the Scotch to all religious sects in the nation.

The last pretext employed to repel the charge of bigotry ınd uncharitableness, by Mr. Lancaster's enemies, is, that each ɔarty may have their own schools. "We must,' say they, retain the strength of the Establishment in its own channel.' We must unite the Bible and the Liturgy together. If we each children to read and write, we must be sure they frequent the parish church. But we would not wish to prevent he dissenters from encouraging Mr. Lancaster's schools, whither all who cannot conform to the Establishment may send heir children. They may have their own seminaries."

It is certainly very liberal in these Churchmen not to advise he repeal of the toleration act. The framers of the act of uniormity would not have gone even this length. But why not go farher? Divisions and parties are tolerable, not desirable; they ıre to be be discouraged, not fomented. If a system of nıional education, in which there is no restriction, has, by ages ɔf trial, been found beneficial to the religion of that nation, it eems inconclusive to alledge the interests of the Church, as a eason why education should be conducted on excluding prin·iples. A Churchman may, with perfect safety to his religion, ınite with dissenters in support of the Lancasterian schools. f he may, there is no question but he ought. The breach hould be filled up, not widened. Attempts should be made o throw down the barriers of separation that have been already aised up; not to strengthen them, and make them eternal. Wherever good men can unite, for a good work, without sacrificing their principles, their union becomes an imperious duty o each other, and to the cause of goodness in general.

But if this proposal of rival seminaries is sincere, there is no ccasion to abandon the Borough school. The catechism may e taught in schools on Mr. Lancaster's model, as well as in hose on Dr. Bell's. It is a mere extraneous circumstance. ndeed, in many schools, conducted on the Lancasterian plan he catechism *is* taught; while the greater efficacy, and esecially the superior economy of that plan, clearly intitles t to the preference.

To this proposal, again, of distinguishing the religious divisions ɔf the nation, by their seminaries for teaching their poor to ead the Scriptures, there is another most weighty objection, The advantage of the new mode of tuition arises, in a great neasure, from the numbers that are instructed. If the district s not populous; if the children who need gratuitous education, lo not exceed 900 or 1000, which one person can easily superntend; to have two schools, is to double the expence. One chool is amply sufficient for most parishes. But if the numɔer of children amounted to 2000, it is very improbable they hould be exactly balanced, one-half frequenting the Church,

and the other the conventicle. In some parts the friends of the Church, in others the dissenters are the most numerous. In many places the sectarian children must go without instruction;—and though the sectaries now keep open house, and welcome all comers, they may possibly in time be soured by opposition; and therefore, in many places, the children of poor Churchmen must go untaught.

It is likewise deserving of consideration, that the alarmists—the partizans of tests—talk much of the interference of government in the affair of education. They hope, and pray, and advise, that legislative enactments may be made, providing in every parish the means of education for the lower orders. The legislature has, hitherto, been deaf to the cries of the poor, sunk in ignorance and vice, and has done nothing for their instruction. If, after having rejected the wise and liberal measures proposed by some of their own body, they should hearken to the clamour raised by the advisers and promoters of excluding plans of education, and resolve on the formation of parish schools, the restrictionists will be thrown into inextricable difficulty. For a parish school must be supported by the parishioners. Most parishes consist of dissenters as well as Churchmen. However much, therefore, the alarmists may think it their duty to 'retain the strength of the establishment in its own channel,' they will scarce have the confidence to attempt to force the strength of dissenters thither also; and to propose compelling them to support schools, to which they cannot in conscience send their children. Their schemes, then, are incompatible with a system of national education; and if the legislature should at last interfere in the business of schooling, from their known wisdom and equity, to say nothing of their liberality and moderation, it may safely be presumed, they will decide in favour of the unexcluding principles of the Lancasterian institution.

One thing more we must suggest to those who seriously wish for the education of the poor, as likely to engage them in the vigorous support of the Borough schools. Those who now oppose them with such vehemence, as most injurious to the establishment, never imagined that the establishment was in danger from the gross ignorance of the people. Ages of darkness had passed by, and they kept profound silence. They were not even found in the practice of catechising the youth entrusted to their care, a duty to which they were bound by a regard, at once, to their most solemn engagements and the highest interests of the church. They were not backward even to condemn such of their brethren as were more zealous in the discharge of this, and other clerical duties, than themselves. They never entertained any

asures for the education of the poor. It was not till the kness began to retire, till vigorous exertions were actually sing for diffusing the blessings of instruction, till they igined that the teaching of the poor to read and write some way or other must be detrimental to their interests, t they thought of bestirring themselves. It was not be-se they cared for the poor, not because they were sorry nany thousands of their fellow creatures were perishing nisery and poverty and vice, for want of a little instruction, t they put their hand at last to the good work. The iness was taken up and, going on successfully and rapidly. en it was they began—not to assist but to obstruct, not viden but to narrow the stream. Their zeal and activity the fruit of pure opposition. It is to Mr. Lancaster, it uld seem, and his friends, that we owe the good they now effecting. But can it reasonably be supposed that ir activity will increase as the cause of it gets weaker. the Borough institution and its numerous branches, are zealously encouraged and supported, is it not probable, that the noise and bustle its enemies make about the education the poor, will come to an end? If they fear no danger, they not, as formerly, cease to watch and labour? Their rtness is occasioned by their fears; and their fears will live operate, just as the seminaries which they oppose, appear lourish or decay. We leave this to the consideration of all sincere friends of education, of every religious persuasion.

X. *Letters on the Nicobar Islands*, their Natural Productions, and ie Manners, Customs, and Superstitions of the Natives; with an account f an attempt made by the Church of the United Brethren, to convert iem to Christianity. Addressed by the Rev. John Gottfried Haensel, the only surviving Missionary) to the Rev. C. I. Latrobe. 8vo. pp. 3. Hatchard; Seeley, and Co. 1812.

a late number of this Journal, a concise account was given of the various missionary establishments which are resent supported by the church of the United Brethren. e pamphlet before us consists principally of a narrative of of their unsuccessful attempts, which have not been few, ncrease the number of those establishments; and affords he same time, several remarkable particulars, respecting inhabitants and natural productions of the Nicobar Islands. e letters, eight in number, which form the substance of the phlet, are translated by Mr. Latrobe, from the originals Mr. Haensel, the only surviving missionary. To these is fixed, by way of preface, a letter from the translator to Wilberforce, whose enquiries respecting the result of the

undertaking, the commencement of which is noticed in Crantz's History of the Brethren, seems to have given rise to the production now before us. Mr. Haensel himself, spent seven years in this station, out of thirty-eight in which he has been engaged in the service of the United Brethren's Missions; and after suffering numberless hardships and dangerous illnesses, is still a most active, cheerful, and zealous labourer in the same pious cause, at the age of sixty-three.

These islands are situated at the entrance of the Bay of Bengal in 8° N. Lat. and 94° E. Long. north of Sumatra; and by their position form several commodious harbours. The mission was founded in Nancauwery, the southernmost. It was originally undertaken in 1758, by the wish of the king of Denmark, under whose auspices a commercial establishment, commenced there by the Danish East India Company in 1756, but soon afterwards abandoned, was intended as speedily as possible to be renewed. The missionaries reached Tranquebar in July, 1760, but the new establishment on the Nicobar Islands was not formed till 1768, when six of the brethren immediately repaired thither, and settled at Nancauwery. The Danish East India Company were soon compelled, by the mortality among their servants and colonists, to abandon their project of a factory. After undergoing great hardships and difficulties, partly arising from the unhealthiness of the climate, partly from the precarious and inadequate means of communication with Tranquebar, for supplying the necessaries of of life, the surviving missionaries, at length finally abandoned the attempt in 1787, without having been able to master the scanty but difficult language, and without any proofs of that success, in the prosecution of their benevolent labours, which might have consoled them under the necessity of bringing them to a conclusion. The superintendance of this melancholy duty fell upon Mr. Haensel, whose services had only commenced in 1779, and who in taking a final leave of the island, had to abandon the graves of eleven of his brethren.

'My last farewell, (he says) with the inhabitants, who had flocked to me from all the circumjacent islands, was very affecting. They wept and howled for grief, and begged that the Brethren might soon return to them. We always enjoyed their esteem and love, and they do not deserve to be classed with their ferocious neighbours, the Malays; being, in general, kind and gentle in their dispositions, except when roused by jealousy, or other provocations; when their uncontrouled passions will lead them into excesses, as some of the Danish soldiers experienced. We always found them ready to serve us.' p. 27.

As the pamphlet is of so small a price, we shall not attempt any abstract of the information it contains, but merely select one or two passages, in order to enforce our recommendation of it, as a curious and interesting publication, the quaintness of which, in some points, is much more than atoned for by its piety.

'On my frequent excursions along the sea coast, it sometimes happened that I was benighted, and could not, with convenience, return to our dwelling; but I was never at a loss for a bed. The greater part of the beach consists of a remarkably fine white sand, which above high water-mark is perfectly clean and dry. Into this I dug with ease a hole large enough to contain my body, forming a mound as a pillow for my head; I then lay down, and by collecting the sand over me, buried myself in it up to the neck. My faithful dog always lay across my body, ready to give the alarm, in case of disturbance from any quarter. However I was under no apprehension from wild animals. Crocodiles and kaymans never haunt the open coast, but keep in creeks and lagoons, and there are no ravenous beasts on the island. The only annoyance I suffered was from the nocturnal perambulations of an immense variety of crabs of all sizes, the grating noise of whose armour would sometimes keep me awake. But they were well watched by my dog; and if any one ventured to approach, he was sure to be suddenly siezed, and thrown to a more respectful distance; or if a crab of more tremendous appearance deterred the dog from exposing his nose to its claws, he would bark and frighten it away, by which, however, I was often more seriously alarmed than the occasion required. Many a comfortable night's rest have I had in these sepulchral dormitories, when the nights were clear and dry.' pp. 36, 37.

Unfortunately Mr. Haensel was no naturalist, so that the opportunity of extending the sphere of botanical and zoological knowledge, was in a great degree lost upon him. As an unscientific observer, he was intelligent and active. His account of the serpents is very curious: his manner of taking them was as follows.

'Far from being afraid of serpents, I went out purposely to discover their haunts, in the jungle or among the rocks, defending my legs with a pair of strong boots; and if I could prevent their slipping off into their holes, and irritate them so as to make them attempt to strike me, my work was done. For a serpent thus situated will coil himself up, and instantaneously darting forward his head, strike and bite whatever comes in his way. I then presented my hat, which the animal violently seized with his fangs; when, instantly snatching it away, I seldom failed to extract them by the sudden jerk; for, being curved, they cannot be readily withdrawn, and sitting but loosely in the gums, are easily disengaged. Being thus rendered in a great degree harmless, I pinned their heads down, and tied them up. Great care, however, is required not to suffer yourself to be lacerated by their teeth, or in any other way, while preparing their heads, and refixing the fangs; for if a

wound is thus inflicted, even long after their death, the consequences are dreadful, and often fatal, of which I might relate many singular instances, which came immediately under my observation.' pp. 40, 41.

Some of our countrymen would find in Nancauwery, the very perfection of that civil liberty, the deplorable want of which in England, as in all other European countries, so much embitters their existence.

'The natives of these islands are a free people, perfectly independent, but have a captain in every village. There are, indeed, several who claim the rank of captain, as being more sensible and clever than their neighbours, but only one of the number is considered as the *Omjah karru*, or the great master of the house. Yet no one is bound to obey him, for all of them, male and female, consider themselves under no controul whatever; and the captain must take care, that he does not offend, by pretending to command. He is sure to be disobeyed, unless they are pleased to listen to friendly representation. All the preference given him, consists in this; that when a ship arrives, he is allowed to go first on board, and to make the bargain if they have any thing to barter.' p. 45.

The state of morals is very dissolute, though not so horribly depraved as in some of the islands of the Pacific; and murders are only committed, 'when there is, as they say, a necessity for it.' The natives were not destitute of kindness and friendliness in their deportment, towards the missionaries, whom, we hardly need observe, they had so much reason to esteem. As to religion, they appeared utterly ignorant, and almost totally incapable and undesirous of instruction. They are very superstitious, notwithstanding; are great believers and dupes of sorcery; and have a number of devils, to one of whom they ascribe the creation of the world, and in fact the responsibility for all the crimes committed in it.

We shall merely add the account of a very distressing situation, in which Mr. Haensel found himself, in consequence of the office of President, or manager, which towards the end of his stay in the island, he had been almost compelled to undertake in behalf of the Company. It was not the only aggression these peaceable persons suffered from the treacherous and cruel Malays.

'Having performed our usual evening devotions, we were preparing to retire to bed: when we heard a noise without, and immediately after a violent knocking at the door. On opening it, I was not a little alarmed to see a great number of Malays surrounding the entrance. I cried silently to the Lord to protect us against their evil designs; but though my fears were great, I assumed an authoritative air, keeping my station in the door-way, as if determined not to let them enter. The foremost, however, pushed in, and now the Nacata himself came up. He trea-

cherously held out his hand; but on my offering him mine, he grasped it firmly, and dragged me with him into the house. The Malays immediately filled all the chairs, and I stood before them. I had no other hope but in the mercy of God, to whom I sighed for help in this trying moment. Mean while more of them crowded into the room, and sat down on the floor, closely watching me, armed with their creeses or daggers. Though I preserved a firm and undaunted appearance, I cannot describe my feelings, for I expeeted to be immediately sacrificed to their fury. The Nacata addressed me by saying, that he was come hither to ask, whose property the cannon were to be, his or mine? I answered, "that he came to the wrong person to make that inquiry; for I was only a servant of the King of Denmark, as he, according to his own account, was only the servant of the King of Queda. Neither of us, therefore, could determine who was to have the cannon. Our respective masters, and they only, were able to settle that point. He had told me that had received orders to fetch them; and I could assure him, that I had orders to protest against it: we both therefore, had only done our duty. All now depended upon this point, whether my king, or his king, had any right to give orders in these islands, and to claim the property in question." At this answer, he became quite furious, and began to talk about the ease, with which the Malays might murder us all. Some of them even drew their daggers, and shewed how they were tipped with poison. They looked, indeed, more like a host of devils, than a company of human creatures. On a sudden they all jumped up, and seemed to rush upon me. I commended my soul to the Lord, and called upon Him for deliverance, awaiting the issue in silence, when, to my surprise, they quitted the room, one by one, and left me standing alone, in astonishment at their conduct. I shall never forget the dreadful scene, and think of it at this moment, with shuddering. As soon as they were all gone, and I found myself in safety, I fell on my knees, and with tears, gave thanks to God my Saviour, who had heard my prayers, and rescued me out of the hands of these savages. My Brethren who had very properly retired into the wood, when the Malays first burst into the house, now returned, and we wept for joy to see each other alive.

'In the morning, the Nacata's prow, with two others, were seen at anchor under Tricut, many miles from hence. The people there told us afterwards, that the Nacata had said, that the Danish Resident at Nancauwery was a very great sorcerer, for he had tied their hands, and they could do nothing with him.' pp.68—71.

Art. XI. *Twelve Sermons on various Subjects;* and a Narrative of the first Appearances of our Lord, on the Day of his Resurrection, with Notes. By the late Gabriel Stokes, D. D. 8vo. pp. 330. Price 10s. 6d. Cadell and Davies. 1812.

THE author of these discourses was born in Dublin, enjoyed every advantage of education, and at the age of 23, was made fellow of Trinity College. He soon after married, and obtained the Rectory of Antrea, in the county of Tyrone

where he resided, during fourteen years, until he was advanced to the mastership of the corporation school of Waterford; and on the accession of Bishop Newcome to that see, Dr. Stokes was promoted to the Chancellorship of the Diocese; beyond this dignity he was never advanced.

With the exception of the last, these sermons were all preached at the cathedral of Waterford, and are described as a selection from about 150, which were left by Dr. S., in various stages of correctness, but none of which appear to have been prepared for publication. It is however, stated, that he had entertained a design of selecting some of his works for this purpose, and that he had imposed no restriction whatever upon those who might, after his death, be in possession of his papers. An intention is expressed of publishing another volume, if this should be successful.

The subjects of the present selection are as follow. On the goodness and wisdom of God displayed in the creation: on loving our enemies: on universal good will and the happiness it tends to produce; two sermons: on family affection: on improper and unguarded conversation: refusal of a sign: vice, the consequence of disbelief in a future state; two sermons: on the reasons why parables were explained to the disciples only: on the danger of perverting Scripture: on St. Paul's conduct and character considered as an example to Christian teachers.

When a divine publishes his own compositions, he is entitled to considerable forbearance. Independently of the partiality which every one feels for the fruit of his own labour, it may be supposed that the urgency of friends and admirers, and the anxiety to do good, supply him with additional incentives to speak from the press. But the case is widely different, when the decision rests with executors, or literary legatees. They, we conceive, are chiefly to consider the reputation of the author; they are the guardians of his fame, the trustees of his intellectual estate; and are bound to exercise the severest scrutiny into the nature of the securities on which they are going to hazard his character. If the successors of Dr. Stokes had been actuated by this view of their trust, and had in consequence, subjected the contents of this posthumous volume to the test of sound and impartial criticism, we are persuaded they would have come to the same conclusion which a careful perusal has forced upon ourselves, and ascertained that these sermons are altogether too feeble and common place to obtain permanent, or even temporary celebrity. As mere compositions they are respectable enough. They are written in an equable and rather heavy

style, with few faults and no felicities; and might, and would, no doubt, assist the loungers of Waterford cathedral to while away half an hour with somewhat less than the usual propensity to dozing. Judging from these specimens, Dr. S.'s hearers would be in little danger of being disturbed by too close an appeal to their consciences, or agitated by the obtrusion of vulgar terrors, or roused from their slumbers by a too importunate display of the animating prospects of the heavenly inheritance. We have looked in vain for those broad, distinct, and pervading references to the main springs and vital principles of the Gospel faith, without which, sermons, though delivered from the pulpit, are but mere varieties of secular eloquence. And these deficiencies are not in any way compensated. The absence of requisite ornament is not redeemed by originality of thought; nor are we consoled for the preacher's superficial treatment of the mysteries of godliness, by the vivacity or the profoundness of his moral disquisitions.

If we thought this volume were at all likely to obtain general circulation, we should feel it important to point out not a few of those sentiments and statements which appear to us at variance with the genuine doctrines of Christianity. The *eleventh* sermon, 'on the danger of perverting Scripture' is peculiarly liable to this charge. It is pregnant, in our opinion, with gross error. However remote such a tendency might be from the honest misapprehension of its author, we have no hesitation in asserting, that it explains away all the spirit and vitality of the Gospel. It contains scarcely a single proposition which it would not be necessary to qualify, to limit, or to extend. In humble imitation of Dr. Paley's sermon on the necessity of caution in the use and application of Scripture language, and from the same text, Dr. Stokes has undertaken to prove that the strong and expressive terms in which the Scriptures describe the personal experience of the Christian, have no specific meaning.

'By *salvation, justification, sanctification,*' he asserts, 'St. Paul often *means no more, than being Christians:* enjoying by God's mercy, *the means* of securing the blessing of those states. Thus he tells the Ephesians, that they are *saved:* the word signifies their salvation already effected: and yet it is plain by the manner in which he warns them against some vices, that dishonesty, intemperance, and sensuality, had not ceased among those to whom he writes: yet these are surely inconsistent with holiness, and exclude from the kingdom of God. Thus he tells the Corinthians, "Ye are washed, ye are sanctified, ye are justified:" these are attributed at large to a body of converts, many of whom indulged sentiments and practices, which Christian purity abhors; approved of incest, attended idol feasts, were litigious, uncharitable, and bitterly emulous; profaned

the Lord's supper, and argued against the resurrection. Yet violent and subtle arguments have been held on these terms, as if they always related merely to inward holiness."

In the same spirit, and on the same grounds, did Dr. Paley in the sermon above referred to, maintain that the expressions—"regeneration"—"born again of God and of the spirit"—"dead to sin"—"alive from the dead"—"a new creation"—"buried with Christ in baptism and raised together with him"—"thou art no more a servant but a son"—"ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God," &c.;—that these expressions absolutely '*mean nothing*—nothing, that is, to us, 'nothing to be found, or sought for in the present circum-'stances of Christianity.' But Dr. Paley afterwards cherished and avowed far different principles; and we would hope that an accurate search among Dr. Stokes's papers might produce some retractation, some strong qualification, at least, of these injurious and mistaken opinions.

The following extract from the last sermon in this volume, preached at the visitation, at Derry, August 30th, 1804, contains sound admonition, well timed and well expressed.

'It is scarce (scarcely) possible but that an inattentive or uninformed preacher must at times mislead; must misrepresent, deform, disgrace, or fall short of what the Gospel teaches or enjoins; or must fail of delivering it with the effect he ought. If he has recourse to the labours of other men, and satisfies himself with delivering discourses which others have written; these can scarcely be accommodated to the spiritual wants, capacities, and circumstances, of his hearers. And he must neither be guilty of a mean fraud, in endeavouring to pass them for his own, and filching a reputation to which he has no right; or if he makes no secret of their not being his own production, he, in so doing, makes a shameless avowal of his having neither the qualifications, nor the attentions, nor, of course, the sentiments, that become his profession. Whichever be his case, it will be scarce practicable for him to recite with that air of nature, that energy and impressiveness, wherewith a man conveys his own thoughts in his own words. Recitation thus imitative is an art, and so rare an art, that men crowd the theatres to pay for the exhibition of it, and see and hear it with admiration. But it is an art which does not gain to its possessors much esteem or reverence; nor will it to those who strive to copy them. Nor is it to be wished that the man of God should so far forget the "gravity and sincerity" which ought to be exhibited in his teaching, as to stoop to such paltry artifice and affectation. But whether the delivery be with unmeaning flatness, or with assumed vehemence, the theft will be discovered in time, or at least suspected; and it is vain to suppose that men will be influenced by what seems not to come from the heart and head of the speaker. Nay, such suspicion will extend its mischievous consequences, and will lessen the efficacy in general, of the

Clergy's exhortations, and remonstrances, and instructions; many no being satisfied that they are the effect of conviction and feeling.'

The narrative of the first appearances of our Lord on the day of his resurrection, supposes the main difficulty to consist in reconciling the first clause of Matthew xxviii. 9. with the rest of the story; and endeavours to make the whole consistent by rejecting that clause as spurious.

Art. XII. *Enquiries, Historical and Moral,* respecting the Character of Nations, and the progress of Society. By Hugh Murray. 8vo. pp. 430. Longman and Co.

THE prominent object of this work, is to pourtray the moral history of man as exhibited in the manners and characters of nations, and the circumstances on which these are dependent. It contemplates man as a progressive being, proceeding by the lapse of ages, from a state of barbarism to a condition of civilization and refinement; and it inquires, 'What effect does this change produce on man considered as a moral and intelligent being? Does it render him really wiser, better or happier? Is it a tendency which the legislator ought to encourage, or an evil which he ought to check?' The foundation of this enquiry is laid by Mr. M. in a general view of the various characters which man has assumed in the different stages of his progress, gathered from the history of society and manners in nations of the greatest celebrity, properly arranged and classified. To this plan, we see no particular objection, and if the execution does not entirely correspond, or the results of the 'enquiries' do not appear altogether satisfactory, candour requires some allowance to be made for the difficulty of the subject.

In the present volume Mr. Murray carries his plan no farther than as it relates to the earlier and ruder periods of society; but considers this part of his subject as sufficiently detached to form the matter of a complete work. It is divided into three books; of which the first 'investigates the circumstances which regulate the progress, and the moral condition of society;' the second takes a 'view of man in the primitive state;' and the third 'considers man in the savage state.'

It is in the first book that our author developes the principal characteristics of his system, and the conclusions to which an examination of the various facts connected with the moral history of man has conducted him. The general principle in which his analytical investigation has terminated; and which he finds it necessary to state at the outset, although it was not admitted till after long and attentive consideration; is as

follows: 'there is in human society, a process of corruption, previous to the process of improvement, and arising from the first operation of the same causes;—and every thing which ultimately tends most to improve the character and condition of man is positively injurious in its first operation.' (p. 18.)

This general conclusion will probably, at first sight, appear a little repulsive to our readers, and we own it is one which we should feel considerable reluctance in admitting. Contemplated *a priori*, it certainly gives but an unfavourable view of the economy of nature, or rather of the moral government of the author of nature. To say that mankind cannot attain an improved and ameliorated condition without previously being subjected to corruption and misery, is to exhibit a very forbidding picture of the lot of humanity. Corruption and misery, we readily admit, are the concomitants of man in every stage of his progress, and why they are so, we are able to explain from a much higher authority, than the most celebrated of any of the schools of philosophy. The price of man's disobedience is the sin and the wickedness with which every member of the human race is more or less polluted, and from which nothing can free him but an adherence to the conditions made known in the scriptures of truth. Imperfection, therefore, is inseparable from the lot of humanity; and there is no merely human means of improvement applicable to human affairs, which is not in some degree also a means of corruption. But must the process of corruption necessarily precede in the order of time the process of improvement; so that the first races of men are condemned to misery, in order that their posterity may enjoy felicity? We think not. Such, however, is the position of Mr. Murray, and into the evidence by which he endeavours to support it, we shall now proceed to inquire.

The circumstances in human affairs which have a tendency to produce corruption in the first instance, and ultimate improvement, are denominated in the system of Mr. Murray, 'progressive principles;' and he arranges them under the following heads: 1. Numbers collected into one place: 2. Free communication between different societies, and different members of the same society: 3. Wealth: 4. Great public events: to which he adds two of a negative character tending to repress both corruption and improvement, viz. labour and coercion. This arrangement of the *progressive principles* does not strike us as peculiarly luminous or philosophical; but we shall take it as we find it, in order to meet the author on his own grounds, which we certainly do not think strong enough to maintain him in the position, that the process of corruption must always, of neecssity, precede that of improvement.

Numbers collected into one place have no doubt a direct tendency to produce moral depravity, as is sufficiently evinced by experience: but they have at the same time, and in the first instance also, a direct tendency to promote improvement. The emulation kindled by assembled numbers, becomes the source of excellence in every department. It is among large assemblages of men, that the arts and sciences have always originated: the bustle and activity to which such an assemblage gives rise, is necessary even for perfecting the moral judgement, by presenting human nature, under a variety of aspects. Nor is it true, that these beneficial effects, are necessarily postponed in the order of time to the corrupting influence of numbers, as the system of Mr. Murray requires. Emulation undoubtedly shews itself from the instant that men are collected together with a common object: the arts are invented though not perfected, as soon as man quits the merely savage state; and laws are enacted, and consequently principles of right and wrong established, as soon as a permanent assemblage of families takes place.

Similar remarks are easily applicable to the second in order of Mr. Murray's 'progressive principles' the 'free communication between different societies, and different members of the same society.' This principle, we admit, possesses a corrupting as well as an ameliorating influence: but we have no hesitation in asserting that the beneficial influence as it is the most powerful, so it is prior in point of time to the pernicious influence. A wide intercourse with the world is no doubt attended with the risk of unsettling a man's principles, and rendering him too familiar with folly and depravity; but without such an intercourse, how is it possible to form an enlightened, liberal, or magnanimous character? It is only thus that we can effectually destroy that blind submission which is commonly paid to the prejudices of country and education, and furnish the intellectual and moral powers with suitable materials on which to act. To raise the faculties of the mind to a profitable coercion, it is not enough that a man associate with those whose situation and habits are the same with his his own: he must be brought into contact with men of different habits, manners, and opinions: he must compare, digest, and analyse what is offered to his view in every variety of situation; and out of the diversified ways of thinking which are thus presented to him, he may at length learn to select those which are best, and be able to form a standard of judgement, on the foundation of reason and not of chance. If we contrast the history of republican Greece with that of any of the barbarous tribes of Africa, Asia, or America; we shall find abundant evidence of the highly beneficial effects

of a wide and diversified intercourse upon the human character; and its influence in accelerating the progress of arts, literature, and legislation. Nor shall we see any good reason to suppose that this beneficial influence is not felt from the very commencement of its operation; or is at least coeval with the pernicious operation which, no doubt in some measure belongs to this merely human source of improvement.

With respect to wealth, the third of Mr. Murray's 'progressive principles,' we are as ready as he can beto admit its corrupting power; but it is manifestly a principle which does not come into play in the earlier and ruder stages of society, but only exerts its baneful effects when arts, agriculture, and commerce have paved the way for luxury and refinement. This, therefore, instead of being called a progressive principle, might fitly have been named a retrogressive or corruptive principle: for it is universally acknowledged, that when a nation becomes wealthy, it becomes at the same time, luxurious, vicious, and corrupt; and requires the utmost wisdom of the legislator to preserve it from ruin. As, however, there is nothing in human attainments absolutely perfect, so perhaps there is nothing purely and abstractedly pernicious; and wealth, even when excessive, has the beneficial operation of encouraging the arts, and giving birth to the refinements of life.

In the fourth of his progressive principles 'great public events,' we think Mr. Murray is equally unfortunate. For it surely can never be admitted that these have a necessary tendency, in the first instance, to corrupt rather than to improve. If such events are unfavourable to political freedom or personal independence, their tendency is no doubt unpropitious not only in the first, but in every future stage. But if they are of an opposite character, and lead to the emancipation of the human race from thraldom and degradation; upon what principle can it be rationally contended that they exert in the first instance a detrimental influence? The great political convulsion of Athens, by which Pisistratus was enabled to assume despotic power, may fairly be considered as pernicious to the interests of humanity: but can the same thing be said of the succeeding convulsion by which liberty was restored to that celebrated commonwealth? Can the same character apply to the usurpation of Cromwell and the abdication of the second James? to the institution of a despotic government, and the establishment of a well organized and judiciously balanced political constitution? This is in truth to confound the characters of events not only different, but even diametrically opposite in their effects; and to censure what is deserving of the highest praise.

Mr. Murray is sufficiently disposed to admit the final benefit of great public events in calling forth the best energies of the human mind, although he considers their effects as uniformly pernicious in the first instance. He justly remarks, that a familiarity with great events has a peculiar influence in animating and enobling the efforts of genius. Literary excellence is not the mere offspring of recluse leisure: it requires also great and interesting objects to exercise the understanding, and warm the fancy. The literary eminence of Greece was at its acmé, when her splendid victories raised her to a height of military renown, before unparalleled in the annals of nations. The classic or Augustan age of Rome, was also that in which she had reached the zenith of her greatness. Italy, at the period of the revival of learning was the scene on which were acted the greatest events of the age; and formed, as it were, the centre, around which the political system of Europe revolved. The age of Louis XIV., was equally distinguished among the French for success in arms, and in literary pursuits. And in England, the most remarkable epochs of literary eminence immediately succeeded the great political struggles of the restoration, and the revolution.

'The occurrence of great public events, adds Mr. M., besides prompting to the cultivation of literature, is peculiarly efficacious in giving a proper direction to its efforts. To their absence I am disposed to attribute that corruption of learning, which has been supposed to be the natural consequence of its continuing to be cultivated beyond a certain period, Literature, it will be found, is thus corrupted, when its votaries are ignorant of, or inattentive to, the objects of real life; when the philosopher employs his mind on questions that are of no importance to the happiness of mankind; when the poet ceases to occupy himself with human interests and human passions; and when both seek only to gratify vanity, by the display of misplaced ingenuity. To this wrong bias the writer will always be liable, when there is passing on the scene of life, nothing great or varied, to turn his views in that direction. Whenever a man seeks to shine by writing on a subject in which he takes no interest, his taste is inevitably corrupted.

'An exemplification of this remark seems to have been afforded by Alexandria, after the period of its subjection to the Roman empire. Even then, from its situation, its commerce, the number of its inhabitants, and the splendid patronage of literature in the time of the Ptolemies, it continued, even after its subjection to Rome, to flourish long as a seat of learning. But there is, perhaps, no situation less productive of interesting events, than the remote provincial town of a despotic empire. In the capital, the residence of the monarch and the scene perhaps of frequent revolutions, a considerable degree of bustle is always kept up. But here there were no objects of real importance to occupy the thinking mind; it was left to feed entirely on its own reveries; and Alexandria became the centre of all kind of dreaming and useless speculation.

Hence though her writers be numerous, few or none have risen to the rank of classics. Longinus, so far as I recollect, is almost the only exception; who, though sprung from the Alexandrian school, yet being raised by his subsequent fortunes to a familiarity with great events, and illustrious characters, shook off the pedantry of his origin, and has displayed, in his interesting writings, all the correctness and purity of a happier age.

'Precisely the same perversion took place in the infant state of the literature of modern Europe; when it could not have arisen from any natural effect of continued cultivation. But it seems sufficiently accounted for by the observations just made. Learning, during the middle ages, was entirely in the hands of monks; they alone possessed the leisure and tranquillity requisite for its cultivation. But these were men secluded by their very profession, from the living scene; for whom it was a religious duty, to shut their eyes on every thing relating to the business of this world. Even had they been otherwise disposed, their narrow and confined mode of life would have left them little opportunity of indulging their inclination. Ignorant both of nature and of man, they could form no just conceptions, even on those important subjects to which they had devoted themselves. Nothing remained but a few barren and uninteresting ideas to ring continual changes upon, and to torture into a thousand different shapes, without the least profit either to themselves or others. The cloud was never dispersed, till the diffusion of wealth and intercourse made letters be generally cultivated by men of the world. This character belongs in a peculiar degree to Bacon, the great philosophical reformer, and the first to expose the futility of monkish studies. Even then it dispersed only by degrees; and the literature of modern Europe continued, during several ages, to smell of the cloister.

'In consequence of the wide diffusion of literature through all classes of society, it is now exempted, in a great measure, from these political vicissitudes. Having struck its roots deeper, it no longer requires the same fostering care, nor the same combination of favourable circumstances, to make it flourish. The great number of persons, of all ranks, by whom it is cultivated, place its patronage on a surer and more permanent basis. From the same causes, its direction is likely to be more sound and useful. Having for its object, the gratification, not of a few recluse individuals, but of mankind in general, it must recommend itself by being natural, and adapted to general use.' pp. 60—63.

We have little to object to the observations which Mr. Murray has made on his 'repressing principles,' coercion and the necessity of labour, except the technical and obscure phraseology in which some of his propositions are expressed. As when he is pleased to inform us that the capacity for enjoying liberty 'will be found to be in the inverse ratio of the progressive principles in their corrupting state, and in the direct ratio of the same principles in their improving state.' (p. 93.) And when he gives 'to the progressive principles when operating upon an individual character the name of *stimulating*, and to the repressing that of *sedative*.' This very learned and

scientific style of nomenclature, we humbly conceive to be very little calculated to throw light upon the causes of the progression of human nature from rudeness to refinement.

Our author concludes his first book with a chapter 'on certain circumstances upon which national character has been supposed to depend,' which he classifies as follows—'climate, race, the oscillatory tendency in human affairs, and the mode of subsistence, including some remarks on the principle of population.' Here, as before, we do not conceive Mr. Murray's arrangement to be peculiarly accurate; and we have considerable scruples in giving our assent to some of his leading tenets. He professes an unqualified dissent from the doctrine universally prevalent among the ancient philosophers, and which has been so elegantly defended by Montesquieu, that much of the natural diversity among the races of men is due to the physical effects of climate. His own inquiries upon the subject, he says, 'have led him decidedly to the conclusion, that climate (*physically* considered) has no influence whatever upon human character.' (p. 140.) This we are quite satisfied is at least as erroneous an extreme of theory, as that which ascribes every natural diversity, both in the bodies and minds of men, to climate and climate alone. The causes which determine the characters and capacities of men, we conceive to be partly physical, such as climate, soil, race; and partly moral, such as education, mode of life, government, &c. That all these have their effect, cannot, we think, be rationally denied; although it is a problem of no common difficulty, to settle the precise extent and influence of each, and the modifications to which they are mutually subjected during the ordinary progress of events.

The second and third books of Mr. Murray's volume are occupied in digesting the accounts supplied by voyages and travels respecting the manners and dispositions of man in the under stages of society. This is no doubt the most entertaining, though least original part of the work; and a very laudable diligence appears to have been exerted by the author in examining the best modern authorities concerning the habits of newly discovered tribes. The least advanced stage of human improvement, called by Mr. Murray the *primitive state*, is contemplated under the separate heads of solitary individuals, such as Peter the wild boy, and the savage of Aveyron,—separate families, as those of the Laplanders, and Samoyedes,—and a few families united as in Greenland, St. Kilda, &c. Of this primitive condition of man, he appears to have formed somewhat too favourable opinion. He pictures it as exhibiting 'the absence of crimes—tranquility maintained with-

out the restraint of government—no fighting, no bloodshed—the guilt and the miseries of war unknown.' (p. 221.) He admits, however, of a little shade to this flattering portrait—as in the following rather amusing account of the gloomy superstitions of the Laplanders, which the reader, if he pleases, may contrast with the well-known panegyric of Linnæus.

'In a people so situated, we may naturally expect a disposition to seriousness and gloom. Melancholy is the child of solitude. Society and plenty, the great cheerers of human life, are both wanting. Alone with his family, the Laplander wanders on, with nothing but dreary wastes around him on every side. He meets with nothing to enliven his existence, or to break its monotony. Hence suicide is common; many are content, even thus, to escape from a life which presents only a cheerless unvaried round.

'This combination of fear and melancholy, naturally renders them liable to the influence of superstition. It is wonderful, considering their limited faculties in other respects, how complicated a mythology they have formed. Not only the earth, but two regions above, and two beneath are all filled with their appropriate deities. A mystic drum, with the sounds which it utters, is their oracle, to which they resort on all occasions for advice and direction. And, what we should hardly expect, even in this small and poor society, are found men, who endeavour to promote their own interest and consequence, by working on the fears and credulity of their fellow men. Lapland has been long the favourite abode of witches and conjurors, where powers above humanity are claimed by beings that are scarcely entitled to the epithet of human. The conjuror possesses power over the winds, which, like Æolus of old, he confines in bags, and sells at a high price to the credulous mariner. Invisible flies (suggested, probably, by the musquitoes, which, during the summer months, swarm in the forests of Lapland,) are ever at hand to execute vengeance on those who have dared to offend him. He claims also, along with the rest of his fraternity, the power of foreseeing the future. Votaries resort to him, often from a great distance, to whom, after receiving presents, and throwing himself into frightful contortions, he delivers oracles that are believed to be infallible.

'Nor are timidity and gloom the only symptoms of this deficiency in the character of the Laplander. The benevolent affections, having so few objects on which to exert themselves, remain concentrated within himself; and a selfishness ensues, which excludes not only social, but even the nearest relative affections. Of this a Swedish writer has adduced some instances, which seem to pass all comprehension. A Laplander having drowned himself, his wife was obliged to give six rein-deer to her father-in-law before he would assist in the interment of his own son. Avarice, the vice of little minds, reigns even in Lapland. If a woman were deaf, blind, and a hundred years old, she is said to be certain of suitors, provided she possesses a plentiful supply of rein-deer. The small sums which they have gained by the sale of their furs, are often buried in the earth; and as their reserved character prevents them from ever disclosing the place where they have been deposited, it is by accident only if the discovery be ever made.

'Nor, though guiltless of deeds of violence, are they exempt from a ertain impotent species of malignity. Slander and detraction are said compose a favourite subject of their ordinary conversation. It is as-rted also, that witchcraft is sometimes resorted to, in the hope of de-roying their enemies by secret methods; though as such relations are aturally mixed with fable, much reliance is not to be placed on them.' p. 186—189.

The savage state is described by Mr. Murray at considerable ength, under three heads also, viz. 'imperfect division into ribes—small free nations—and small despotisms.' The first f these conditions he represents as pregnant with almost every vil except that of war, from which it is exempted on account f the want of separation into distinct independent communi-es. The condition of small free nations, is exemplified hiefly among the North American savages, so remarkable or the cruelty and vindictiveness with which they pursue eir enemies, and the fidelity and affection with which they ear themselves towards their friends. Of the despotic go-ernments among savage nations, the picture drawn by Mr. urray is too flattering; and he includes under this title veral rude communities where we believe the authority of e chieftain to have been very limited. In various instances, owever, the subjection of the savage is as wonderfully ex-essive, as is, in other cases, his love of personal indepen-ence.

'In the Canaries, when a lord came of age, or married; several of is people precipitated themselves from a high rock, in celebration of ose happy events. Every reader must have heard of the Schiek or Old an of the Mountain, so famous in the time of the Crusades. It was on this devotion of his people, upon the alacrity with which, at his mmand, they faced inevitable destruction, that he founded the system f assassination which rendered him so formidable. It is related, that ne day, standing with an European ambassador on the brink of a pre-pice, he with the mere view of displaying his absolute power, called him a boy who at his command, instantly threw himself down and as dashed to pieces.

'It was customary with the Floridans to make their first-born a sa-rifice to their king; and in the presence of an assembled multitude, e inhuman ceremony was performed, amid shouts and savage rejoicings. Among the Ansicans, with whom human flesh is considered as the ost delicious food, the nobles are said often to present themselves and milies, for the purpose of being served up as a dish at the table of heir master.

'Among other nations, we find customs less fatal indeed, but no less xpressive of unbounded veneration. In Otaheite, on the death of the overeign, the whole people take new names; as if, by this mighty hange, they had all been converted into different beings. When he as entered any house, it is from that time sacred to him; no other

person must set foot within it. Captain Cooke having landed at a village in the Sandwich Islands, found all the inhabitants lying prostrate at the doors of their houses; and on enquiring the reason, learned that it was in honour of a certain great man who had recently arrived there. The same navigator having invited the king of the Friendly Islands into his cabin, the monarch's attendants instantly took the alarm, and remonstrated against a measure which would enable any one to walk *above* his majesty.'—p. 356.

Such are the general arrangements and theoretical positions respecting the character of nations, and progress of society, to which the Enquiries of Mr. Murray have conducted him in the present volume; and we are ready to acknowledge, that some of the views of human manners which he presents to us are not uninteresting, although we are far from acquiescing in the general soundness of his doctrines, or the accuracy of his conclusions.

Art. XIII. *Sketches, Civil and Military, of the Island of Java, and its immediate Dependencies;* comprising interesting Details of Batavia, and authentic Particulars of the celebrated Poison-Tree. Illustrated with a Map. 8vo. pp. 420. Price 14s. 6d. Stockdale. 1811.

Art. XIV. *An Account of the Island of Java,* from Anjesie, in the Strait of Sunda, to Batavia; containing its Natural History, Customs, &c. Intended as a Supplement to "Sketches Civil and Military, &c. 8vo. pp. 50. Price 2s. Stockdale.

THE contents of this Volume and its Appendix, are avowedly extracted from Stavorinus, Staunton, Barrow, Tombe, Valentyne, &c.; and communicate, on the whole, a somewhat more than sufficient account of the island of which it professes to be a survey. The form of it is altogether objectionable. It makes no pretensions to arrangement; since, though it contains, indeed, the details for which it is likely to be consulted, the expediency of setting them in their proper places appears scarcely to have suggested itself to the editor. He does, it is true, make a feeble attempt at apology, for what he calls 'the *plan* of comprizing each separate account in one book;' and expresses his regret that it must subject 'the reader to some repetition.' But he seems, at the same time, to think it a sufficient excuse for this vexatious and inexcusable absurdity, that 'it is calculated to *do* more justice to the respective travellers,' &c. If it had occurred to Mr. Stockdale, that it was of much more importance to 'do justice' to his subject, and to his readers, he would have found it easy to make the first more intelligible and interesting, in half the space; and he might have gratified the latter by a less rapacious demand upon their leisure and their purses. As the larger portion of this work has long been familiar to the public, we shall content ourselves with a few brief indications of its contents.

Java is one of that large group of islands which separates the ndian from the Pacific Sea.

'It lies nearly in the direction of east and west: to the south and west ts shores are washed by the southern Indian ocean; to the north-west lies he island of Sumatra; to the north, Borneo; to the north-east, Celebes; nd to the east that of Bali. According to the most recent and best obser- ations, it is situated between 5° 50′ and 8° 46 of south latitude, and ex- ends from 120° 5′ to 129° 50′ longitude, east of Teneriffe, full one hun- lred and eighty Dutch miles in length; and at the broadest part, from the oint of Coedoes, near Japara, to the south coast of the province or Mata- am, it is about six and thirty Dutch miles over. A chain of high moun- ains, commencing to the east, in the province of Balambouang, and run- ing through it to the westward, gradually decreasing in height, divides his island, longitudinally, into two parts, of which the northern portion is he largest and the best.'

Of the south-west, little, it appears, is known. The northern ide is low and woody; and during the south-east monsoon, ffords good and safe anchorage, but in north-westerly winds t becomes a dangerous lee-shore. The island 'is watered by great number of rivers, which all descend from the chain of ountains which divides the island, but none of them are na- igable for ships, or large vessels.' The soil is fertile, and pro- luces rice, pepper, cotton, indigo, good timber for ship build- ng, turmeric, &c.

'When the Company first established themselves here, Java was di- ided into three large empires: namely, Bantam, Jaccatra, and the empire f the Soesoehoenam, which last was the most extensive, and compre- ended full two-thirds of the whole island, Cheribon being feudatory to it. Times have now so far altered, that the island is divided into five states or mpires, which altogether contain one hundred and twenty-three provinces r governments, among which the kingdom of Bantam is considered but a one. Each province or government consists of a certain number of *Tjatjars*, or families, the number of which, throughout the whole of Java, ncluding Bantam, amounted, in the year 1777, to 152, 014.'

It is not necessary, nor would it be very interesting to our eaders, for us to trace the steps by which the Dutch obtained he virtual sovereignty of the island. The advances of usurpa- ion have been similar in all ages and climates; varying only s the usurping power felt itself stronger or weaker. Trea- hery and violence were here, as elsewhere, the weapons of European policy; and the maxim, 'divide and reign,' was never better illustrated than by the conduct of the Dutch, in he Island of Java. A parallel, full of gloomy interest, might e drawn between the bloody and arbitrary measures of the different commercial companies, who have formed establish- ments, and claimed dominion in countries presumed barbarous; nd in this comparison of cruelty and deceit, the slaughter of

the Chinese settlers at Batavia would occupy a distinguished place. The Chinese have not, however, been deterred by this treacherous massacre, from continuing and enlarging their establishment; for this volume describes their quarter in the suburbs as 'the most populous,' and the poll-tax levied on them by the Company as amounting to 40,000 rix dollars. It does not seem very easy to state the value of the Company's immense trade, different estimates producing different results; but, on the whole, we suspect the highly favourable calculations of Mossel to be altogether erroneous, and that, in a commercial view, it was a losing concern. That this has been the case for some time past, appears clearly from the statement of the writer of the first part of this *Olla*.

The principal European establishment, Batavia, is situated on a noble bay, perfectly secure at all seasons. The number of houses in the city and suburbs is estimated by Valentyne at 4,770, by Barrow at 5,270; and the statements of Huyser give the number of male inhabitants, of all nations, at 110,816. The unhealthiness of Batavia is proverbial, and sufficiently accounted for in the following paragraph.

'Two principal causes are to be met within the city, and a great part of its insalubrity is to be ascribed to them; namely, the little circulation of water in the canals which intersect it, and the diminution of the number of its inhabitants. The former is occasioned by the river, which formerly conveyed most of its water to the city, being now greatly weakened by the drain which has been dug, called the *Slokan*, which receives its water from the high land, and carries it away from the city, so that many of the canals run almost dry in the good monsoon. The stagnant canals, in the dry season, exhale an intolerable stench, and the trees planted along them impede the course of the air, by which, in some degree, the putrid effluvia would be dissipated. In the wet season the inconvenience is equal; for then these reservoirs of corrupted water overflow their banks in the lower part of the town, and fill the lower stories of the houses, where they leave behind them an inconceivable quantity of slime and filth: yet these canals are sometimes cleaned; but the cleaning of them is so managed as to become as great a nuisance as the foulness of the water; for the black mud taken from the bottom is suffered to lie upon the banks, in the middle of the street, till it has acquired a sufficient degree of hardness to be made the lading of a boat, and carried away. As this mud consists chiefly of human ordure, which is regularly thrown into the canals every morning, there scarcely being a necessary in the whole town, it poisons the air while it is drying to a considerable extent. Even the running streams become nuisances in their turn, by the negligence of the people; for every now and then a dead hog, or a dead horse, is stranded upon the shallow parts, and it being the business of no particular person to remove the nuisance, it is negligently left to time and accident.'

'In Java,' observes Mr. Barrow, 'every object seems to be impregnated with life: a glass of water from the canal becomes,

within a few hours, a mass of animated matter, the minute portions of which move about with astonishing rapidity. The bay, swarming with myriads of living creatures, exhibits in the night-time a phosphorescent light, like a sheet of fire. The stream of fresh water which falls into it, being more impregnated with animal life, is distinctly traced in the bay, by a train more luminous and more brilliant than the rest of the surface, appearing like another milky way in the midst of a firmament of stars.'

The native Javanese are described as 'of a middling size, and in general well-proportioned, of a light brown colour, with a broad forehead, and a flattish nose, which has a small curve downwards at the tip.' Their hair is black, their dress adapted to the climate, and their weapon, the Malay *Kris*. In disposition they are said to be 'proud, lazy, and cowardly.' They are, in general, Mohammedans; but the traces of their original Hindooism are still apparent.

The notices respecting the vegetable poisons of Java are collected from various sources. First, we have the notorious romance, translated from the French of the veracious M. Foerch, and transplanted from the London Magazine into Dr. Darwin's Botanic Garden. Then we are presented with M. Leschenault's Memoir, taken from *Annales du Museum d'Histoire Naturelle*; and the account is closed with a few extracts from Mr. Brodie's Experiments on Vegetable Poisons, of which our readers will find an abstract in our Review for December, 1811.

Art. XV. *Two Sermons* preached at the Visitation of the Reverend the Archdeacon, at Leicester, in the Years 1805 and 1811; to which is added, a Sermon on the Salvation which is in Christ only. By the Reverend Edward Thomas Vaughan, M. A. Vicar of St. Martin's and and All Saint's in Leicester, Domestic Chaplain to the Right Hon. Lord St. John, and late Fellow of Trinity College, Cambridge. 8vo. pp. 196. Price 3s. 6d. Hatchard. 1810.

FOR these Sermons Mr. Vaughan deserves our sincere thanks. He discovers a piety of spirit, and a soundness of doctrine, which cannot be too warmly applauded; and with heartfelt zeal and benevolence, delivers many weighty truths and appropriate instructions. Happy would it be for the Church were all her ministers, when called upon to similar services, to perform them in a manner equally faithful and impressive.

In the first Sermon, from 2. Cor. iv. 5, Mr. V. treats of the excellence and importance of the institution of preaching; and after specifying the topics on which the discourse of the Christian minister should chiefly turn, he shews, from the

command of Christ, the example of the apostles, and the reason of the thing itself, that these topics should be explained and enforced with the utmost earnestness. The following passages, notwithstanding their length, we must be permitted to transcribe.

'What *is* this Gospel, and what *constitutes* this Gospel, which we are thus commanded, and have thus undertaken to preach? Is it not the revelation of God's will to mankind, for the forgiveness and acceptance of sinners? Is it not those "good tidings of great joy," which bring to us the knowledge of a Saviour? Is any thing more required to constitute it, or is any thing less sufficient to constitute it, than the declaration of those truths, which I have set forth as the outline of Christian preaching? The worth of the soul; its native condemnation; its restoration in Christ Jesus; the way of access to Him; the origin, source, and channel of each individual's redemption; the use of the means of grace; enlarged and minute views of Christian duty and of Christian privilege: surely these several particulars must be combined to form the whole of this saying; "that Christ Jesus came into the world to save sinners."

Now if this be the Gospel, what is it to *preach* the Gospel? Is it not fully to unfold these truths, and to enforce them upon the understanding and the conscience? Tamely to assert any number of grave propositions, however weighty and important, is not to "preach the word." Jesus Christ must be "evidently set forth before their eyes, crucified among them." Even argument and demonstrration are not sufficient, if alone. To constitute the solid and impassioned exercise of preaching, not only must the understanding be convinced, but the affections also must be roused, and the conscience made to bear witness, and the thoughts to accuse or excuse.' pp. 37—39.

'The method I have recommended is intrinsically excellent, as being adapted to the wants both of sinners and of believers. To the former of these, with whom I comprehend all that large multitude of mankind that is not yet faithfully labouring to "serve God in the Gospel of his Son," it displays the need of the Saviour, the Lord Jesus Christ; whilst it administers persuasions that they may seek, and directions that they may find him.

'Man is not naturally inclined to feel his spiritual necessities. Morbidly sensible to his temporal exigencies, his soul perishes, yet he knoweth it not. It is an arduous task indeed, to humble his pride, and make him cry for succour. How suitable does it seem then to his wants, that we should be frequent, minute, and strenuous in declaring the natural blindness, guilt, and corruption of man! Assure him continually, that "the light which is in him" by nature "is darkness;" that he "receiveth not the things of the Spirit of God," without the illumination of that Spirit; that he must be "born again," or ever he can "see the kingdom of God;" proving and illustrating this assurance, and appealing strongly to his understanding and to his conscience for the truth of it: will not such a mode of teaching extort from him the acknowledgment, that he requires a Prophet, who can give sight to the blind?

'Speak to him at large of the holy character of God; of the holy, spi-

ritual, heart-seaching requirements of his law: call upon him to examine himself by this standard; to compare his actions, thoughts, and words with it; his imaginations and projects; his public and his private moments; his seasons of business and his convivial hours; his boyhood, his manhood, his advancing age: will he not at length confess, that he has need of "such an High priest, who is set on the right hand of the throne of the Majesty in the heavens," and whose "blood cleanseth from all sin?"

'In like manner, if he be urged to take strict notice of the inclinings of his will; of his daily frame and temper; of his usual habits in feeling and practice; if he be reminded continually, "that in his flesh dwelleth no good thing;" that the fountain whence his actions flow is polluted with sin; that "as a cage is full of birds," so is "his heart full of deceit" and of vile affections: will not these intimations convince him, that he has need of a Prince as well as a Saviour? of one who can give repentance as well as remission of sins; who can subdue his corruptions as well as remove his stains of guilt; who can affect what "not one" besides must attempt, by "bringing a clean thing out of an unclean?"

'Convinced that he has need of such a Saviour as Jesus Christ, we leave him not without strong motives to seek an immediate interest in the merits of this Saviour. We admonish him that God is faithful and true, who has promised to forgive and magnify the believer, and to punish the impenitent; that there is no refuge from eternal torment but in the sanctuary of the cross of Christ; no real happiness here but in that "service which is perfect freedom." Thus insisting upon the extreme hazard of delay, the pure joys of the obedience of faith, and the certain miseries of unbelief; do we not compel him to desire, and with all earnestness to seek, "the kingdom and the righteousness of God" in Jesus Christ?"

'Nor is our plan less adapted to the exigencies of believers. They are treading in that "narrow way which leadeth unto life;" but they are treading amidst briers and thorns, not always discerning their path, sometimes taking devious and even retrograde steps, and often discouraged, faint, and weary through the tediousness and toilsomeness of their journey. Thus in the discharge of our pastoral office we have a strange and various care to fulfil even towards the folded of the flock. We have the hearty and the sound to lay down in green pastures, and to lead beside still waters: we have also the diseased to strengthen; the sick to heal; the broken to bind up: we have to bring again that which was driven away, to seek that which was lost. How can we do all this, but by unfolding the whole range of Christian duty, and by opening the full store of Christian privilege? We instruct them, therefore, so that they shall not err for lack of knowledge: we caution them that they may not fall for lack of restraint: we heal and restore, by putting them in remembrance of better times, and better hopes; we purify, console, make fruitful, rich, peaceful, joyous, by speaking to them of mercy and of judgment, by expostulating, threatening, persuading; in short, by not "shunning to declare to them all the counsel of God," in its place and proportion. Are they puffed up? we warn them they are nothing; "very worms, and no men." Are they desponding? we remind them of the fulness of Christ:

that his strength "is perfected in weakness;" and that they, being weak, shall be enabled to "do all things through Christ that strengtheneth them." Do they lack comfort? we tell them of that love of their heavenly Master, who pitieth them "even as a father pitieth his own children;" who scourgeth that he may bless; who chastiseth that he may crown with glory.' pp. 45—47.

The discourse concludes with an animated address to his clerical brethren, part of which is as follows.

'It is vain to expect that we should preach these truths in the manner I have described; and it were vain, if we should so preach them; unless we know them for ourselves: unless "we having the same spirit of faith according as it is written, I believed and therefore have I spoken; we also believe and therefore speak:" unless we can say, "I know whom I have believed;" "now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

'Oh! let it be our first care to experience the vital energies of the Gospel, which is declared to be "the power of God unto salvation," in our own souls. Then will it certainly be our second care, and not less our care, to declare it freely and faithfully to others; specially, to feed therewith that "flock of Christ, over which the Holy Ghost hath made us overseers." We shall declare it, not arrogantly, fiercely, unfeelingly, but in tender love and compassion, as dying sinful men to dying sinners; not in the spirit of self-seeking, but with a single eye to our Master's glory, not in the fear of man, but of God.

'With the Bible in our heads and in our hearts; with warm and grateful remembrance of our bleeding Saviour's love, "who gave himself for us," and of the Father's love who sent him; waiting for the promise of the Spirit, as that which alone can make us effective workmen; and hasting unto the coming of that day of God, in which we shall be called to give an an account of every sermon we have preached, of the truths we have declared, and of the truths which we have forborne to declare; we shall not be cold or careless preachers; we shall not be ostentatious, vain-glorious preachers; we shall not be unsuccessful preachers. The Lord shall own his word in the feebleness of the instrument: he shall cause it to be the "hammer which breaketh the rock in pieces;" the thunder to alarm man's heart, the rain to "make it bring forth and bud;" the mighty wind to shake, the consuming fire to purge; the bread to strengthen, the oil to gladden, the distilling dew to refresh his people.' pp. 49—51.

The second Sermon, from Mat. ix. 38, "Pray ye therefore the Lord of the harvest," &c., has for its object, to point out the labour involved in a due discharge of the ministerial function, and to trace to a divine source, the competence and success of the faithful pastor. That the office of a Christian minister is a laborious office, is inferred from the names and titles by which he is characterized.

'The "Shepherd" must tend his flock. The "Watchman" must be

tanding always upon his high tower. The "Builder" must be laying is stones. The "Steward" has his portions to divide. The "Evanelist" utters his voice. The "Ambassador" traverses sea and land. The "Angel" has his errands to perform. The "Minister" or servant nust wait upon his master's guests. The "Soldier" must endure hardess. The labourer in God's husbandry; in his vineyard, and in his arvest; must "rise up early, and late take rest, and eat the bread of carelness." Even the "Ruler" and the "Overseer" are not without their rust and correspondent duties; whilst the "Elder" has his reverence not or his own sake only, but that he may labour with success "in the word nd doctrine." ' pp. 62, 63.

The same conclusion is deduced from considering the great nd of the Christian ministry, and the means by which it is ccomplished; the end—to glorify God in the salvation of nen; the means—directly, by a variety of pastoral exercises, nid indirectly by cultivating a becoming spirit and conversaion.

' The ministerial office, then,' says Mr. V., in winding up this part of his subject, ' is an office of labour. My beloved brethren, let us ask of ourselves severally, Do we find it such? do we make it such? do we prove it to be such? Do we labour thus in our ministerial exercises, in our personal conduct? as feeling the inestimable worth of perishing souls, and the responsibility which our high office charges on us? Rather —are we not all comparatively idlers? Might not the most active and honourable of our brethren justly lie down in shame as unfaithful? But there are broad lines of difference in the characters of God's ministers. There are those who may be truly said to labour, and there are "idol shepherds." The slothful minister; the covetous minister; the ambitious minister; the pleasure-loving minister; the vain, trifling, thoughtless, minister: have these ceased from among us? The Lord convince, convert, and them! The Lord enable us to examine and prove *ourselves*, that we re not, at least continue not, in their number!' p. 73.

In proof of his second proposition, 'the true and faithful minister is of the Lord,' Mr. V. observes, that it is the Lord who makes him willing to undertake the work; who furnishes him with ability to perform it, enlightening his mind with a knowledge of the truth, and enabling him to preserve a consistent conduct; and who rewards his labours with success. The discourse is marked throughout by a fine strain of solemn warning and self-application; and every clergyman would do well to make it the companion of his retired thoughts and meditations.

The third sermon is of a more general nature. The text is Acts iv. 12; "neither is there salvation in any other," &c. from which the preacher takes occasion to explain and inculcate some articles on which he had but slightly touched in the preceding discourses. He points out, in the first place, the

nature of the salvation here spoken of, and then proceeds to shew, that this salvation is of Jesus Christ, and of him only. Largely as we have already quoted, we cannot refrain from transcribing the following close and highly evangelical expostulation, which occurs under the last mentioned consideration.

'Nothing of your own, nothing belonging to any other human being than Christ, can procure salvation for you.—What will you be disposed to mention?—Will you say, I am righteous? I have no need of the Saviour you describe I have committed no sin. I refer you to the former part of my discourse, in which I have spoken freely of the state and character of man. If man universally be guilty universally depraved, and universally under sentence of condemnation, for his guilt and depravity; as history, experience, conscience, Scripture, testify; universally he has need of salvation: need of something to be interposed between himself and vengeance; much more need of something to be interposed, if he would be entitled to everlasting reward.

'Will you say, I have sinned; but I have performed some works of righteousness, for which God will pardon and accept me? I have been honest and industrious in the work of my calling. I have brought up my family with credit. I have submitted patiently to the various evils of my condition. I have given much alms to the poor. I have been regular in my attendance upon the ordinances of religion. A distinct answer might be given to each of these distinct pleas of merit. Your industry has had its reward. Your submission to pain was for your own comfort: fretfulness would but have added to your burden. Your alms-givings were a debt due to society. You was paid in the praise which you received from men, and in the satisfactory emotions in your own bosom. Your attendance upon the ordinances of religion has contributed to your respectability, and to your comfort. But it is enough to say universally, these several actions, if really good, were no more than your duty. Our blessed master has taught us to silence every presumptuous suggestion, which might arise in our minds, after the performance of the most faithful, active, and self-denying services, with this consideration; that the relation in which we stand to God is such, as to give him a full claim to all these laborious exertions on our part. He is not our debtor for them. "So likewise ye, when ye shall have done all these things, which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." But in fact all these good actions are defective in goodness. It might be shown of every one of them severally, that they are at least short of excellency, if not absolutely sinful. "All our righteousness are as filthy rags." We should find universally, that either they have not been performed according to the perfect rule of God's perfect law, or they have not been performed by the principle of faith in Christ, which He alone accepts; or they have not been performed in the spirit of love to him; or they have not been performed with a single eye to his glory. Not having all these essential requisites of a good action, they have need to be washed in the blood of Christ; to be forgiven, instead of being rewarded.

Will you say, I grant all this, but I repent? I have sinned. I have

not been harmless. My good deeds will not save me. But I am sorry for my sin past: I will from hence forth amend my life. This shall be my salvation. You cannot resolve better than to repent. "Except you repent, will perish." "Repent, and be converted, that your sins may be blotted out." But, as you have need of an atonement for sin, so your repentance will not constitute that atonement. Your sorrow for sin past, how imperfect is it! The true penitent's great grief is, that he cannot grieve more. "Oh! that my head were waters, and mine eyes a fountain of tears!" But, were your sorrow perfect; did it go to the full extent of grief, which sin ought to excite in you; what is its intrinsic worth? What satisfaction does it make to the divine justice?

'Your intended amendment of life is commendable. But you deceive yourself. You fancy, perhaps, that you shall never more commit sin. Alas! your depravity is not removed with your obduracy, You are still full of infirmity, and will remain so till your death. Your heart is still the saet of many corrupt affections, which will be continually showing themselves with greater and less degrees of activity. But were it otherwise; could your future obedience be perfect, without spot or blemish; where is the old debt? Perfect obedience to God is no more than you owe Him every day. If you should live for millions of years, you would have no transferrable balance wherewith to liquidate the ancient debt of service. Would a human creditor account himself paid by his debtor's ceasing to increase his debt? He might be disposed to show him further indulgence, but he would account him his debtor still. This again is a very inadequate illustration, although the Scriptures justify us in adopting it. In fact, it is ridiculous to speak of atonement for sin made by such a creature as man. The evil of sin is infinite. Shall I say that man has only a finite satisfaction to offer for it? Alas! all the satisfaction he has to offer is altogether worthless. His sorrow and his amendment are alike imperfect in their degree, and unsatisfying in their nature. In the Lamb of God; and in Him only; we behold that sacrifice of infinite value, which taketh away the sin of the world: that sacrifice which alone can take away the sin of any one man; yea, any one sin of any one man: that sacrifice, which, by its own proper and unmixed efficacy, is sufficient to take away the collective sins of all men.' pp. 121—127.

Having thus enabled our readers to form their own judgement on these discourses, we will only add our earnest wish, that they may circulate extensively among all classes and denominations of Christians, and that the design of their excellent author in the publication, 'a desire of contributing his part, whatsoever it may be, to the glory of God, and the salvation of his fellow sinners,' may be crowned with distinguished success.

Art. XVI. *General View of the Agriculture and Minerals of Derbyshire*; with Observations on the means of their improvement. Drawn up for the consideration of the Board of Agriculture. Vol. I. containing a full account of the Surface, Hills, Valleys, Rivers, Rocks, Caverns, Strata, Soils, Mineral, Mines, Collieries, Mining Processes, &c. &c. Illustrated by five coloured Maps and Sections. By John Farey, Sen. Mineral Surveyor. 8vo. pp. xlvii. 532. price 12*s*. Nicols. 1811.

SUCH of our readers as may have met with papers from the pen of Mr. Farey in the Monthly Magazine and Philosophical Journal, will readily imagine, that it is no trifling undertaking to peruse five-hundred pages of his composition. We hope they will duly appreciate our industry, when we assure them that we have actually performed this arduous task; but we speak feelingly when we entreat the author to render our work less toilsome, as he proceeds. He has our full consent, when speaking of lead mines, and coal-pits, to employ the under ground language of the miner or the collier; for it is more agreeable to learn even their terms, than to put up with the circumlocutions, which continual explanations would occasion. We are satisfied, too, when he details his mineralogical and geological observations, that he should give the substances and strata what names he pleases, provided he furnishes us with means to identify them. We value the minuteness with which he enumerates situations, places, &c. even though the detail occupies pages. But we do most decidedly protest against the disorderly, the slovenly manner in which he flings his knowledge at the public. The work before us contains as valuable observations in geology, as intesesting descriptions in mining, and as acute reasonings in various branches connected with natural history, as any work of the same size we know; but to get at them the reader must wade through muddy sentences of immeasurable length, now entangled in constructions unknown before to our language, then bewildered in parentheses of which he can find neither beginning nor end; seeking in vain for assistance from punctuation, and stumbling not unfrequently over the coarsest faults against grammar. We wish Mr. F. would consider that he is acting a part most odiously tyrannical, in condemning his readers to run over every sentence half a dozen times. It is highly desirable in short, that if he will write (and science would be a loser if he did not) he would write—at any rate in better language than the specimens he has hitherto produced.

Should we be thought too severe in these strictures on

on his style we must plead in excuse, that, even in so early a stage as the preface, we met with sentences, one of forty-seven and the other of forty-six lines, as difficult to surmount as Derbyshire mountains; that on page first, we saw with astonishment that the county in question "is situated *about between* the parallels of 52° 38′ and 53° 27 of North-Latitude;" that on page second we found that "its greatest breadth is *about from* E. N. E. to W. S. W.," in consequence "of its greatest length *being* in a direction from S. S. E. to N. N. W.;" that, pushing on, we discovered him at last distinguishing the "range of the Fault," "in *every formae*," "by a dotted line." p. 120. and that "ironstone *balls* from Brailsford *is* a farther confirmation of his opinions," &c. &c.

Having stated our disapprobation of the *manner* in which Mr. F. gives us his observations; and just expressing a wish that he had been rather less caustic in his remarks on his brother geologists; we proceed to the far more pleasant part of our task, and will attempt to give our readers some idea of the *matter* contained in this highly interesting performance.

Mr. Farey informs us, in the preface, that the observations of which it is the result, were principally made in the years 1807, 1808, and 1809, at the instance of Sir Joseph Banks, and of the Board of Agriculture; and that it is to be looked upon as the first chapter of his report to the Board. He also intimates that the public may expect, at a future period, a more extensive work, with a large geological map, containing a complete detail of the facts which have come under his notice; and a second volume comprising the continuation of his agricultural report. The principal value of the part which we have on our table, is the precise account which it affords of the stratifications of Derbyshire; a considerable portion of the remainder being apparently inserted, merely in compliance with the general directions given by the Board to their reporters.

After mentioning the situation and boundaries, Mr. F. gives a very extensive account of the principal ridges or water-heads, of the hills, and of the valleys, in the county, with their respective strata; which is well, though not very elegantly elucidated by an outline map, indicating the principal eminences, and the direction of the ridges which unite them. It would have been an agreeable and useful addition to this part of the subject, if he had announced the heights of at least some of them..

The second section, enumerates the divisions of the county into hundreds and parishes, and we were glad to notice at the close, a candid acknowledgement of the beneficial effects of

dissenting and methodist preaching, in parts of this county, which would, perhaps, have been otherwise debarred from any religious instruction whatever.

The climate appears to differ very little from that of the surrounding counties, and Mr. F. will by no means admit, that the mountainous tracts are as inhospitable as travellers and geographers, who are obliged to have recourse to high colouring to give their sketches effect, wish to make us believe. The register of rain kept by order of the Duke of Devonshire, for half a century, at Chatsworth, enables Mr. F. to give us very complete details in this part of the meteorology of Derbyshire. As it may be useful to some of our readers, to compare it with similar observations in other places, we transcribe the table of yearly totals entire.

'The following are the yearly totals, viz. in 1761, 26. 525 inches; 26, 23. 399 inches; and in

Years.	*Inches.*	*Years.*	*Inches.*	*Years.*	*Inches.*
1763 ...	36.399	1779 ...	24.582	1795 ...	23.531
1764 ...	34 262	1780 ...	19.453	1796 ...	24.280
1765 ...	27.536	1781 ...	23,067	1797 ..	30.129
1766 ...	25.235	1782 ...	39.115	1798 ...	27.562
1767 ...	30.723	1783 ...	29.526	1799 ...	30.295
1768 ...	39.913	1784 ...	22.976	1800 ...	27.732
1769 ...	27.255	1785 ...	23.162	1801 ...	28.345
1770 ...	29.446	1786 ..	30.676	1802 ...	28.340
1771 ...	22.433	1787 ...	32.068	1803 ...	24.270
1772 ...	30.842	1781 ...	19.856	1804 ...	47.908
1773 ...	31.281	1789 ...	36.309	1805 ..	29.232
1774 ...	31.522	1790 ...	26.892	1806 ...	30.182
1775 ...	33.749	1791 ...	34.698	1807 ...	26.365
1776 ...	29.892	1792 ...	34.740	1808 ...	28.502
1777 ...	24.974	1793 ...	24.316	1809 ...	29.914
1778 ...	29.895	1794 ...	30.769	1810 ...	27.918

This gives an yearly average of 28,411 in. and, from a consideration of the number of rainy and dry days, it appears, that it rains on an average, 120 days in the year in Chatsworth. It also seems that March is the dryest, and October the wettest month, in the proportion of 8 : 12; but the most remarkable observation is, that the annual average of rain in the first sixteen years is 30,324, in the second sixteen 28,262, and in the last 27,079; though the number of rainy days has increased. The weather has, consequently, become more humid, and less rainy; a singular and curious instance of a well ascertained *change of climate.*

The fourth section is intitled *soils*, but contains the principal part of Mr. F's. geological observations. He introduces

the subject by some general positions relating to stratification, and an enumeration of the British strata which appear to be superior to those of Derbyshire; and then gives us a *theory of disclocated and denudated* strata. Mr. F. very properly insists upon the difference between what are termed *Faults*, and the metalliferous *Veins* of various strata; which have been strangely misunderstood, confounded, or overlooked by several writers. The imperfect knowledge of these phenomena, which not a few works of science betray, is, we believe, owing to the circumstance, that persons who have only worked the coal and iron-stone measures, know very little of *veins*, either from their rare occurrence or insignificance in these strata; but are on the contrary well acquainted with *faults*, which are of the utmost importance to them, and very easily discernible. When therefore veins are spoken of, they imagine them to be faults containing ore. On the other hand, miners in the lime-stone strata have all their attention directed towards those dislocations, or veins, which contain the ore they are in search of; they meet with faults sometimes, but having no further business with them, than to avoid or remedy the inconvenience they occasion, and of which they often scarcely understand the reason, give them no particular attention. Authors are usually indebted for their knowledge to practical miners and colliers; but the ideas gathered from either class are partial; and where collected from both, frequently confused, owing to a belief that both are describing the same phenomenon. We are glad, therefore, that Mr. F. accurately distinguishes them; since, though veins are of great importance, on account of their produce, and as indicating the contractility of the strata, in which they occur; faults are of far greater influence in varying the inclination and situation of these strata, and producing the different appearances which are the immediate study of geology. By the word *fault*, Mr. Farey with the workmen of the country, understands a fracture or separation of a pile of strata, such as would be produced by forcibly breaking them in two, across the direction of the strata, attended by a degree of dislocation or change of situation in one of the parts, so that strata which formerly joined, are no longer in continuous lines or planes. The fissure is filled with extraneous matter which Mr. F. terms *fault-stuff*. *Veins* on the other hand are no more than vertical cracks in the strata, attended by no removal, but the separation of the two sides. They sometimes extend through several strata in succession; but the parts thus separated retain their elevation; and frequently strata intevene, which are still entire, or into which the vein penetrates but a small way. They are

generally filled with matter called *vein-stuff*, which appears to have been introduced by infiltration.

To explain the manner in which the edges of the strata appear at the surface of the ground, on the different sides of a fault, Mr. F. first imagines three different modes in which that part of a pile of strata, separated by a fault, may alter its position with respect to the part from which it is separated, and which is supposed to remain at rest. The angular or parallel fissure being filled with fault-stuff, each of these combinations of quiescent and dislocated piles of strata, becomes again a continuous mass, which is supposed to be cut by six varieties of section, representing the surface of the ground, on which the edges of the strata form the various configurations. Thus forty-eight different appearances are occasioned, besides those of the eight original dislocations, all which are represented in two coloured plates, which cannot fail to render the subject sufficiently intelligible to every one, who will take the trouble to consider them attentively.

The uppermost regular stratum of Derbyshire, according to Mr. F. is the *red marle*, which occupies the whole southern part of the county, though occasionally covered and concealed by patches of gravel, considered by our author as an *alluvium*. The red marle stratum appears to be of a very unequal thickness, but it is remarkable for the very uniform horizontal position of its various beds, though its surface is much diversified by hills and valleys. The spots and patches of very different, and very remarkable mineral substances, which here and there occur in this stratum, render it highly curious. Thus, in Cheshire, it produces the celebrated mines of rock salt and salt springs, with gypsum. The gypsum is also found in several places in Derbyshire, Nottinghamshire, and Staffordshire, either in huge lumps, even forming hills, imbedded in the red marle, or of the fibrous kind (very erroneously termed the *finely striated* gypsum, by Mr. F.) in thin horizontal beds, but unaccompanied by the salt. Within this district, sienite also appears; not in strata, but apparently in elevated peaks, enveloped on all sides by the red marle, except where exposure to the weather has laid bare the summits. Mr. F's observations do not furnish us with sufficient data, to ascertain whether the base of the sienite blocks be situated on red marle beds, or whether they perforate it from beneath; and till this is determined, we cannot possibly decide, whether they are to be looked upon as anomalous aggregations belonging to that stratum, (as Mr. F. seems to think) or as the projecting points of a stratum greatly inferior. Slate is another production of the red marle, or rather makes its appear-

ance through it, in a manner similar to the sienite, which it sometimes closely accompanies in a vertical position. Mr. F.'s remarks on the confusion which has arisen from mistaking the direction in which the slate splits (the *beat* of the stone) for an indication of the direction of the stratum, are very just. In the Yorkshire paving stone, the grey slate of the coal districts, and the numerous argillaceous coal shales, the stone naturally separates in a direction parallel to the situation of the strata; but in the true slate this is by no means the case; the grain in the latter being apparently occasioned by a species of crystallization, in the former merely by mechanical aggregation. Besides these extraneous occurrences in this stratum, grit-stone, sand, and brick-clay are mentioned; and Mr. F. suspects that the basaltes of Staffordshire and Warwickshire also belong to it.

The red marle stratum appears to be separated from the strata of the northern part of Derbyshire, by an immense fault which transverses the county from E. to W.; to the north of which the strata are so much elevated, that the section formed by the surface of the country, in a nearly horizontal plane, carries away not only the red marle, but the greater part of the subjacent class of yellow limestone strata, and lays bare the coal measures, which lie beneath it. We have no means to estimate, with accuracy, the vertical height to which the northern strata have been elevated, or the southern depressed, but it cannot be less than several hundred feet.

The yellow or magnesian lime emerges from beneath the Nottingham gravel, to the E. of the county, but stripped of the Dudley coal measures, which cover it in Worcestershire, Staffordshire and Cheshire. These Mr. T. supposes to be lost, at a fault concealed beneath the gravel of Sherwood Forest, as they ought to appear between the red marle and the yellow lime. A very small portion of this stratum enters Derbyshire, passing along the eastern boundaries into Yorkshire. Though termed yellow, it varies in colour from red to blue, and from a perfectly dense, to a coarse granular texture, owing, in specimens which we have seen, to an aggregation of primitive rhombs of carbonate of lime. Magnesia prevails in all the beds, and generally to such a degree, as to render the lime from them injurious to vegetation. From under the various beds belonging to the class of yellow lime, there appears in succession the vast variety of coal measures, composing together a stratum distinct in its products, and in its origin; for, notwithstanding the variance of contending systems, and the doubt in which they involve almost every conclusion which

geologists attempt to draw; it can hardly be denied, that strata, containing the relics of vegetables and shells, closely analogous to those found in our marshes, rivers, and fresh water lakes, must have been produced by deposition from fresh water;* while such as abound in remains of corals, shells, and fish, resembling the present inhabitants of the ocean, must have had a different origin, and that, probably, an element similar to the one which now supports their congeners. The investigation of this important series of beds, is attended with very great difficulties, and we are by no means surprised that Mr. F. has not completed it. These difficulties arise, partly from the great numbers of successive layers, many very similar to one another in particular spots, yet differing widely at others, being liable to very considerable variety in texture and component parts, in the course of their progress; partly from the numerous partial faults, intersecting each other, and occasioning very great alterations in the thickness of the respective measures, sometimes bringing distant beds close together, at other times throwing them far asunder; and partly by an important fault, termed by Mr. F. *the great zigzag fault*, ranging very close to the edge of the yellow lime. The numerous perforations in search of coal, will, however, probably enable the patient investigator to obtain a pretty correct knowledge of them in time; including the Yorkshire part of this important coal field, which will contribute to throw considerable light upon the subject. Besides millstones, whetstones, and various kinds of stone used in building, this stratum produces the inestimable supplies of coal for part of the midland counties. Mr. F. is not very clear in his manner of distinguishing the different species of coal found in Derbyshire. He mentions, on the authority of Mr. Butler of Killamarsh, three sorts:

'*Hard*, or stone, which burn to a white ash.
Soft, or bright, which burn to a white ash.
Caking, or crozling, which usually burn to a red ash.'

* We were much surprised, in a recent number of the Monthly Magazine, to find an insinuation from the pen of Mr. F. that the vegetable prototypes of the coal and iron-stone petrefactions, were submarine, or at least subaquatic. If this be Mr. F's belief, we must be permitted to state our opinion, that, in this instance, he accommodates his observations to a preconceived hypothesis. A botanist may be told, that half the strawberries exposed for sale in the London markets, are ripened at the bottom of the sea, between Dover and Calais; it is quite as probable, as that plants, organized in the manner those are whose impressions we trace in the coal shales, should subsist under water; yet we apprehend that he would be somewhat disposed, to call the correctness of the assertion in question.

The first species is that which prevails in the southern parts of the coal field, and must by no means be confounded, either with the stone coal of the West Riding of Yorkshire, (called *Branch* about Sheffield), which resembles jet in its lustre and fracture, and melts in burning almost like pure bitumen; or with the stone coal of mineralogy *(Kilkenny coal)* which neither melts nor blazes, but burns like charcoal. We apprehend that many of the qualities of the Derbyshire stone coal, depend upon the earth contained in it (though comparatively in a small proportion), being of a calcareous nature. The soft and *crozling* coals, seem only to differ in the proportions of bitumen which they contain; the colour of the ashes being white or red, from the absence or presence of oxyde of iron. The list of near 500 collieries which our author gives, proves the rapidity with which our subterraneous stores in this part of the country are decreasing. Iron stone, in flat balls, is almost constantly attendant on the coal strata; as also iron pyrites, from which sulphate of iron, the copperas of commerce, is manufactured.

The lower beds of this stratum, contain no valuable seams of coal, and the whole rests upon a vast bed of Shale, distinguished by our author by the name of the limestone shale. It appears to be from 150 to 160 yards thick, and 'like the marle stratum is subject to great and curious anomalies'. The first of these, is a fine grained silicious freestone, much used in architecture.

'But the most extraordinary anomaly attending this great shale is, the great masses and accidental beds of dark blue or black Limestone which it produces, and which therefore I call the *Shale-Limestone*. One of these tracts of Shale Limestone was, apparently, very large, extending in a NW. direction from Atlow for near 14*m*, to Mixon-Hay, in Staffordshire; but about one half of this is now denudated and gone, together with a vast thickness of its under-measures, from off the lifted part of the 4th Limestone Rock, which now cuts this tract of Shale Limestone into two parts.'—pp. 229—231.

'In and to the SW. of Ashford, and NW. of Bakewell, another considerable tract of Shale Limestone is found, as the dotted lines and writing in the Map will explain, extending near to Sheldon. In these strata, the famous black Marble Quarries of Ashford are situate, where, as in numerous other places in the Shale Limestone tracts above mentioned, the most flat and perfect stratification imaginable, is to be seen; and yet it is not a little singular, that these same strata, often at a short distance from very flat parts of them, produce the most curiously contorted and undulating strata that can, perhaps, be seen in England.' pp. 229, 230.

Another product of this stratum, is the *Rotten Stone* used in polishing metals, which seems to be a decomposition of the

black marble effected by water, as specimens are not unfrequent that are still perfectly hard in the centre.

Mr. F. intimates that no beds of coal of any value are to be found in the limestone shale, though thin seams may occur. We are, however, inclined, to think that in some parts, if not in Derbyshire, it does produce coal. The vegetable impressions which are found in it, indicate a similarity of origin with the superior stratum.

The next and concluding series of strata, which comprises above 500 yards of thickness, is the *limestone alternating with toadstone*. Three beds of limestone, each succeeded by a basaltic bed, termed *toadstone* by the inhabitants of the country, rest upon a stratum of limestone of unknown thickness, which our author supposes to be the lowest bed we are acquainted with in this kingdom,—an opinion however, in which he will, we fear, meet with more opponents than disciples. As these strata contain the principal veins which are worked for the metals, Mr. F. describes them with minuteness.

'Mineral Veins, are of three distinct kinds; the most common, is called a *Rake Vein*, which is in fact, a straight and vertical crack or fissure in the Limestone strata, filled with Spar and Ore, &c.; a *Pipe Vein*, which is a cavity, often horizontal nearly, between the beds of Limestone, filled in like manner, having a narrow rake vein, or rake-leading from it to the surface of the stratum: and a *Flat-work*, which is a horizontal cavity in the strata, filled with Spar and Ore, without the rake-leading peculiar to Pipe Veins, This last kind of veins are rare in Derbyshire, wherein I heard only of three.

The *Rake Veins*, which are far the most numerous, generally preserve a pretty straight course on the surface, and they often run parallel with each other, having others crossing them almost at right angles. It is now supposed, by many practical Miners, and so they construe their Titles to the Veins, that every principal vein extends through the whole series of Limestone Rocks, as from the top of the 1st to the bottom of the 4th Rock, but not without interruption, since the three Toadstone Rocks are rarely broken through, I believe, so as to connect the veins above and below them, except where *faults* have since happened to follow the ranges of these veins.'—pp. 243—245.

The description of the manner in which the Ore and Spars are lodged in the veins, cannot fail of being agreeable to many, who are already acquainted with the appearance of fragments preserved in cabinets, or manufactured into ornaments.

'Next to the walls or *Skirts* of the veins, which are of unequal distance apart in the same vein, in many instances, a lining of *Vein-stuff*, as Crystals of Carbonate of Lime (Calcareous Spar), of Fluate of Lime

Fluor Spar), or of Sulphate of Barytes (Cawk), is applied; which Vein-stuff, in some narrow places or humps in the Vein-skirts, have met, and here the vein is said to be *twitched* or nipt-up, and little or no Ore is here found. Upon the linings of Spar, or first formations of Vein-stuff, a certain thickness of Lead-Ore is deposited, generally the Sulphuret of Lead, *Galena* or blue Ore, in cubes, which are called, either *steel-grained*, or *Leaf-Ore*, from having a fracture somewhat like a thorn leaf; and it often happens, that the original width of the vein and the thickness of deposited Spar, was such, that these crystals of Ore meet and are close wedged together, forming what is called one *Rib of Ore*, with Spar on each side of it in the vein. In wider veins, it has happened, sometimes, that a second deposit of Spar took place upon the Lead-Ore, and continued increasing until the sides met and were close wedged, and such veins have two Ribs of Ore, which sometimes differ in their qualities as at Gregory and Lucky-ploughman Mines, &c.; in some rarer instances, the second deposits of Spar have ceased before the vein was quite filled, and Lead-Ore completed the filling, and in such parts three Ribs of Ore are seen, as in Yoke-cliff Mine, &c.

'In many instances, instead of regular Ribs of Ore being found, as above, the deposits of Ore and of Spars of different kinds, seem to have gone on together, and the Ore is found dispersed in different sized cubes, more or less perfect, throughout great part of the Vein-stuff: and indeed it seldom happens, that the Spar is entirely free from small cubes of Lead-Ore, even where ribs of Ore are met with. In the same manner as the narrow parts of the vein were prematurely full and nip tup, the swells or wider parts of the vein, which always happen gradually, and not by sudden leaps or off-sets, remained unfilled, when the other parts had become so, and such are now sometimes found open, and are called *Tick-holes*, Jouph-holes, Druses, Nests, Lochs, &c. from the linings of which open spaces, all the perfectly crystalized specimens of Spars and Ores are obtained; though without doubt, the skirts and ribs of Ore, most of them, were equally perfect in their form, before they were covered and close wedged with the crystals from the other side of the vein. But in the greater number of cases, particularly where the Tick-holes or empty spaces in the vein were large, a confused and coarse kind of crystalization, often of a stoney texture in part, has completely filled up these cavities, sometimes without the admixture of any Ore or perfect Spar; these stoney masses are called *Riders*, I suppose, from the circumstance of their always resting upon Spar (and Ore for the most part), and never touching the vein-skirts or Rock, in which the vein is formed.' pp. 246—248.

The beds of toadstone, interposed between the beds of lime-stone, have long been a subject of contention between the adherents of different systems. Mr. F., we fear, is likely to "spoil the sport." It appears from his observations, that the third lime rock contains anomalous masses of *chance* toadstone, resembling those of gypsum in the red marle, but that the strata themselves are by no means so prodigiously irregular as they have been represented.

'Since the vast and indefinite inequality of the thicknesess of the Toadstone in this place, has been a principal fact adduced, in support of the opinions advanced by Mr. Whitehurst, as to the Derbyshire Toadstones being Lava, of subsequent formation and injection among the Limestone Rocks which they interlay, I have procured an accurate plan of this part of the Moor, from Mr. George Unwin, the Surveyor for its Enclosure, and have been at great pains to see as many as possible of the old Miners, who worked in Blackhillock Shaft, and in the Mines near, at and prior to the time when Mr. Whitehurst obtained his information respecting them, from Mr. W. Haigh; as well as since. Which particulars, when I have the opportunity of submitting them at length to the public, will shew, that Mr. Whitehurst (of whose veracity I have before expressed my perfect conviction) was entirely misinformed and deceived, as to the points in question; not that I mean to contend, that the Toadstones preserve their thicknesses as uniformly as some other strata do, Coal-seams in particular, for I have mentioned, and shall further on, shew them to be very anomalous in this respect; yet they are not more so, I expect, than many other Strata will prove, when sufficiently investigated.' pp. 275, 276.

Among the curiosities of these strata, numerous caverns are mentioned, and a list given of eight and twenty of the more remarkable. The *water swallows*, or places where rivulets and brooks sink into the earth and disappear, either altogether, or for some distance, seem owing to similar subterraneous chasms; and we should rather suppose, that the ebbing and flowing well, mentioned p. 238, is occasioned by a natural conformation of the cavity from which it issues, than that it is the work of art, as our author suspects. We have not seen this Derbyshire wonder, but we have more than once examined the celebrated spring at Giggleswick, near Settle, without finding any cause to suspect that its phenomena were fictitious.

The above short abstract, will enable our readers to form some idea of the nature and extent of Mr. F.'s researches in this branch of his undertaking. He certainly has gone far beyond any of his predecessors, and although many errors will undoubtedly be detected, we do not hesitate to express our belief, that his labours will be taken as the ground work of most geological observations on Derbyshire, that will be made hereafter. The remainder of his work is of less importance, though abounding with valuable matter,—from which we shall present our readers with a few extracts.

The acres of soils, are calculated from the *out-crops* or *bassets* of the different strata, and given as follows: p. 312.

No.	Names of Strata, &c.	Acres.
1	Gravelly Soils - -	77,000
2	Lias Clay & Limestone Soils (in Leicester, & Notts)	
3	Red Marl Soils - -	81,000
4	Yellow Limestone Soils -	21,580
5	Coal-measures, upper part	190,000
6	ditto, lower part	69,000
7	Gritstone and Shale Soils	160,500
8	Mineral Limestone and Toadstone Soils	51,500
9	Fourth Limestone Soil -	40,500
		622,080

ler the title of Minerals, in the 5th section, the boring for sinking of pits and shafts, and driving of soughs or , are minutely described. The latter were the only ef- il means that could be applied to rid a stratum of water, e steam engines were made use of. An estimate may be d of the importance of these drains, from five being ioned that were constructed at an expense of from 30 to 0 pounds each; and two others, that are more than miles in length. The various ways of extracting foul or cious air, and of raising water and the different kinds of als, are enumerated and explained. The method of ng the coal-beds is described with more minuteness than ve met with elsewhere: we extract the following.

he working commences, by a set of Colliers called Holers, who in the night, and hole or undermine all the bank or face of the by a channel or nick from 20 to 30 inches back, and 4 to 6 inches in front, pecking out the holeing-stuff with a light and sharp tool a pick, hack, or maundrel: and placing short struts of wood in places where the coals seems likely to fall, in consequence of being lermined. On the facility for this holeing, much of the profit of a of Coal depends, as well as on its roof.

When the Holers have finished their operations, through the whole of the Bank, or Banks, and cut a vertical nick at one or each end of ank, called the cutting-end, and have retired, a new set of Men called ner-men, or Drivers, enter the works, and fall the Coal, by means of nd sharp iron wedges, set into the face of the Coal at top or near it, ding to circumstances, which they drive by large Hammers, till the is forced down, and falls in large blocks, often many yards in length: eing a very dangerous part of the operation in the first bank, and be- here is room, as afterwards, to step back between the puncheons, the Coals fall: a man called the Rembler next follows, and with a ner-pick breaks the blocks of Coal into sizeable pieces; and the ng apparatus being ready, the loaders fill the Coals into the Corves

or Trams, which the Corve-men who drive the Horses, Mules, or Asses used in large works, or the Hurriers or those who drag the Corves, in smaller works, convey them to the bottom of the Drawing-shaft; where the Bottomer, Bridger, or Hooker-on fastens the same to the tackling-chains, and the Corve is drawn to the top, by the Wimsey, Horse-gin, or Turn-beam, employed for such purpose; here the Bankeman or Striker, by means of a bank-hook, draws the Corve from over the Pit and lands it; but now frequently, sliding stages move on to the top of the Shaft, to receive the Corve, instead of thus dragging it on to the landing-stage or sattle-board. The Corves are next dragged to the Pitt-Hill to be stacked or loaded into the Carriages of purchasers, or into Trams for the Railway, which is laid for conveying away the Coals; in some instances, however, the Tram-Corves themselves are adapted, to pass on the Rail-way.

'A new set of Men now enter the Pit, called Punchers or Timberers, taking with them a number of stout posts of woods, cut or sawed off to a certain length, from very old Underwood or the thinnings of Plantations, or the straight arms of trees. These puncheons they set up in a row, in front of and almost touching the new face of the Coal, applying a small flat piece of wood, or templet, at top of each, unless the roof, which they punch-to, as it is called, be very hard; the distance of these puncheons differs according to the goodness of the roof, being sometimes necessary at less than a yard apart, and at others they are necessary only here and there for precaution, where joints appear in the Rock above; or they are wholly omitted. The work is now ready for the Holers to return, and after another day's work as above described, the Punchers return, and in pretty good roofs they take down the puncheons in succession, and remove them forwards almost to the face of the Coal, as before; or otherwise, they set up a new row of punches, observing to place these opposite the openings of the former row, and on the second, or even sometimes the third day, they take down the back row of punches, except any which may have taken so great a weight as to be broken, or to be incapable of removal by cutting out the floor or the roof, or both, round them, and remove them to the face of the work. The number of these large posts of wood which are broken, worn out, or unavoidably left in a Coal-Pit, particularly for supporting its gates or passages, forms often, no inconsiderable part of the expenses of the work: this occasioned the invention of Cast-iron Puncheons, or Staunchèons and caps, by Mr. John Charlton.' pp 344—348.

Very little copper is got in Derbyshire. The celebrated Ecton mine, lies on the confines in Staffordshire, though the ore was formerly smelted in Derbyshire.

'The body of Copper Ore seems now nearly or quite exhausted in Ecton Mine, but the thick shirts to the Vein, and numerous scrins and small Veins, or strings, branching therefrom, which the Miners neglected to follow when the Copper Ore was in such plenty, still produce considerable quantities of Lead Ore, which is smelted at Ecton, and about Ore enough to produce a Ton of Copper weekly at Whiston; where, about 1781, 12 Tons of refined Copper were produced weekly from this mine. pp. 353, 354.

Lead on the contrary has, from time immemorial, been

furnished by this county in large quantities. The mode of obtaining possession of a vein, the duties to the land owner, &c. are regulated by ancient customs, called the mining laws, containing, like most of the traditions of the kind, abundance of absurdities, which come but slowly into disuse. It even appears that, formerly, the miners had the right of taking wood from any of the king's forests for the use of their mines ;—an excellent scheme, it must be acknowledged, for eradicating them effectually, and which did not fail of having this result throughout the county.

The antient and present manner of working the veins of lead ore, are extremely curious, but do not admit of a brief description. With respect to the price of the ore, a smelting house of respectability informed our author, that

'their usual practice in buying Ore was, to consider 58 lb. as the standard weight of a 14 pint Dish of Ore, and to allow the Miners to whom they were regular customers, half the price per Ton for their Ore, that Lead bore per Fother at Hull, at the time of taking up each parcel of Ore : and that parcels of Ore, weighing less or more than the above standard weight per Dish (from the average of three Dishes, as above), were deducted for, or allowed extra, at the rate of 10s. per Ton of Ore, for each pound that the Dish fell short or exceeded the standard.' pp. 379, 380.

Did our limits permit, we would willingly transcribe Mr. F.'s 'list of the Iron Furnaces in Derbyshire in 1806:' but as it is, we must rest satisfied with observing, that the No. of tons of pig iron, made annually in 18 furnaces, is 10,329; a produce exceeded only by that of Shropshire and Yorkshire.

The other metals found in Derbyshire, are comparatively of small importance; but the limestones, both as marbles, and when burnt for manure, and architectural purposes, are of extensive utility. Building stones also abound, and millstones, and whetstones are manufactured in several parts of the country. Mr. F. gives us extensive lists of the principal quarries, and the use to which their productions are applied. Clay for bricks and the manufacture for earthen ware, is also abundant in many places. The calcareous spars, fluor, and stalactites, with other minerals, are noticed as furnishing materials for some elegant manufactures, and specimens for the cabinets of the curious.

The sixth and concluding section of the volume, gives a detail of the rivers of Derbyshire, in which the author has exhibited much industry and ability. From the whole, it appears, that the county is well supplied with water, notwithstanding the loss of many streams in the limestone strata. The table, exhibiting the number of acres drained by the several rivers and brooks, represents the Derwent, and Dove, as the

principal; the former carrying the drainage of 111,500 acres, the latter of 87,000. Derbyshire has no lakes, nor do there appear ever to have been such collections of water; but ponds are constructed to preserve a supply in the limestone districts. The fate of one of the watery bottomless abysses which the county boasted, is thus related by our author.

'On the E. of Bramcote, and N. E. of Leek in Staffordshire, on the western edge of a high hill of Limestone-Shale, is a small Peaty Meer or pool of water, called black-meer of moredge (or morridy, according to Dr. Plot), respecting whose unfathomable depth and other wonderful properties, the most absurd falshoods were long propagated; it occupies the place of a large and ancient slip from the side of this hill: a short time ago the charm of this spot, so celebrated among old women who never were there, was broken by a sturdy labourer, who in a few hours, for a wager, dug a trench through the edge of shale and peat, and emptied this pretended unfathomable pit!' p. 493.

After the sketch we have given, we are confident, it would be quite superfluous to add another sentence to indicate our own opinion of the work, or to bias that of our readers. We must, however, be permitted to express a wish that it may be "the first of a series of County Reports," of equal intrinsic merit.

Art. XVII. *The Life of Richard Cumberland, Esq.;* embracing a Critical Examination of his various Writings. With an occasional literary Inquiry into the Age in which he lived, and the Contemporaries with whom he flourished. By William Mudford. 8vo. pp. 640. Price 16*s.* Sherwood, Neely, and Jones, and Aspern. 1812.

WHEN we had read and dismissed, about six years since, the garrulous and entertaining work in which Mr. Cumberland himself narrated the history of his life and literary labours, and to which he added a small supplement in 1807; we could have been most perfectly content that those 'Memoirs,' with another brief supplement, to be added in due time, by the hand of some sensible friend, to relate the concluding part of a then far advanced life, should remain the sole record of a long and indefatigable literary career. In thinking it quite sufficiently ample and comprehensive, at least as relating to himself and his works, we probably agreed with the author. He was evidently in no disposition to be parsimonious of his communications, nor to deem even very slight circumstances too insignificant to interest the public, and we may be sure he would tell all he thought of consequence to be known. What *he* thought of too little importance, the reader had very good cause for reconciling himself to think so too. Nor was there any reason for suspecting disingenuousness in the relation; nor indeed, if there had,

would it, in many points, have been easy to ascertain the deceptiveness of the representation, or perhaps of any great moment to do it, however practicable. With regard to his writings, the principal work in point of value, the Observer, had so long found its proper place in public estimation, that it was a matter of trifling importance whether the author appreciated it with perfect correctness or not. And as to the very long list of dramatic performances, we could see, after protesting against the stage itself, whoever might furnish its amusements, no great harm in their being suffered to go at his own critical price, whether estimated relatively to one another, or to the dramatic performances of his contemporaries. And indeed it should seem that little pains, in the way of valuation of them, are likely to be taken by other people henceforward; for it appears that but very few of them now remain in possession of the stage, and their being ever again much read, is doubtless quite out of the question. The more gloomy tribe of literary prognosticators, profess to apprehend that a fate not eminently more indulgent, awaits his other poetry; to some of which no one denies considerable merit. But unfortunately for the lasting popularity of moderately good poetry, every successive generation of readers is sure to have its own full fresh supply, which will, in its day, hold just the same claims, and engage the same attention, as the current poetical produce of the foregoing times did in *its* season,—an attention quite incompatible with the task of examining the mass of the middling poetry of those preceding times. It is therefore but a very diminutive space, as compared with the whole quantity of his printed composition, that Cumberland will occupy in our permanent literature; and as literature is the chief ground of whatever personal importance belongs to the man, as a subject of biography, we deemed that enough had been done to fix and perpetuate his fame, and even to discriminate his character, in the very ample volume of Memoirs written by himself.

Mr. Mudford however descried prospectively, during Cumberland's life-time, a *desideratum* which we will quote his own words to define.

'When the Memoirs of Cumberland were published, I was forcibly impressed with their insufficiency in all that regarded the estimation of his literary character; and while I found in them all that could be wished about the man, I was *conscious* that whenever his death should happen, an ample and interesting opportunity would occur for the union of this personal history with a minute enquiry into the pretensions of the author. In what way, however, I conceived this scheme might be best executed, may be easily known from the following pages, which I have endeavoured to make as interesting as I could. If I have failed, I will not seek to mitigate censure by an appeal to indulgence.' p. ix.

The business then of the present work is to go over again the ground of Cumberland's life, for the purpose chiefly of coming at his works, in their succession, and passing upon them a critical and final judgement; scattering however, by the way, a variety of moral observations suggested by the particulars that come into the narration. Now, in the first place, as to the new-cast story of the person's life, this, at any rate is most completely a work of supererogation, when the writer is obliged to confess explicitly that he has nothing new to tell, and that he relies entirely on Cumberland's own 'Memoirs.' In this portion of his undertaking he must of necessity be reduced to ralate in a comparatively faint and cold style, what the author of the Memoirs had related with the liveliness of personal consciousness, memory, and interest; or to transcribe the very words of that work, and thus, under the semblance of a new book, offer a sort of mutilated reprint of the old one. This latter method has been practised by the present author to an almost unprecedented, and an altogether unpardonable extent. He inserts four, or six, or eight, and in some instances a still greater number of pages continuously, from the 'Memoirs;' and so frequently that if all the sheer piece of Cumberland's composition were brought together, they would be found to form a most unconscionable proportion of the volume. And at the same time this stout plunderer shall seem to take credit for laudable service! by expressions such as—'the account is so interesting that the reader would hardly forgive me for withholding it;' meaning, of course, the reader who has perused it, and perhaps paid for it, as a part of the 'Memoirs,'—since other readers could know nothing about the omission. It is not at all to be wondered at, that the proprietors of Cumberland's book have called in the interference of the law, and obtained an 'Injunction' restraining the sale of the present work.

In the next place, as to the critical trial and judgement on the numerous writings;—we should not perhaps with quite so much simplicity ask, what is the need or use of it, if we were more familiar with the theatre. As several of Cumberland's plays are still sometimes performed, it may very likely be a concern of some magnitude with the frequenters to be illuminated on the subject of the merits or faults of their respective plots, and to be qualified to dissertate on the characters of O'Flaherty, Belcour, Charlotte Rusport, &c. &c. &c. But still, it may be doubted whether many of these frequenters will take the trouble to read a book of biographical criticism to qualify themselves; whether, for the most part,

they may not very readily, either from their own taste, or from the fashionable notions among people around them, make up their opinions on these high matters, as far as they can have any question about them; whether, in short, it is of much consequence, if their opinions on points of dramatic propriety are absurd—or if they have none at all. It is indeed with no intention of prosecuting critical studies, that either the vulgar or the genteel rabble cram the theatre. Nor will they, we apprehend, feel much gratitude to the present writer, for the ready made estimates and discriminations of Cumberland's more noted plays, with which they may be here supplied; though it is possible enough that a few of them may avail themselves of such convenient means of appearing wiser than their companions.

If, however, it could have been decided, on any good grounds, that the public was in want of a new and formal critical estimate of the writings of an author, of whose works by far the greater part will subside, speedily and finally, out of the public attention, this desideratum might have been furnished in the express and compact form of a critical essay on those writings. And to adopt, instead of this method, the plan of constructing, under the title of a 'Life,' a large work on the basis of mere extracts, long and numerous, from Cumberland's own 'Memoirs,' does really appear to us one of the boldest feats in book-making we have ever witnessed; and our wonder at the author's daring is excited afresh, at every re-inspection of his manner of working.

Perhaps it would not have been bad policy to maintain, in the execution of such a plan, an air of moderate assurance and self-complacency, that should avoid betraying any consciousness of much amiss in the concern, and of any need of apologies and deprecations. But surely it is a great abandonment of prudence, to go quite beyond this moderate train of assumption, and take a high tone of merit, dignity, and independence; to obtrude the author ostentatiously where there is no occasion for his appearing at all; and to assert with kind of indignant effort, *my unimpeachable right to declare my own opinions*, just before, or just after plundering, in full day light, a dozen uninterrupted pages that another man has taken the pains to write. It is not exactly amidst such workmanship that egotism would have been expected to display itself. But this weed of literature has the faculty of growing in any thing We have seldom seen it more flourishing than in this work. There is no address employed to keep the important pronoun out of the way. It comes in full state at the head of each paragraph of dissenting and pronouncing. And

sometimes an inverted Johnsonian construction of sentence augments the pomp. Adverting to Miss Seward's Letters, Mr. M. says, 'Of this heterogeneous mass of vanity, pedantry and virulence, let me take this occasion to give my opinion:' and lest there should be a danger of forgetting *who* is giving it, the great word returns upon us the times and ways following, within the space of half a page.

'*I* know not whether most to condemn the egregious egotism of this proceeding, or its folly. *I* can find only one excuse for it, and that is the writer's sex.' 'In passing from the principle which dictated this compilation to its conclusion, *I* do not find much to approve. *I* have been very thoroughly disgusted with her pertness, her affectation, and her viriated style; and *I* have been more than disgusted with her rancour towards the memory of Johnson.' 'In what she writes *I* find neither dignity of sentiment, novelty of remark, nor acuteness of criticism.' p. 181.

It is very strange that the disgust which all authors, in their turn, feel at the self-importance betrayed by their brother and sister performers, should not effectually admonish them all to be a little suspicious and careful of themselves in this particular. And a very moderate portion of this care and suspicion would teach them, how to construct their sentences, and enounce their opinions, without this perpetual and offensive prominence of—myself—as the authority, the oracle, the Apollo, to be personally recognized and reverently thought of, by all the readers and hearers of the sentence and the opinion.

The first and best advice to the fraternity on the subject would be, to get rid, as fast as possible, of the vanity and self-importance itself; as this would be a most valuable moral improvement, at the same time that it would save them, in the exercise of their literary callings, much of the trouble of taking care of appearances. But if this is really an exorbitant and hopeless requisition, from those of Adam's posterity who are born to the splendid inheritance of the quill, the next, and an indispensible obligation, is, the exercise of a discreet vigilance upon the operation of the wonderfully subtle and deceptive power which this same self-importance has, to infuse itself through the whole train of an author's language. Let each of the persons whom it is our unwelcome duty to admonish on this head, be persuaded at least to make an experiment on the effect of this vigilance, maintained through just one sheet of composition. Let them observe how many times, within such a space, a proposition or a query, which is just ready to come out in the grand style, with the mighty pronoun, representative of ME, may, by the discreet care here recommended, be intercepted, and humbled down to a plain impersonal sentence,

out losing any thing of its sense. True it is, and much to
eplored, as one of the distresses of literature, that one can-
seem to *love* a sentence or paragraph, even though one's
, half so well, when it has taken this sort of stranger charac-
-when it in no shape contains or reflects ME—when *it* says
thing, rather than makes *me* say it—when it enounces a
in such a kind of way, as if *I*, to whom that truth owes
nportance, much more than to the fact of its *being* a truth;
not in existence. Truth is, confessedly, of much less
ortance in itself, than in the circumstance that *we* are its
ditors; one decisive proof of which is, that we do not like
be better exhibited by other people than we ourselves can
bit it. It is therefore very mortifying to be obliged to
e out the words expressive of that which forms the grace
dignity of the whole matter; to see a page of dry sense
sense, at least, it is *sure* to be, in virtue of the author, even
e the composition does not repeat in every line that it is *his*
ls)—to see a page of sense spread out in dry impersonality,
cut and withered grass, when the thoughts might have b en
ented in the state of being undetached from their author,
growing in all the green and flowery vitality of egotism,
, if the public taste *is* so perverse; if the readers *will* not
ersuaded to take throughout every page of the book a
interest about *me*, whoever I may be, but will universally
my composition all the better for seeming to forget me;
: *can* I in prudence do, but submit to their humour, and
my revenge, by secretly becalling them all for fools?
is proper to observe, at the same time, that the mere pre-
ion of the too frequent intrusion of the personal pronoun,
gh that, unfortunately, is a task so far surpassing the
ence of many of our writers, is by no means all that is
ired in order to repress completely, symptoms of self con-
and make a writer appear to lose the very thought of him-
n the interest and the labour of his subject.
is not so much in reality as in appearance, that we have
ended our proper business in making these slight remarks;
he author before us is peccant in no small degree on this
e of conceit. He begins in a style of great parade in his
ace, in which, in a high wrought tone of independence and
rior virtue, he arraigns and castigates Sir James Bland
ess about a voluntary offer of assistance. in supplying
rials for the Life of Cumberland, made by the said Sir
es, thankfully accepted by Mr. Mudford, (who, however
ire to understand, could do very well without it), and wil-
forgotten by Sir James. There is very stout and fierce

lecturing of the knight or baronet; and perhaps if he has thus been made to know his duty the better all the rest of his life, the other readers may not be discontented to have nine or ten pages employed on a matter which might perfectly well have been competently disposed of in the same number of lines: but the subject has betrayed the writer into a very unreserved display of that self importance, which so often reappears in the course of the work.

In passing along the course of Cumberland's life, by the aid of his own Memoirs, Mr. Mudford often stops to take an occasion of delivering his opinions on some topic suggested by the history; and it is often done with great formality of style, and a good deal in the manner which seems to say—the subject is now going to be placed in its proper light once for all. We think there is a considerable portion of just observation in these essays; though we cannot persuade ourselves they make any very important addition to the speculations on morals and literature. We cannot do any thing more equitable to the writer's ability and manner, than extracting a few passages from some of these occasional portions of disquisition. A complimentary letter from Warburton to Cumberland, on the appearance of his first dramatic performance, leads to the following observations on the mutual civilities and insincerity of authors.

'There are few testimonies less to be depended upon than those which an author's friends deliver; especially when a work is politely presented, and an opinion politely requested. What can be expected but one politely given? Politeness and truth, however, are not inseparable companions. It cannot be expected, indeed, that a man's love of integrity will be so paramount to all other feelings, that he would recompence an author's civility who had presented him with a copy of his work, by telling him it was a worthless production. There is an allowable evasion of truth in these cases, which all men practise, and all men know to be practised, except when they are its objects; and then it is no longer truth evaded but truth herself. Hence the wide difference between the public sentence upon a book, and that which we often find in the letters of eminent judges addressed to the authors themselves; and hence the mutual compliments of literary men which commonly appear so ludicrous, when divested of those accidental circumstances, by which, in their first application, they are rendered respectable.

Cumberland having concluded his recollective notices of Lord Halifax with some expressions of dark intimation—"what a mournful retrospection! I am not bound to dwell upon it. I turn from it with horror"—Mr. Mudford very justly censures this proceeding.

'I cannot help thinking it would have been more decorous to have refrained wholly from touching upon his vices, or to have done it more explicitly than by dark hints and exclamations of horror. These only serve to awaken the imagination without satisfying the reason; and when conjecture is idly excited in its darkest colours, we all know that there is a propensity in man to push it to extremities. A man will sooner lose his character by a shrug of the shoulder aptly performed at his appearance, or a smile of significant surprise when he talks of honesty, or a solemn shake of the head when another praises his integrity, than he will by any open and manifest attack, conducted either by truth or artifice; and, by a parity of reasoning, to record the merits of any one, to refer mysteriously, at the conclusion, to the contrast between those merits and certain defects, and then abruptly to quit the discussion as one too heart-rending, too shocking to be pursued, is the most certain, though not the most allowable method, to make the reader believe all that we wish, and more than is true.' p. 154.

In common with every man of principle, Cumberland was indignant at the iniquities of anonymous criticism, an evil which, as Mr. M. observes, 'it is not likely that any remonstrances will diminish'; for, 'as long as men can attack secure from retaliation, they will do it; for the leaven of malignity and envy is too intimately corporated with our nature, not to ferment into action when it may be done with impunity.' Mr. Cumberland however projected a periodical work, in which the rules of assigning the names of the writers should be a security against the usual abuses of criticism. And perhaps he flattered himself that this bold and ingenuous distinction of the London Review, would give it so powerful a rivalry with its anonymous contemporaries, as either to compel them to a little more decorum, or diminish their popularity. We will transcribe Mr. M.'s observations on the impracticability of conducting the work of critical censorship on this ingenuous plan, without incurring almost a necessity of deviating from strict honesty; while in the anonymous method such a deviation is a matter of free choice.

'If we could suppose that the most eminent names in modern literature would be found in the pages of a review, established upon a principle similar to Cumberland's, I do not think that any advantage would be gained beyond the abolition of some practices in anonymous criticism which are disgraceful to letters. The rigid integrity of a Brutus or a Cato must not be expected. Literary men constitute a sort of fraternity: they are usually acquainted with each other, or likely to be so; and the feelings of friendship and esteem would be perpetually clashing with the duties of the critic. Will the man who has dined at my table to day, and partaken of my hospitality and kindness, sit down to-morrow, and *avowedly* endeavour to sink my character in the public estimation? No: unless he would be printed from society he cannot do this; if he would be received as a member of it he must conform to its duties; and though the book I have pub-

succession of pamphlets recapitulating the evidences of the orthodox doctrines, and proving the uniform failure, as well as the dangerous tendency of all attempts to shake them. This purpose, the present "serious enquiry" appears most admirably adapted to answer. It is written with an entire disregard of all the common artifices of composition. It states the points in dispute accurately, and meets them fairly and forcibly.

In answer to the query, why are you not a Socinian? Mr. Freeston gives the following reasons.

'Because the Socinians depreciate the Bible.'

'Because they appear to idolize human reason.'

'Because they degrade the person and character of Jesus Christ.'

'Because they regret his expiatory sacrifice, intercession.'

'Because the important doctrines of regeneration, justification, divine influence, &c. are rejected by them as enthusiastic.'

'Because I cannot see in what respects Jesus Christ is a Saviour, upon their scheme, any more than the Apostles were.'

'Because Jesus Christ is so little the subject of their public preaching, in which they so essentially differ from the practice of the Apostles.'

'Because they appear to lay another foundation for pardon and eternal life, than what the scriptures recommend.'

'Because I find the Church on earth, and the Church in heaven, ascribe their salvation to the blood of the Redeemer.'

'Because, as far as I am able to judge, the Socinians, in general, are more curious, critical, and speculative, than devotional, spiritual, and practical.'

'Because the Divine Being appears to withhold the sanction of his blessing from them, in that their ministry is not succeeded to the conversion of the ungodly.'

'Because the wisest and best, the most prayerful and holy men, as well as the most learned in all ages of the church, have held very different views of Christian doctrines, and rejected theirs as dangerous errors.'

'Because they who hold evangelical opinions are men after mine own heart, whose devotional means, tastes, and habits, are congenial to my own.'

'Because I dare not risk my salvation on the foundation on which they hope for eternal life.'

'Because, I fear, I should find no rest for the soles of my feet, till I sunk into absolute deism, and were finally lost.'

Each of these positions is separately and distinctly argued, and unanswerably established. If any of them be weak it is the thirteenth; a section which would, perhaps, have been more convincing, if instead of being stated as a specific argument, it had been introduced towards the close of the pamphlet. The paragraph is truly eloquent, but its subject is rather a matter of feeling and experience, than of dry reasoning. The whole composition we warmly recommend. It is fervent without asperity, and firm without dogmatism. Without any affectation of learning or fine writing, it is the genuine effusion of piety and good sense; intelligible to the lowest, and capable of being read with interest and advantage by the wisest.

Art. XIX. *A Monograph of the British Jungermanniæ; containing a coloured figure of every species, with its history and description.* By William Jackson Hooker, F. R. S. and L. S. and Member of the Wernerian Society of Edinburgh. 4to. No. 1. 7s. 6d. Longman and Co. 1812.

IT has been so often remarked that the division of intellectual labour contributes, in the most effectual way, to the perfection of knowledge, that the observation would not have been revived here, but for the very particular application which the fact has to the work before us. The confusion attaching to certain genera in natural history, has been disentangled by nothing so successfully as by monographic description. What a fund of botanical treasure is to be found in Hedwig's Monograph of Mosses, Swartz's Orchidiæ, Goodenough's Carices, Acharius's Lichens, and Turner's Fuci! Like family history, but without its dulness, it developes the minutiæ of character, and passes by no individual without recording its distinctive peculiarities. The work we are at present contemplating is one of very great promise, and intended to illustrate the genus *Jungermannia*, an obscure family in cryptogamic botany, which has received little attention from naturalists, until within these few years. They are a very beautiful tribe of vegetable, to those who have eyesight and research enough to discover such humble members of the great family of nature; and are rendered not a little interesting, from being the chief source of that delightful fragrance perceptible after a shower, and at even-tide. Dillenius, so successful in the study of mosses, was the first who undertook to describe them. Linnæus understood them very imperfectly, and confounded his own terms in his descriptions, calling the whole plant a frond, and yet describing the constituent parts as stem and leaves. 'In English Botany' we meet with the same confusion; and besides this, some species are placed among the Algæ, and others among the Hepaticæ. These objections, however, do not apply to the later volumes.

This work of Mr. Hooker's, who is known to our readers by his "Tour in Iceland," will no doubt throw much light upon the subject: not only from the author's accuracy of observation, acuteness of research, and fidelity of delineation, but form the prompt assistance he is receiving from all quarters. This first number contains only four plates, in which are very beautifully figured and coloured, *Jungermannia Hutchinsia, julacea, concinnata, et juniperina*, each plate being accompanied by letter-press, in which the specific distinction is written in Latin, and a more enlarged description and history in our own tongue. The first plate is dedicated to the illustration of a new species, named in honour of a lady, who cultivates the study of botany in a remote corner of Ireland, with an ardour which has seldom been surpassed. There is something very peculiar in the habit and structure of this plant, which would almost lead us to suspect, without good authority, that it was not a real *Jungermannia. J. julacea*, and *concinnata*, discriminated by Lightfoot, but confounded by almost every other author, and not correctly described or figured even in English botany, are admirably elucidated. Those parts which Linnæus terms frond, leaflets, and scales,

our author agrees with Dr. Smith in calling stem, leaves, and stipulæ, though it cannot be denied that the whole is homogeneous, and, like a proper frond, decays at the same time.

We strongly object to the long specific differences which Mr. Hooker uses. Linnæus, we think with great propriety, limited himself, except in extraordinary cases, to twelve words; and though he has left some plants indeterminate by confining himself so rigidly to his rule, yet if such sesquipedalian descriptions are tolerated as are found here, and in Mr. Brown's *Prodomus Floræ Novæ Hollandiæ*, the very intent of synoptic specific differences will be done away. We hope the author will hereafter give us an arrangement of the species, with as close a regard to their natural affinities as our present imperfect knowledge will enable him.

Art. XX. *A Vocabulary in the English, Latin, German, French, Italian, Spanish, and Portuguese Languages.* By I. Boardman. 12mo. Longman and Co. 1812.

THIS little work contains a useful collection of the more usual terms of of common life in these languages. They are placed in parallel columns, classed under different heads, and, the English being placed first, are arranged in alphabetical order. The greater part are of course substantives; in general, as far as we can form an opinion, judiciously chosen, and correctly spelt. We must, however, except the German—among which many printing faults occur, and several provincial and obsolete words are introduced; as *Sammstag* for Sonnabend, (Saturday); *Kuhe* for Kuh, (Cow); *Mahne* for Maehne, (Mane); *Zeppel-tuch* for Halsband, (Necklace); *Sackuhr*, for Taschenuhr, (Watch); *Kam* for Kamm (Comb); *Eudte* for Endte, (Duck); *Eig* for Ey, (Egg); *Ganze* for Gans, (Goose); *Halcion* for Eisvogel, (Halcyon); &c. A number of verbs are added, but the other parts of speech, as unessential, omitted. It would be needless to say, that travellers, and others who require a degree of knowledge of the languages, in question, without having time to study them critically, will find this volume of considerable value; or that, in the hands of a judicious teacher, it may be rendered considerably subservient to his pupils,—though hardly in so extensive a degree, as the author seems to imagine.

Art. XXI. *Instinct displayed, in a Collection of well-authenticated Facts*, exemplifying the extraordinary sagacity of various species of the animal creation. By Priscilla Wakefield. 8vo. pp. 320. price 5s. in boards. Darton and Harvey. 1811.

THIS is a respectable collection of anecdotes, injudiciously blended with the insipid details of a slightly constructed story; in the course of which the instances of instinct are related by different personages as occurring within their own experience or that of their friends. The tale is perpetually and most awkwardly interrupted by the marginal references to the unexceptionable authorities quoted in attestation of the extraordinary facts which are the proper subject of the work. There are several anecdotes in this little volume which have not been much "blown upon;" and among these, perhaps, we may specify the following.

'Mr. Hervey is often at the Lodge: he takes pleasure in entertaining us with an account of the productions of India, and, as natural history is his favourite study, the instincts or sagacity of the animals, are frequent topics of our conversation. He agrees with you, in thinking, that many individuals of the inferior classes of creation, exhibit virtuous propensities, that render them strikingly amiable. In support of this theory he told us, that as he was one day shooting, under the cubbeer-burr, a species of grove I will describe hereafter, he chanced to kill a female monkey, and carried it to his tent, which, in a short time, was surrounded by forty or fifty monkeys, who made a great noise, and in a menacing posture, advanced towards the door. He took up his fowling-piece and presented, upon which they retreated a little, and appeared irresolute; but one, who, from his age and situation in the van, seemed the head of the troop, stood his ground, chattering and menacing in a furious manner; nor could any efforts with the gun drive him off. He at length came close to the tent door, and finding that his threatenings were of no avail, he began a lamentable moaning, and by every token of grief and supplication, seemed to beg the body of the deceased. After viewing his distress for some time, it was given to him. He received it with a tender sorrow, and taking it up in his arms, embraced it with conjugal affection, and carried it off to his expecting comrades. The artless behaviour of this poor animal, so powerfully wrought on Mr. Hervey and his companions, that they resolved, in future, never more to level a gun at a monkey.*' pp. 224, 225.

'James Sullivan was a native of the county of Cork, and an awkward, ignorant rustic, of the lowest class, generally known by the appellation of the *Whisperer*, and his profession was horse-breaking. The credulity of the vulgar betowed that epithet upon him, from an opinion that he communicated his wishes to the animal by means of a whisper; and the singularity of his method gave some colour to this superstitious belief. As far as the sphere of his control extended, the boast of *veni, vidi, vici*, was more justly claimed by James Sullivan than by Cæsar, or even Bonaparte himself. How his art was acquired, or in what it consisted, is likely to remain for ever unknown, as he has lately left the world without divulging it. His son, who follows the same occupation, possesses but a small portion of the art, having either never learned its true secret, or being incapable of putting it in practice. The wonder of his skill consisted in the short time requisite to accomplish his design, which was performed in private, and without any apparent means of coercion. Every description of horse or even mule, whether previously broke or unhandled, whatever their peculiar vices or ill habits might have been, submitted, without show of resistance, to the magical influence of his art, and, in the short space of half an hour, became gentle and tractable. The effect, though instantaneously produced, was generally durable. Though more submissive to him than to others, yet they seemed to have acquired a docility unknown before. When sent for to tame a vicious beast, he directed the stable, in which he and the object of the experiment were placed, to be shut, with orders not to open the door until a signal given. After a *tête à tête* between him and the horse, for about half an hour, during which, little or no bustle was heard, the signal

* On the authority of James Forbes, Esq.

was made, and, upon opening the door, the horse was seen lying down, and the man by his side, playing familiarly with him, like a child with a puppy-dog. From that time he was found perfectly willing to submit to any discipline, however repugnant to his nature before. I once saw his skill tried on a horse, which could never before be brought to stand for a smith to shoe him. The day after Sullivan's half-hour lecture, I went, not without some incredulity, to the smith's shop, with many other curious spectators, where we were eye-witnesses of the complete success of his art. This, too, had been a troop horse: and it was supposed, not without reason, that, after regimental discipline had failed, no other would be found availing. I observed that the animal seemed afraid whenever Sullivan either spoke or looked at him: how that extraordinary ascendency could have been obtained, it is difficult to conjecture. In common cases, this mysterious preparation was unnecessary. He seemed to possess an instinctive power of inspiring awe, the result, perhaps, of a natural intrepidity, in which, I believe, a great part of his art consisted; though the circumstance of the *tête à tête* shows that, upon particular occasions, something must have been added to it. A faculty like this would, in other hands, have made a fortune, and great offers have been made to him for the exercise of his art abroad; but hunting, and attachment to his native soil, were his ruling passions. He lived at home, in the style most agreeable to his disposition, and nothing could induce him to quit Duhallow and the fox-hounds*.'

Art. XXII. *A poetical Introduction to the Study of Botany.* By Frances Arabella Rowden. Second edition. Embellished with seven copper-plate engravings. 12mo. pp. 200. Price 10s. 6d. Longman and Co. 1812.

HEU! *Another* introduction to the study of botany!—but by a lady. We will therefore endeavour to be as civil as we can.

The first course contains the crambe recocta, the *sourcrout*, which is generally the principal dish, in this kind of entertainment: garnished with half a dozen plates of the old subjects, with little alteration and less improvement. The desert consists of poetical descriptions of some of the more remarkable plants in the different classes, couched in lame allegories, but in very fluent verse, and interspersed occasionally with a valuable and pleasing sentiment. The Darwinian flavour which pervades the whole, so entirely disagrees with our palate, that we cannot but regret that so much industry, ability, and good sense, should have been so unhappily employed. The author diplays an elegant, cultivated mind; and might, we are persuaded, had she followed the dictates of her better judgement, furnished her readers with a much more satisfactory repast.

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* Rev. Horatio's Townsend's Survey of the County of Cork. 'This gentleman remarks, that though the above facts appear almost incredible, they are nevertheless indubitably true, and he was an eye-witness of their truth. P. 438.'

XIII. *The Orator, or Elegant Extracts in Prose and Poetry;* for the of Schools and Academies. To which is prefixed a Dissertation on orical Delivery; with an Appendix By James Chapman, cher of Elocution. 2 vols. 12mo. price 6s. Vernor, and Co. l.

have examined these volumes sufficiently, to be able to commend iem to public notice. The selections are made with considerable ient and taste, and present a pleasing variety. Several pieces have serted, which ought certainly to be excluded, as neither elegant teresting. Other dictates than those of correct taste or refined , admitted amongst '*Poetry*' such a pitiful article as the one pre- ously styled an "*Eulogium on Sir John Moore.*" It is a tissue of stic, unintelligible nonsense. Mr. Chapman's introductory 'Dis- n' proves his intimate knowledge of his subject, and cannot fail to ful to the youthful reader. He commonly expresses himself well, uld avoid giving to his sentences so marked a rhetorical structure. pended 'outlines' are amusing enough, and merit inspection.

XXIV. *Agnes*, the Indian Captive. A Poem in four cantos. With r Poems. By the Rev. John Mitford, A. B. 12mo. pp. 200. igman and Co. 1811.

far as mere versification is concerned, this poem is a tolerably suc- essful imitation of Messrs. Scott and Southey. This is not a very ory character; but in the present instance it is the highest we are afford,—though, at the same time, we have no doubt Mr. Mitford ible of better doings, and on this account regret that he has so ly trodden in the footsteps of others instead of aspiring to the credit inal composition. With respect to the tale which forms the body volume, it is exceedingly inartificial and uninteresting; told with a ous indistinctness, and communicating scarcely the slightest degree hos by its melancholy catastrophe. The smaller poems at the end, ing of two odes and ten sonnets, are considerably better. We give lowing as an example.

'There came a beauteous image to my mind,
That absent never since that hour has been;
Nor have I from that blessed moment seen
Aught else, to nature's works of glory blind.
Mild was the look to me it wore, and kind
The thoughts that from those eyes of lustre fell;
Here then, as in a temple, it shall dwell
In sanctity, and far from human kind.
All other thoughts I now have put away,
All that my years of youth were wont to cheer;
The labour that I loved; the mind's free play;
And toil that seemed half sportive, half severe;
These shall farewell for ever, so I may
Hold that within my heart so loved and dear.'

Art. XXV. *The first Rudiments of English Grammar*, applicable to all Languages; comprised in Twelve Elementary Lessons. Particularly calculated for the Instruction of Children, and adapted to the Abbé Gaultier's Method of Teaching. With Analytical Tables. By D. S. Quintin, M. A. 12mo. Longman and Co. 1812.

WE are well convinced, that royal roads to learning will be sought in vain; and class the professors who offer to teach the languages, arts and sciences, in *twelve lessons*, in the same rank with the manufacturers of "*solar tinctures*" and "*infallible remedies*;" perfectly assured that such as consult the former to cure their ignorance, will meet with as much relief as those who expect the restoration of bodily health, from a use of the pills and potions of the latter. Yet, while we discredit these quackeries in the art of teaching, and obstinately maintain that, in order to know the *whole, every part* must be learnt, we would by no means be understood to imply, that it is not possible, by judicious or injudicious method, to render the acquisition of elementary knowledge easy or difficult, agreeable or disgusting. As with the turnpike roads of our country, so with the roads to science: our forefathers, preserving the vertical plane, proceeded, over rocks and hills, along what they esteemed the shortest course; their successors wind round the bases of the eminences, and attain the aim in view, though by a circuitous route, in less time.

The little volume, before us points out an agreeable footpath to the of grammar, which may spare the young beginner much fatigue. To leave our figure: The plan of this little work pleases us; if well applied, it must prove a very useful preparation for the usual school routine of grammar, which, for want of a proper explanation of terms (owing either to the indolence or ignorance of the teacher), often becomes as useless a series of parrot lessons, as the dynasties of the Chams of Tartary. It will, by slow degrees, such as children can surmount, accustom them to think; and though it may not lead them far, will lead them well. More, after all, depends upon the mother, governess, or teacher, possessing a sufficient degree of sense for her situation, than on the manner or arrangement of the elementary books of instruction. A sabre may be able, in the hand of one person, to decapitate an ox at a blow, while, wielded by another, it can hardly serve to cut a cabbage.

Foreign Literature.

Art. XXVI. *Australia*, &c. Australia, or the Austral Lands considered, with regard to their Soil, Population and Productions, &c. By A. G. de Zimmerman. Vol. I. large 8vo. With a Map of the South Sea. Hamburgh.

AUSTRALIA is the name given to that almost innumerable collection of Islands, which have been discovered in the Great Pacific Ocean or

South Sea. In order to convey a more distinct notion of them, they are divided by the author of the work before us, into several zones. The first he considers as extending from the 30° to the 10° north latitude: the second from 10° N. to the equator: the third from the equator to lat. 12. South: the fourth from lat. 12° S. to lat. 30°: the fifth and last includes New Zealand, New Holland and the other more southern Islands.

The author commences his work with a survey of the vast mass of waters of which this Great Ocean is composed,—treating separately of its appellation, limits, extent, formation, and divisions. He then proceeds to mark the principal periods at which the various parts of this Great Sea were visited or explored by Europeans; and concludes with reporting the most important voyages of discovery, as to their main incidents, especially those of the earlier navigators.

A second volume is expected speedily, which will complete the work.

Art. XXVII. ΕΡΜΗΣ ὁ ΛΟΓΙΟΣ &c. *Hermes the Instructed;* or Notices on the Language and Literature of Modern Greece; for the year 1811.

THIS is the first volume of a periodical work, conducted at Vienna, by the Archimandrite Anthimos Gazi; a writer who has heretofore distinguished himself as an able scholar, in his "History of Greek literature down to the period of the taking of Constantinople by the Turks;" and by a Greek vocabulary, extending to 4 vols. 4to. He is a native of Meliæ in Thessaly.

The undertaking before us is certainly an arduous one, and must involve the hazard of a considerable capital. In fact, the funds indispensable to the execution of the plan were long sought for in vain; till a society, formed at Bucharest by Ignatios, the Metropolitan of Walachia, (called the Philological Society) took the learned Grecian under their patronage, and engaged to defray the expences of his labours. Each of the Greek schools in Europe and in Asia receives one copy *gratis*; and a sheet is published every fortnight. The plan comprehends litterary information in the sciences and arts—researches respecting the Hellenistic language, and the analogy remarked between words and phrases of modern, compared with ancient Greek—and notices of new works in modern Greek, and of other languages which have any reference to Greek literature. Archaiology, geography, history, economy, &c., are also included.

From an article intitled "A Memoir on the Establishment of Philosophic Schools," we learn that public schools for the instruction of youth, are established at Bucharest, at Constantinople, at Cydonissa in Ionia, at Mount Athos, and in many other principal towns of Greece. In the school at Bucharest are taught, in modern Greek—the mathematics, experimental philosophy, chemistry, drawing, metaphysics, logic, ethics, natural history, geography, rhetoric, poetry, history, archaiology, the ancient Greek tongue, Latin, French, German, and Russian.—The number of professors in the school at Smyrna is seven; that of pupils is one hundred and fifty. The number of ordinary members belonging to

the "Philological Society" at Bucharest is eighteen, to which must be added ten corresponding members, mostly at Vienna.

Among the works announced, is a literal paraphrase of of Homer, 2 vols. 8vo. the manuscript of which was found in the library of Alexander Mauracordat, who died at Constantinople. It is written on parchment; and appears to date in the 12th century.

Art. XXVIII. *Archiv fur Asiatische Literatur*, &c. Archives of the Literature, History, and Languages of Asia, published by J. Klaproth, by order of the Academy of St. Petersburgh. Tom. I. 4to. pp. 224. With Plates and Woodcuts.

THIS work deserves notice on account of the difficulty both of maintaining intercouse with, and procuring intelligence from, those remote districts of Asia, to which the major part of the articles contained in it relate. Concerning these districts M. Klaproth has here collected a number of valuable documents, the principal materials of which he obtained during a long residence on the frontiers of China; and afterwards, during his travels to, and about Mount Caucasus, in 1807, and 1808.

In the first memoir, he institutes a parallel between the principal written characters of Asia. These he compares with German writing. The engravings annexed, represent the principal lines of the Turkish, Persian, Arabic, Nantchew, Chinese and Georgian styles of writing. The characters of each language are added, with their accents. The second memoir relates to 'the languages of Caucasus', which the author divides into four principal branches :the dialect of the *Avâres;* the *Kaszi-Chumük*; the dialect of the *Akusches;* and that spoken in the territory of *Kura*, in southern Daghestan; of this last, little is known, but from conjecture. In the third memoir the author investigates the *origin of the Afghans;* and this, by comparing the words and phrases of their language with those of the Zeud and Pahlavi, the Curds, &c. he inclines to derive from Media; and supposes that they inhabited the mountains which extend themselves between Persia, Hindostan, and Bactriana. The fourth memoir is intitled *Babar Na'shmeli*, or "the Book of Council." It written in the *Turco-tartarian* language; and consists of a narration by Sultan *Babar*, who founded the Mogul Empire in Hindostan, in the beginning of the XVIth Century, of his warlike achievements. Only the description of Ferghana, is here translated. Sir George Staunton's Treatise on Vaccination, written in Chinese forms the fifth memoir. The author also presents us with some historical fragments on the countries, and languages of Ava and Pegu, with a vocabulary of the Bornana tongue,—as also of the language of the islands *Lieu-Kieüs*, situated between Japan and the island of Formosa. The volume concludes with "Observations on the Frontiers, between Russia and China," made during a Journey in those parts in 1806.

The second volume of this work is expected shortly. We should suppose that some of the articles would amply repay the labour of translating them.

ıT. XXIX. SELECT LITERARY INFORMATION.

ntlemen and Publishers who have works in the press, will oblige the 'uctors of the ECLECTIC REVIEW, *by sending information (post paid) : subject, extent, and probable price of such works; which they may d upon being communicated to the public, if consistent with its plan.*

[umphry Davy will publish early 'ember, "Elements of Agricul- ıemistry," in a course of lectures :d before the Board of Agriculture, rated with plates, engraved by

rs. Longman and Co., have near- y for publication, the Reports, es, and Treatises, embracing the subjects of Canals, Navigable Harbours, Piers, Bridges, Drain- nbanking, Lighthouses, Machi- various Descriptions; including gines, Mills, &c. &c. with other ıneous Papers; drawn up in the of his Employment as a Civil ır. By the late Mr. John ı, F.R.S. Illustrated with plates, d by Lowrie, printed chiefly manuscripts, under the direction lect Committee of Civil Engi- ı three volumes, quarto.

Author of the "Mental Teles- ıas made considerable progress : designed for youth, and to be "Rose and Emily, or Sketches h."

Bateman has been engaged for ne past, in preparing for publi- short Treatise on the Diseases Skin, according to the lucid ar- ent devised by the late Dr. which is calculated to teach y in the discrimination of the nces of eruptive disorders, and r the language, in this depart- medicine, clear and definite. long connection with the same ıstitution with Dr. Willan, and eet personal communication on opics, Dr. Bateman will be to include in his Synopsis, a the unfinished parts of the clas- ı, as well as of those already ıe public.

'ollection of above Six Hundred designed as a Supplement to :ts's, and selected by the Rev. Will ams, and the Rev. James which has been for some time out of print, is again at press, and will be republished in the course of a month.

Mr. Frey has in the press his Hebrew and English Grammar; and a Dictionary in two parts; the first containing all the primitives and derivatives in the Hebrew and Chaldaic languages, with a Latin and English translation; and the second, the principal words in Latin and English, with a Hebrew translation.

At press, a Lexicon of the New Testament. This work is principally intended for the use of schools, and is consequently less extensive than Parkhurst's Lexicon, though compiled on a somewhat similar plan. The various literal and metaphorical significations of every word used by the sacred writers are given in English: difficult expressions and phrases are concisely elucidated, and those variations of the verb or noun, which could occasion any difficulty to the young student are inserted and referred to their schemes.

The Rev. Robert Walpole has in the press, an Essay on the misrepresentations, ignorance, and plagiarism of certain infidel writers.

The Rev. Dr. James Brown has in the press, a Historical and Political Explanation of the Book of Revelation, intended to show that it is an allegorical representation of the miserable governments of the world, and their final extinction in the reign of the Redeemer.

A Critical Account of the Life, Character and Discourses of Mr. Alexander Morus, the celebrated preacher and professor in Geneva and Holland, and afterwards minister of Charenton in France, is preparing; in which the attack made upon him by Milton will be particularly considered. Some of the select sermons of Morus, now first translated by a minister in Scotland, will be subjoined, the whole forming a small octavo volume.

Mr. Jackson is printing at Oxford a Grammar of the Æolo-Doric or Modern Greek tongue, vulgarly called the Romaic; in which the peculiarities of the

Æolo-Doric will be traced to the respective dialects of which the modern Greek is composed.

The Rev. E. Valpy, of Trinity College, Cambridge, has in the press a Greek Testament, with Griesbach's Text, in two volumes octavo. It will contain copious notes from Hardy, Raphel, Kypke, Schleusner, Rosenmuller, &c. in familiar Latin; together with parallel passages from the classics, and with references to Vigerus for Idioms, and Bos for Ellipses. A few copies will be printed on large paper.

In the press, a new edition of Wood's Athenæ Oxonienses, combining the texts of the two former editions, with considerable additions.

Speedily will be published, in a small octavo volume, a Translation of the Latin and Italian poems of Milton, by J. G. Strutt, Esq.

Mr. Thomas Myers, of the Royal Military Academy, Woolwich, has nearly ready for publication, a compendious System of Modern Geography, historical, physical, political, and descriptive, with notes and maps; adapted for the higher classes of pupils under both public and private tuition.

At press, Robertson's Cambridge Latin phrases, considerably improved, and adapted to the general purposes of schools.

A new Greek Delectus, on the plan of Dr. Valpy's Latin Delectus, is in preparation.

Considerations on the Life and Death of Abel, Enoch, and Noah, a small posthumous work by the late Bishop Horne, will shortly be published.

A new edition of the Collection of Tracts, published by a Society for the Reformation of Principles, under the title of The Scholar armed against the Errors of the Time, is in the press.

A new edition of Blair's Grave, and other poems, as collected by Dr. Anderson, with a preface, and accompanied by engravings, is in the press.

The Rev. Wm. Beloe has completed the sixth volume of his Anecdotes of Literature, and it will shortly appear.

The Biographical Peerage of the United Kingdom, vol. 4, containing Ireland, is nearly ready for publication

The History and Antiquities of the County of Lincoln are about to be illustrated by publishing a translation of the Chronicle of Ingulphus, abbot of Croyland: with biographical, historical and descriptive notes, accompanied by engraved views, portraits, &c.

Speedily will be published, in three volumes crown octavo, embellished with an elegant portrait, the complete Works of Thomas Otway, with a new Life, and Notes critical and explanatory. By Thomas Thornton, Esq. A few copies will be printed on large paper.

Mr. John Malcolm has in the press a work on the subject of Persia, which will extend to three large volumes in quarto.

Sir James Mackintosh, during his residence in Hindoostan, has compiled a History of England, since the Revolution, intended to serve as a continuation of Hume's History. It is expected to form four quarto volumes, and report says that he has been offered several thousand pounds for the copyright.

The Rev. George Crabbe's volume of Tales is expected to make its appearance very speedily.

The Poetical Register, volume the seventh, for 1808 and 1809, will appear early in August.

In a few days will be published, the Widower, a poem, in seven parts.

The Memoirs of the Margravine of Bareuth, the favourite sister of Frederick the Great, will appear in a few days. Their authenticity is, we are informed, unquestionable, as they have been published from the original MS. in the handwriting of the princess.

ART. XXX. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE AND RURAL ECONOMY.

Sylva: or a Discourse of Forest Trees, &c. By John Evelyn, Esq. F. R. S. With Notes by A. Hunter, M. D. F. R. S. L. & E. 4th Edition, 2 vols. 4to. with a memoir of the author.

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The Modern Hermes, or Experiments and Observations on different methods of combining quick-silver with acids, in supplement of antient chemistry on mercury. By Robert Scott, Esq. 8vo. 5s.

Murray's (J. F.R.S. E.) Supplement to the second edition of his System of Chemistry. 8vo. 4s. sewed.

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Classical and Biblical Recreations, containing a Commentary, critical and explanatory, on the Germany of Tacitus, Remarks on the Hippolytus and the Prometheus, Strictures on the editions of Professor Monk and Mr. Blomfield: an application of the Doctrine of the Association of Ideas to the Illustration of the Classical Writers: Observations on the Byssus and the Serica, as well as the Oriental Ethiopia and the Indi-colorati of the Ancients, &c. with a great variety of other classical matter, and much Biblical Criticism. By E. H. Barker, Esq. Trinity College, Cambridge. Vol. I. 8s. 6d.

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THE

ECLECTIC REVIEW,

FOR SEPTEMBER, 1812.

Art. I. *A Historical Tour through Pembrokeshire.* By Richard Fenton, Esq. F. A. S. 4to. pp. 587. Appendix pp. 75. Price 4l. 4s. Longman and Co.

SOME books—if we may be permitted to use so familiar a simile—resemble a warehouse, well stored with goods, but offering few attractions to entice the customers, and fewer accommodations for the mere lounger; while others, like some of our retail shops, exhibit an imposing shew of articles, tastefully arranged in the window, and on the counter, to tempt even those who need not purchase, and to amuse such as cannot. It is hardly necessary to add, that county histories generally belong to the former, and books of travels as frequently to the latter. In the present history of Pembrokeshire, Mr. Fenton has endeavoured, and we think with considerable success, to combine the characteristics of both classes. The geographer, the antiquary, and the genealogist will not be disappointed when they seek for those articles which they are accustomed to collect from similar performances; and the fire-side traveller, whose taste is not so heightened, as to require hair-breadth escapes, or chivalrous adventures on every trip, will find a very considerable share of rational amusement in our author's company. The County of Pembroke, remote from any cities of primary importance, distinguished by no particular manufactures, affording no opportunities for the rapid acquisition of wealth, and eclipsed in natural beauty by other provinces of the principality; possesses but few attractions either for the man of commerce or the traveller. It is therefore no wonder that it needs a description;—such as take the trouble to read Mr. Fenton's will also own that it deserves one.

At a period of civilization in Britain when personal security and the enjoyment of property, depended upon individual prudence and precautions, more than on the equally dis-

pensed protection afforded by effective laws; this part of Wales maintained a strenuous independence by means of its numerous population. The wealth of its inhabitants allured plunderers; but at that time, when plunderers seized on a territory, it was not merely to deprive their opponents of it, but to enjoy it themselves; and thus what was lost in battle, was made good by colonies of the conquerors. Even after the subjugation of the principality, the Flemings, who were transported thither as a scourge to the natives, added fresh numbers to the whole, and probably increased their prosperity. But slow decay succeeded this period. Trade dwindled away; the towns were deserted; permission to pull down one castle after an other was obtained from the crown; the deserted mansions of the land owners fell into ruins, and in several places even the burial grounds of the former inhabitants were violated by the ploughshare. The love of ancestry is inherent in the character of the Welsh almost to a fault, and the child soon makes the enquiry: "where did my forefathers dwell, where do their bones repose?" Yet so great is the number of extinct families, that the country is strewed with untenanted dwellings, and dilapidated castles, whose owners and origin are as unknown as the worshippers at the cromlechs, and logan stones around them, and the churches adorned with tombs and effigies of as uncertain import, as the unhallowed tumuli beneath which the heroes of an earlier age are forgotten.

Such was the state of Pembrokeshire during a period in which Manchester, Liverpool, and their attendant manufactures rose from nothing to their present gigantic magnitude, and such it remained even towards the close of the last century. But now a brighter period appears to open upon this of late declining county. The symptoms—perhaps the causes—that the tide of prosperity has again begun to flow, are indeed principally confined to the infant town of Milford, and the communication established between that place, the metropolis, and the sister island. These may perhaps be esteemed slight; but we have had an opportunity of witnessing the change produced in an interval of twenty years, and estimating the difference; and can unite our hopes with those who look forward to a restoration of its former importance. It is not however to be expected that with a returning growth of population, the sites of antient habitations will be re-occupied. The circumvallations of a camp and the moat of a castle are, happily, no longer necessary to secure the safety of the inhabitants; and instead of situations rendered almost inaccessible by morasses, or precipice[illegible] which afford the readiest opportunity of access wil[illegible] cl[illegible] by a mo[illegible]

vhose strength, whose riches, and whose happiness depend on society and intercourse. Pembrokeshire will therefore, probably, long present the singular contrast of rising villages and towns, enlarging with the growth of its new population; and deserted ruins, the exuviæ of one that is no more.

It is evident that, to elucidate the scenery and history of uch a country much more is requisite than the cursory obervations of a traveller; and we must confess that we should iave seen, with equal regret, the task undertaken by one who lestroyed their effect by giving his readers nothing but dry tatistical tables, genealogies, and chronologies. Mr. Fenton s evidently intimately acquainted with his subject. Being iimself a native of the county, his predilection for it is unquestionable; and by assuming the language of a traveller, whether his journeys be imaginary or real is of no great importance, we suspect them to be a mixture of both) he is nabled, in an interesting manner, to convey information, vhich, however valuable, would in almost any other—have ired our patience.

The work would have been rendered more valuable and omplete if a table of the population had been added in the ppendix.

Leaving Fishguard, the place of his habitation, Mr. Fenton n his first "*Iter*" pursues the north-western coast of the promontory, towards St. David's. At the distance of a few niles from the former place, he notices Lanwnda, which will ong be memorable to the inhabitants of this county as the cene of alarm and of exultation. The newspapers of the lay gave ample and detailed accounts of the invasion alluded o, but were equally assiduous in propagating misrepresenations of various kinds, among which a story of a regiment f Welsh amazons, or old women, who were mistaken for uch on account of their red cloaks, makes a very distinuished figure. Our readers will be glad to see an account f the occurrence, from the pen of an impartial eye witess, "whose retired habits precluded him from a share in ie council or the field, and who therefore had leisure ılmly to attend to all that was passing."

"On Tuesday the 20th of February, 1797, the finest day ever remembered at such a season, when all nature, earth, and ocean, wore an air of usual serenity, three large vessels were discovered standing in from the channel, and nearing the rocky coast of Lanwnda, which the inhabitants first imagined to be Liverpool merchantmen becalmed, and coming to anchor to wait the return of the tide, or a brisker gale; but on their approaching much nearer than it was usual, or might be deemed safe for vessels of that size, a most serious alarm was excited; an alarm that was considerably increased when boats were seen putting off from their sides

full of men, followed by others manned alike, in such rapid succession, as to leave no doubt of their being an enemy, which, late in the evening, was confirmed by their having begun to disembark, a service that was not completed till midnight; by which time their casks of ammunition, heavy as they were, were rolled up an almost precipitous steep, grown glassy by the dryness of the weather. This was a task apparently so Herculean, as almost to exceed credibility; and what I question much, all circumstances considered, if greater powers, in a better cause, would not have hesitated to attempt.

'The night being remarkably dark, it was impossible to ascertain their numbers; fear, and the love of the marvellous, magnifying their hundreds into thousands, an uncertain source of horror to which the report "Vires aquirens eundo" of every courier passing from the scene of their landing, to disseminate the intelligence through Fishguard, in no small degree contributed. The inhabitants more immediately within the reach of the ferocious invaders for the most part deserted their houses, and took refuge in the rocks and thick furze, not too far off to admit of their casting a melancholy eye through the gloom toward their dwelling, which they feared they should never return to, or expected every minute to see wrapped in flames.

'The town of Fishguard and its vicinity, though a little farther off, yet caught the general panic; and after many useless conferences and discussions, (the inhabitants) were able to effect nothing more than the removal of their wives, children, and most valuable articles for greater security into the interior.

'In the meantime, the blood-hounds were no sooner at leisure than they hastened to satiate their hunger, which, from the vast toil they had undergone, and their scanty allowance of provision for some days, was become voracious. The fields were selected for the purpose of cookery, and the operations were carried on upon an immense scale. Not a fowl was left alive, and the geese were literally boiled in butter. They then proceeded to plunder, and give a loose to every brutal excess that pampered and inflamed appetites could prompt them to; but the veil of night was kindly drawn over their execrable orgies, disgraceful to nature, and which humanity shudders to imagine. But what less could have been expected from wretches commissioned (as it afterwards appeared from the instructions taken on board one of the frigates that conveyed them to our shores) to confound and desolate.

'Gluttony was followed by intoxication: and here the finger of heaven was manifestly visible; for, in consequence of a wreck of wine a few days before on that coast, there was not a cottage but supplied a cask of it; the intemperate use of which produced a frenzy that raised the men above the control of discipline, and sunk many of the officers below the powers to command; and to this principally, in gratitude to the Divine Being, may be ascribed the so happy termination of a business that seemed to menace a much more distressing catastrophe. For certain it is, had they availed themselves of the first moments of alarm, debate and indecision, the ravage without much hazard to themselves, they might have committed is incalculable. Fishguard, a place totally incompetent to oppose such a force, with all its wealth, its shipping shut up at that time benepped in her harbour, was in sight, and might have become an

easy prey: nay all the country, even to the opulent town of Haverfordwest, might have felt the force of their arms before they could have received any material check.

'But sensual indulgence into which they instantly plunged, had enervated and rendered them unfit for service; the spirit of obedience was extinguished; and every attempt to rekindle it and restore order, only served to increase that licentiousness which actual correction ripened into mutiny: a symptom no sooner discovered by the French general, than he, like a discreet pilot, who, when he finds the vessel will not answer the helm, her leak too increasing, takes the first opportunity, without consulting the dissatisfied crew, to run her ashore, late on Wednesday evening proposed a surrender, by us accepted as absolute and unconditional; and by the French soldiery beginning to awake from their delirium, and capable of reflecting on the flattering advantages they had lost, acceded to, with a sort of sulky submission to the imperiousness of the terms.'—pp. 10, 13.

The hill to the west of this place presents numerous druidical remains—for by this name our author very properly continues to distinguish those immense specimens of the useless application of vast power, the origin of which is, and probably will remain, buried in obscurity. The principal are, a rocking stone of about five ton weight, which seems remarkably well poised, "yielding to the pressure of the little finger," and three cromlechs, one erect and two overturned. The rocks in the vicinity exhibit interesting marks of the operations of the workmen who raised these monuments, and consist according to our author of a green serpentine. Basallic columns are also found at the headland of Penainglas, and at Fishguard.

A little further appear what our author conceives to be relics of the antient town of Trêf Culhwch, an immense quantity of loose stones scattered over the declivity of the hill, with attendant cromlechs; indeed every step of his progress discovers ruins of one kind or other, intrenchments, tumuli, cistvaens, &c. to which he devotes the attention which they merit. We must pass these without further notice, in order to make room for some of his observations on the history Ty Ddewi, or St. David's, once the metropolitan see of all Wales, and the resort of pilgrims from every quarter, now a memento to the fortuitous traveller, how low the mighty may fall.

It seems that the Romans were acquainted with this part of Wales, Richard of Cirencester's seventh iter terminating at Menapia, whence "per m. p. xxx navigas in Hyberniam," clearly proving Menapia to have been in this neighbourhood, though Mr. Fenton suspects that its site is now lost beneath the sand of the barrows. Our author seems to have been particularly successful in tracing the Roman road leading in this

direction erroneously called the Via Flandrica by several authors, and detected in 1805 the station *Ad Vigesimum (falsely supposed to be Narberth)*, in the direct line between Caermarthen and St. David's. From his description it appears to have been an earthwork like the Fines of Ptolemy, another Roman station in Northumberland between Bremenium (now Rochester) and Melrose, the situation of which was also unknown, till accidentally discovered in the midst of unfrequented moors, about the end of the last century.

Menapia being the birth place of Carausius, Mr. Fenton gives us a short sketch of his life, in which he is anxious, with Dr. Stukely, to place the character of this usurper in the most favourable light.

The origin of New Menapia, or St. David's, is hid in obscurity, but there appears to have been a religious establishment there, founded by St. Patrick previous to his exploits in Ireland. St. David was born in the year 460, built a monastery in the Vallis Rosina where the present cathedral stands, conciliated the favour of the Regulus of the district, and exerted his eloquence with so much energy against the Pelagian heresy, that he was exalted to the see of Caerlleon which was transferred to St. David's. Seven suffragan bishops, (viz.) Worcester, Hereford, Landaff, Bangor, St. Asaph, Llanbadarn, and Margam, were subject to this see. Twenty-six of its bishops had not only the title but the full power of archbishops, till Sampson, in the time of a pestilence, carried the archiepiscopal pall and its dignity to Dole in Brittany.' His successors however retained the power though not the name of archbishops till Bernhard, the forty-seventh, was obliged to submit himself to Canterbury. 'In the list of its bishops it has to boast of one saint, three lord high treasurers, one lord privy seal, one chancellor of Oxford, one chancellor of England, and in the person of Ferrar one greater than all—a martyr.'

The episcopal palace, cloisters, and cathedral appear, from what remains of them, to have been as suitable to the dignity of the place as the state of the arts, when they were built, would allow. The latter, which was rebuilt in 1180, though not admitting a comparison with the sublime specimens of ecclesiastical architecture in England, is an extensive and noble structure, and the rood loft is described by Mr. Fenton as the most perfect example of this part of an ancient cathedral now left. It will be readily supposed, that monumental antiquities are not wanting here, though rather curious on account of their remote date, and the characters they commemorate, than as works of art or ornaments of the building which contains them; nor will such as are fond of studying the menda-

city and credulity of human nature, in legendary fables, be without ample subject in the annals of this place and its former inhabitants. Mr. Fenton pays due attention to each, but our limits prevent us from even giving an extract out of his collection.

The Island of Ramsey, on the coast, was once decorated by two chapels; one sacred to Devanus, the other to Justinian, or Gymmydog; and had even a corn-mill. The site of the ancient cemetery, as appears from several stone coffins, is now partly occupied by the farm-house; and numbers of sheep find a rich pasturage over the mouldering bones of the wise and brave. The rocks called the Bishop and his Clerks are only remarkable for the dangers which they occasion to navigators; or, as George Owen quaintly observes, "the deadly doctrine which they preach to their winter audience;" though he commends them, "that they keepe residence better than the rest of the canons of that see are wont to do."

The first "*Iter*" concludes with some account of the light-house on the Smalls, erected in 1775. It appears to be a lanthorn, elevated on eight wooden pillars, and containing accommodations for three light-keepers, whose adventures and sufferings much resemble those recorded in Smeaton's Account of the Eddystone Light-house. The situation is however now looked upon as a healthy and comfortable retreat.

In his second "*Iter*" Mr. Fenton pursues his course from St. David's, along the coast to Milford, and thence across the country to Haverfordwest. In this excursion he skirts the whole extent of Bride's Bay, formerly much infested by Danish pirates, as appears from various works, partly thrown up by them as places of temporary residence, partly planned to defend the natives against their inroads. It appears, from the stumps of trees occasionally exposed at low water, particularly when the sand has been removed by a storm, and from the track of a road, which was discovered in 1795, running parallel with the *Old Welch Way*; (probably originally a Roman road from Menapia to Dale) that considerable tracts of land have been swallowed up by the sea in this wide bay; but whether to the extent, and at so recent a date, as we have heard the inhabitants affirm, seems very doubtful. Roche Castle, at some distance from the shore, in a pleasant situation, affords an interesting object, though of no great magnitude, and in a state of extreme decay, having been abandoned for several centuries. The top of the Plumstone Mountain, which overlooks the surrounding country to a great extent, presents relics of a remoter antiquity, in three rocking stones, and a cromlech, besides several circles of stones, and a large tumulus.

Passing some small villages, with ancient churches, our tourist regains the coast at Broadhaven, of late a favourite bathing-place for the neighbouring gentry; a circumstance that has contributed to the recent increase of the adjoining village of Littlehaven, which is gradually becoming a place of some trade. The coast is romantic and bold, particularly near the great cave, which Mr. Fenton, to our surprise, passes by unnoticed; and the beach, at low water, of very great extent, and perfectly secure. Dale, on Milford-haven, is known in history as the place where the Earl of Richmond, afterwards Henry the Seventh, landed with reinforcements from France; but of the chapel said to have been erected by him, in gratitude to Heaven for his safe arrival, no trace remains. At no great distance, on St. Ann's Point, two light-houses have been erected, and opened in the year 1800, to facilitate the entrance into the haven. Skomar and Skokham are islands on the coast, principally occupied by rabbits, though also containing arable and pasture land. St. Bride's old mansion and church, the village of Herbrandston, and the ruins of Pill Priory, afford antiquarian gleanings and sad remembrances of days that are no more. Mr. Fenton gladly left them, 'emerging to a scene widely different, to enjoy the meridian blaze of mental day, by contemplating in a new community the social system; the happy result of a constitution nicely balanced, laws impartially administered, and religion diffusive of universal charity, whose every feature bespeaks her divine origin.'

'The creation of the new town of Milford, opposite to the finest anchorage in that spacious harbour, called Man of War Road, is an important epoch in the history of this county, not only on its own account, but as it connects itself with so many advantages, resulting already, and likely to result, from it: such as mail coaches, giving expedition to conveyance and intelligence of every sort; packets, facilitating communication with the sister kingdom; commerce, opening an acquaintance with the remotest parts of the globe and their produce, and enabling us at home to settle the value of a blessing bestowed on this strangely overlooked county, in the haven of Milford—and for this Pembrokeshire is indebted to the exertions of Mr. Greville.' p. 182.

The first idea of these improvements seems to have originated in Mr. Greville's mind, when he happened to visit the spot, with his uncle, Sir William Hamilton, lord of the manors of Hubberstone and Pill, in the year 1784. In 1790 an act of parliament was obtained, "enabling Sir William Hamilton, his heirs and assigns, to set out legal quays, establish markets, make docks at the east and west limits of Pill farms, in the parish of Stainton; to make roads and avenues to the same, to regulate the police of the said port and markets, and

thereby enable the mails to go regularly to Waterford from Milford." The execution of this plan fell to the care of Mr. Greville, aided by such funds as Sir William Hamilton thought proper to allot to its execution.

'A capital inn, or large hotel, suggested itself as the first thing necessary; and was immediately erected, to accommodate the mail coaches and packets, whose passengers supplied it with customers. A town was then planned, and the ground laid out in regular allotments, which were eagerly applied for and built on, so that in very few years, such was its progressive enlargement, that something more than the skeletons of streets met the eye, where now some handsome public and private buildings occur, and the whole begins to assume an air of neatness and consequence: increasing population begot a market, and an accession of trade a custom-house.' pp. 183, 184.

With the permission of the Trinity-House, lights have been erected, according to Captain Huddart's plans, whereby vessels may enter the harbour at all times in safety. A dock-yard has been established, in which, under Mr. Barallier's superintendance, several ships of war have been built. The southern whale-fishery, notwithstanding the discouraging influence of the present regulations and bounties, has been carried on from Milford with success; particularly by an American family, the Starbucks: our author, however, doubts whether it can continue. An observatory has been fitted up, under the direction of Mr. Firminger; and batteries to defend the works have been erected.

'The town is laid out according to a regular plan, and is to consist of a certain number of streets, from east to west, parallel to each other, to be intersected by others at right angles; and all the houses already built have a reference to it. There are three lines of street already begun to be built on, and are filling very fast. The church placed at the extremity of the lower row of houses, open to the haven, with reference to its present extent, is supposed to mark the centre of the intended length of the town; but not a house is yet built to the eastward of it. It is a handsome building, consisting of a nave and chancel, with a vaulted roof, groined, and side-aisles separated from the nave by two rows of columns. The chancel is ornamented with painted glass, as are the other windows, in the most appropriate manner. There is a neat gallery, containing a new and well-proportioned organ with barrels. The intended baptismal font was a vase of red porphyry, brought from Egypt by the learned Dr Pocock; near which the truck of the mainmast of the L'Orient, of one hundred and twenty guns, that bore the French admiral's flag at the battle of the Nile, and was sawed off after she blew up, by Sir Samuel Hood, is placed, as a memorial of the First of August. . . . Some people having been heard to throw out objections to the use of an Egyptian vase (which, for aught that can be known, might have ministred to profane rites) for admitting infants into the church of Christ, an elegant vase of Derbyshire marble, to serve as the baptismal font, is set up, exactly opposite to the objectionable por-

phyry, which is to continue in its place, as a cenotaph to Lord Nelson.... The consecration took place on Friday the 14th of October, 1808; and the chapel has been liberally endowed by the founder, and is about to be augmented by Queen Anne's bounty.' pp. 188, 189.

The old chapel is now converted into a powder-magazine, though the greater part is in ruins. A mail coach arrives, by way of Bristol, every day; and five packets are established, to keep up the communication with Waterford.

Taking the road by Stainton, and Rôs Market, once a considerable town, but now a wretched village, Mr. Fenton arrives at Haverfordwest, the first town of the county, if population be considered, and probably a principal colony of the Flemings, whose possessions were called "Little England beyond Wales," an appellation not yet wholly forgotten by the inhabitants.

'Here,' says our author, 'at the extreme limits of the province, said to have been particularly assigned to them, may naturally be expected some account of the settlement of the Flemings, and here I had proposed to introduce it: flattering myself that, to furnish the history of that event, I should not have wanted ample documents; but when I came to search for them, I found the materials so scanty, as to be compressed in the compass of a dozen lines, that neither William of Malmesbury, Florence of Worcester, Camden, nor the Welch Chronicle, were able to dilate into more, or essentially vary; the substance of which is briefly this: "Henry the First, as well as William his father, out of respect to his queen, Maud, who was daughter of Baldwin, Earl of Flanders, having admitted into England a great number of Flemings, who, by the inundations in their own country, were compelled to seek new habitations, and whom others followed, in such swarms, as to become burthensome and dangerous to the nation, was induced to remove them from the north of England, the place of their first footing, to a part of Pembrokeshire, already taken possession of by the Normans, under Arnulph de Montgomery, about Pembroke, Tenby, and Roos, where they could not fail to prove a formidable accession to the power already employed to harass and subdue the Welsh."

'*This* is all the meagre record we have left of this transaction, in gross: we have nothing in detail, either as to the manner of their arrival, the nature of their settlement, or the number and quality of their leaders. pp. 201, 203.

If we are not mistaken, traces of the aborigines of these colonists are still discoverable in the district called Cleveland, in Yorkshire, the inhabitants of which are very distinct in dialect, manners, and features, from their neighbours; and, if our information be correct, pretty closely resemble the English of South Wales.

The town of Haverfordwest was formerly fortified, and defended by a strong castle, of which little more than the keep remains; and this is now converted into a county gaol; a practice which Mr. Fenton recommends, as it would tend to pre-

erve the ruins of our antient buildings, and furnish places of confinement at a small expence. We apprehend, however, hat a Howard would be by no means satisfied with the prison n question. It is not without horror that we recollect the manner in which, when we visited it, debtors, felons, and lunatics, vere assembled within its walls. A far different impression vas produced by its counterpart, the new town gaol, which ippeared to possess every requisite that could be desired; and vas not the less pleasing, from being then occupied by only a ingle delinquent. We notice it thus particularly, from having perceived that it is omitted in a recent work on the prisons of he kingdom.

The town contains three churches; and at the commencement of the marshes below it are the ruins of a priory of black canons, founded by Robert de Hwlfordd, first lord of Haverfordwest, which form an interesting and beautiful object in the prospect from the public walk on the brow of the hill, called here "the Parade." The trade is, unfortunately, very inconsiderable, owing, in part, to the rapid rising of Milford. This, however, will probably be only a temporary depression; and, at no far distant period, manufactures which have been attempted without success, may flourish under the advantages which the situation undoubtedly presents. The suburb of Prendergast, and the adjacent village of Haroldstone, have little to attract the notice of the traveller.

Mr. Fenton, in his third "*Iter*," is occupied with the objects on the banks of the river descending towards Milford-haven: the first, of any importance, is Bullston, once a large mansion.

'It was backed with extensive woods, some veterans of noble growth still remaining, which tradition represents as having been of such extent, so entangled and so foresty, that it became the harbour of wild beasts, and was infested by a basilisk, a creature that is fabled to kill, if it first seed, or to die instantly, if first seen; and that one of the ancient possessors of this place, by a stratagem of inclosing himself in a cask, had himself rolled into the thick of the wood, where, through a hole in the cask, he first espied the monster, causing it to perish; and that ever after, the family bore for their crest a wyvern, with the label, "gardez-vous," issuing from its mouth.' pp. 232, 233.

This knight of the tub, whom we have to thank that the roads may be passed at present in safety, without the protection of a wooden great coat, was of the Wogan family, which has since removed to Norfolk.

In the church of Langwn, the effigy of a hero of the De La Roch family, is introduced to our author as Mrs. Dolly Roch, by the female Cicerone of the place; a species of mistake by no means unusual among antiquarians. Carew Castle, one of

the most magnificent piles in the county, affords a more unequivocal record of the dignity of its founder, than any monumental sculpture.

Here Sir Rhys ap Thomas held a tournament, in honour of his being admitted companion of the order of the Garter. A long and curious account is extracted from the Cambrian Register, to which we must refer our readers.

The fourth "*Iter*" commences at the coal-quay of Cresswell, and proceeds down the haven, as far as the fort, 'a work left unfinished, to excite a reproach that it was ever begun, and to remain a monument of the scandalous waste of public money; as from it could not be seen that part of the harbour capacious enough to have held the whole navy of France, and so situate, in other respects, as to be commanded by all the ground adjoining it.' After visiting some of the villages in the vicinity, Mr. Fenton returns with the tide up the harbour, and entering the eastern Cleddau, visits Picton Castle, the seat of Lord Milford, and deservedly the pride of the neighbourhood. Our author's panegyric displays so much of the true Welsh character, that we cannot refrain from transcribing it.—

'It would be an insult to Picton Castle, to estimate its consequence and its beauties, by a scale employed to measure modern villas, the work of a Brown or a Nash, by a few formal clumps, disposed so as to admit a glimpse of a distant horse-pond, the ruins of a windmill, a kennel in the mask of a church, and bits of Gothic, injudiciously stuck here and there, like patches on the face, producing deformity. If such things constitute a fine place, every mushroom citizen of yesterday may command them, as well as the first peer of the realm. But Picton Castle owes its beauties to circumstances, that wealth cannot supply, or titles confer; circumstances, that age, and an unbroken line of ancestry in its possessors, have given value to, and have made venerable: an ancient structure, that nothing can so much disfigure, as an attempt to modernize and make less so; a castle (and I believe a solitary instance) never forfeited, never deserted, never vacant; that never knew a melancholy blank in its want of a master, from whose walls hospitality was never exiled, and whose governors might be said to have been hereditary; a castle in the midst of possessions and forests coëval with itself, and proudly looking down over a spacious domain on woods of every after growth to an inland sea, bounding its property and its prospect beyond them, for such is Picton Castle.'—pp. 277, 278.

It appears to have been the earliest settlement of the Norman followers of Arnulph de Montgomery, consequently cotemporary with William Rufus, since which time it has always been inhabited. During the civil wars Sir Richard Phillips garrisoned it for the king, and Mr. Fenton is very anxious to defend his memory from a report, founded, as he says, on no higher authority than some lines in Hudibras, "that the loyalist was lugged out by the ears through a window of his castle."

'The fact was this: in the lower story of one of the bastions was the nursery in those days, having a small window in it, still existing, at which the maid was standing with Sir Erasmus Philipps, then an infant, in her arms, when a trooper of the parliament forces approached it with a letter, to receive which she opened the window; and whilst she stretched forward, the soldier, lifting himself up on his stirrups, snatched the infant from her arms, and threatened to put him to death if the castle was not surrendered, which, to save the child, was complied with.'

Slebech, a little further up the river, was formerly a commandery of the knights hospitallers of St. John of Jerusalem, probably instituted as early as the twelfth century. Of the edifices, nothing but the church, which contains several monuments and inscriptions, is extant; the present hall occupying the site of the old commandery.

The opposite side of the river was supposed to contain great mineral riches, and attempts were made to get at them by Mr. Knox; but his labours were rewarded by nothing but coal, which could not be raised at a price to come in competition with the neighbouring works, and was consequently abandoned. The forge and fishery at Blackpool appear to be more productive.

Leaving the river, Mr. Fenton visits Narberth, a small town, but at present pretty rapidly increasing, owing to the facilities of communication afforded by the daily mail passing through it. The ruins of the castle, which was once the seat of the Perrott family, are small, but picturesque.

Lawhaden Castle, on the road to Haverfordwest, is also an object of beauty, but will hardly remain so long, if the wanton dilapidations to which it is exposed, for the purpose of mending the roads, be not restrained. Wiston, the residence of the Wogans, is merely discernible.

After resting at Haverfordwest our author directs his course in his fifth *Iter* towards the source of the western Cleddau, and returns by way of the mountains. Touching the end of the Plumstone ridge at the romantic rocky pass of Trefgarn, he proceeds to the village of Ford, where the remains of a bath, still visible when our author visited the spot, were discovered in 1806; and, at no great distance, traces of a small Roman encampment. The Roman station, Ad Vicesimum, lies "about a mile to the north-east of the church of Ambleston" "It is almost a perfect square, its sides measuring about two hundred and sixty feet each. It lies east south east, by west north west," and the Roman road appears to have passed, as usual, through the centre. The popular name of the spot is Castle Flemish, probably from its having been occupied by the Flemish, at the time of their first settling in Wales. Various tumuli attract Mr. Fenton's attention, and he relates the cir-

cumstances attending the opening of three in the vicinity of Lettardston, in which bones and charcoal were discovered, but nothing more of any consequence. Passing Trecoon, the seat of J. F. Barham, Esq. and the village of Redwall he ascends the mountains, where his curiosity is gratified by a discovery which is thus described by Mr. Fenton jun.

'After passing the gate that bounds the farm of Vagwrgoch, a little to the north-east of the road leading from Fishguard to the New Inn, at no great distance from the latter place, still exists the site, I should imagine, of a rather considerable British village, if we may judge from the quantities of stones that lie scattered in every direction. The plain on which it stood is nearly at the base of the mountain called Moel Exyr, but is not seen from the road, an almost perpendicular and natural rampart of loose stones extending a great way on the upper part, evidently improved by a little art intervening to prevent it. After a circuitous route to enable me to surmount it, I reach the summit, and discover the rude remains of buildings, undoubtedly coëval with the first-fixed residence of the earliest inhabitants, though probably at subsequent periods enlarged and altered from their original form by later settlers; the vestiges, though faint, being still sufficiently distinct to trace the site of houses and streets or avenues leading between, of no very mean extent for those rude ages. I had not time to take the dimensions of many, but found one to measure thirty-six feet in length by ten in breadth on the inside of the foundation stones, and another sixteen good paces, and the stones which marked the entrance into some were very perfect. There was one of rather a curious construction differing from the rest by having the end rounded, and its having visibly ministered to the uses of fire by the complexion of the stones A little to the north-east of it is a small circular elevation, which I should suspect to be a tumulus; I perceived that at some time or other it had been disturbed, a partial incision having been made in it, but not deep enough to ascertain the contents by."—pp. 346—348.

On the summit above Cwm Carw Mr. Fenton, with Lord Milford's permission, opened the most conspicuous barrow in the country, and obtained the fragments of an urn which had been filled with charcoal ashes and burnt bones. But though when exploring the antiquities of a country every fresh relic of the kind increases the alacrity of the tourist, we cannot expect that a bare enumeration of them will afford similar pleasure to the reader; we therefore pass them, and various druidical monuments, which our author touched upon in returning to his former quarters, without farther comment.

The next journey conducts us, across the ferry, to the county town of Pembroke.

It is situated on a neck of land projecting into an arm of Milford Haven, which at high tide nearly renders it insular; it consists of a single long street, with two churches, St. Mary's and St. Martin's; but its principal attraction in the eye of a traveller is owing to the beautifully romantic ruins of its

castle, at the rocky extremity of the peninsula. In the rock,—but whether the work of art or nature, or both combined, remains uncertain,—is the celebrated vault called the Wogan, a nearly circular or eliptical apartment, being seventy-six feet by fifty-seven, and said to have formerly contained a spring of fresh water, now lost. It appears to have served for a kind of store-house and cellar for the castle.

According to our author this castle held out a siege so early as 1092, and during the civil wars made an obstinate resistance under Poyer and Langharne, to the parliamentary forces. Cromwell appeared in person before it in May 1648, and by seizing the mills and cutting off the supply of water compelled them to surrender, and Poyer was shot in Covent Garden in April in the ensuing year. The history of the town and its different lords is extensively detailed, and will be interesting to such as wish for information in this species of local chronology, but not sufficiently so to the general reader to warrant an extract.

The seventh *Iter* is devoted to an examination of the peninsula to the south-west of Pembroke, containing the villages of Nangle, Castle Martin, and Stackpole. Antiquities of every age are found scattered over this extent of country. "The death devoted waste" of Drybarrows, a moor covered with tumuli; the cromlechs; the hermitage of St. Govan, with its miraculous couch and well; the block house at Nangle, and some churches; form a series of objects which cannot be considered without emotion. Nor are natural curiosities wanting to heighten the interest.

Of these we only name, the insulated rock of Pennyholt Stack with singularly distorted strata; the cauldron; and Bosherston Meer, "a small opening on the surface of the limestone rock, which, in the calmest weather, is heard through this medium to make a great noise; but when impelled by wind and tide concussing into it, it is known to be sent up in a column of foam, and with the sound of thunder, heard many miles off, thirty or forty feet above the mouth of the pit, exhibiting the appearance of a perfect rainbow." M. Deluc describes a similar phenomenon, called the *Devil's bellows*, in Cornwall, and we recollect another which is, at times, very magnificent in its operations, in one of the Fern Islands near Bamborough, on the coast of Northumberland. The latter is known by the name of the Rumble Kirn.

The principal modern edifice noticed by Mr. Fenton on this tour is Stackpoole Court, the seat of Lord Cawdor, and formerly of the Stackpoole family. It is magnificent though heavy, and not in the most interesting situation in the neighbourhood.

Our author's eighth *Iter* is devoted to Tenby. On the road from Pembroke the ruins of Lanfey Court, once a favourite residence of the bishops of St. David, attract the traveller's attention, and bear ample testimony to the magnificence in which these prelates lived. Manorbeer Castle is mentioned, and the small round tower near Penaley, which, though less important, appears to be as paradoxical as the Irish edifices of the same name. Tenby, like many other Welsh towns, exhibits numerous traces of having been of much greater extent and importance in former times than at present; it however also shews symptoms of being again in a state of gradual increase, and affords excellent accommodations for bathing company.

Mr. Fenton also visits the remarkable island of Caldey.

'The principal mansion,' says he 'consists of a handsome modern building joined to a curious aggregate of miscellaneous masonry, the greater part being evidently of the age of the first monastic pile, enlarged by additions of a later date, though very old and some of a castellated form. The ancient tower of the priory church, crowned with a stone spire, still remains entire, and all the lower apartments of the old house and its offices are vaulted, and seemingly coëval with it."—p. 458.

Our author here gives us an account of the society of sea-serjeants, consisting of twenty-five members, and holding an anniversary meeting which lasted a week, at different sea-ports of the four maritime counties in South Wales in rotation. As their rules were kept secret they were naturally obnoxious to opprobrious imputations of all kinds, but according to Mr. Fenton's account very undeservedly.

'They had some striking regulations, which to have formed did them honour as men of humanity, and British subjects in general, and Welshmen in particular, sufficient to silence the calumny thrown out against them by the cold blooded and invidious, who condemn every sort of association that springs from sensibilities they are strangers to, and is not cemented by some sordid interest or other.'

From the form of examination, we find that "bearing allegiance to his majesty," and "being members of the church of England as by law established," were essential requisites; the whole institution seems to be at present abandoned, and the very name hastening to oblivion.

In the ninth *Iter* Mr. Fenton skirts the eastern boundary of the county, making a short incursion into Caermarthenshire, or rather crossing a part of that county which was "swindled away" from Pembrokeshire by an act of 34 Henry the Eighth.

This tour, as well as the next affords much beautiful scenery, much barren moor, and numerous antiquities resembling those already mentioned, but we must refer such of our readers as

are not already satisfied with the enumeration which we have given to the work itself.

In the eleventh iter, we find the curious circumstance noticed, that formerly even the lowest class of inhabitants were remarkably skilful at the game of chess, and much ingenuity is displayed in discovering when it was first introduced into these remote parts; some ascribing it to the Romans, others to Oriental settlers, and others to the time of Arthur.

The town of Newport is merely the skeleton of a decayed place, yet still gives the idea of extent and dignity at a distance.

With the twelfth iter, concluding with a description of Fishguard, Mr. Fenton ends his rambles. This town possesses the best harbour on the northern coast of the county, in population it is only exceeded by Haverfordwest, having increased of late very rapidly; but is devoid of regularity and exhibits no object of superior interest. It is however probable that it may in time, if assisted by judicious improvements in the harbour, become a place of considerable importance.

We need not inform our readers, after the numerous specimens we have given, that our author's style is laboured and frequently incorrect, its defects, however, we own are overbalanced by his acuteness of observation and diligent research. The numerous plates which accompany the volume are well executed, and as far as we can judge, accurate representations of real scenes; Mr. Fenton informs us in his dedication that the originals are from the pencil of Sir Richard Hoare.

Art. II. *The Martyrs; or, The Triumph of the Christian Religion.* By F. A. de Chateaubriand, Author of the *Genie de Christianisme, Atala*, &c. Translated from the French, by W. Joseph Walter, late of St. Edmund's College. To which is added, an Appendix, consisting of Extracts from his "*Itineraire.*" 8vo. 2 vols. pp. xxviii, 744. Price 1l. 1s. Ebers and Booker. 1812.

THIS romantic Frenchman has been very advantageously introduced among us by means of his Travels in Greece and Palestine;—if indeed it may be deemed an advantageous introduction of an author, who has written several works and proposes writing more, to become first extensively known by means of that one of his productions which surpasses in interest every thing he has written or is destined to write; for this, we may think, may be safely affirmed of his Itinerary. When, however, it is recollected that the bold, protracted, and diversified expedition which that work briefly narrates, was undertaken expressly on account of the work at present

before us, and prosecuted with a daily and almost hourly reference to it, so unparalleled a circumstance in literary history will be thought sufficient, even alone, to engage a particular attention to the performance. And it will justly excite a very favourable prejudice. For the sparing of labour, both in the preparations for authorship and in the actual operation, is so prevailing and grievous a vice in our present literature, that we are predisposed to revere, as quite a literary saint, the writer who brings along with his work the evidence of having bestowed on it a long and costly labour, especially, if at the same time, he has declined taking the advantage of making his work immoderately large.

He is not unreasonably ostentatious of this labour, and might well have been allowed to refer to it in terms of greater parade than the following:

'I have no wish to make a vain display of my exertions, insignificant as they have been: nevertheless I trust that when I am seen tearing myself away from my friends and my country, enduring fatigue and fever, traversing the seas of Greece in a small bark, while exposed to the fire of wanton barbarians, influenced only by my respect for the public, and in the hope to present it with a work less imperfect than the *Genie de Christianisme;* I trust, I say, that some credit will be allowed me for my exertions.'—'Not content with all my studies, all my sacrifices, and all my scruples, I undertook a voyage on purpose to inspect with my own eyes the scenes which I wished to describe. Should my work, therefore, have no other merit, it will at least possess the interest of an accurate description of some of the most famous places of antiquity. I commenced my journey from the ruins of Sparta, and after passing through Argos, Corinth, Athens, Constantinople, Jerusalem, and Memphis, I finished my tour at the mouldering fragments of what once was Carthage. The reader therefore may rest assured that the descriptions which he finds in the *Martyrs*, are not mere vague and fanciful combinations of imagery, but were fathfully sketched on the spot. Some of these descriptions are entirely new: no modern traveller, with whom I am acquainted, has given a picture of Messenia, of a part of Arcadia, and of the valley of Laconia. That of Jerusalem and of the Dead Sea is equally faithful. The church of the Holy Sepulchre, the way of sorrows, *Via Dolorosa*, are exactly such as I have described.'—'Such have been my endeavours to render the Martyrs not entirely unworthy of the public attention. Thrice happy should I feel if my work breathed any portion of that poetical inspiration which still animates the ruins of Athens and Jerusalem. It is not through any vain ostentation that I thus speak of my studies and my travels; it is to shew the laudable distrust I have in my own talents and the care I have taken, by all means in my power, to supply the deficiency. By these my labours too I think I have evinced my respect for the public, and the importance I attach to every thing that in any degree concerns the interests of religion.'

It does not appear whether the intention of travelling to

the East in order to acquire accurate and lively images of the scenes in which the supposed events were to be represented as having taken place, was coeval with the first projection of the work; but in the course of prosecuting the adventure, and when the acquisition was made, it was impossible but the interesting pictures which were forming by degrees into a compleat enchanting oriental world in the author's imagination, must have grown into so much importance in his account, that the delineation of them in his work would become one of the leading objects in composing it. Still, the plan must have some one object decidedly and substantially predominant. What that is, we should have considerable difficulty in defining, if we were not allowed to avail ourselves of the author's own explanation.

'I advanced in a former work that Christianity appeared to me more favourable than Paganism for the developement of characters, and for a display of the passions; I added, moreover, that the *marvellous* of this religion might contend for the palm of interest with that borrowed from mythology: these opinions, which have been more or less combated, it is my present object to support, and to illustrate by an example.—To render the reader an impartial judge in this great literary process, it was necessary to make choice of a subject that would allow me to throw upon the same canvass the predominant features of the two religions; the morality, the sacrifices, and the ceremonies of both systems of worship: a subject, where the language of Genesis might be blended with that of the Odyssey, and the Jupiter of Homer be placed by the side of the Jehovah of Milton, without giving offence to piety, to taste, or to probability.

'Having once conceived this idea, I had no difficulty in finding an historical epoch where the two religions met in conjunction. The scene opens toward the close of the third century, at the moment when the persecution of the Christians commenced under Diocletian. Christianity had not yet become the predominating religion of the Roman empire, though its altars arose near the shrines of idolatry.

'The persons who make a figure in the work are taken from the two religions. I have in the first place made the reader acquainted with the leading characters, and thence proceeded to describe the state of Christianity through the then known world, as it stood at the time of the action; the remainder of the work develops a particular catastrophe that is connected with the general massacre of the Christians.'

Such scheme evidently gave an exceedingly wide scope to a writer extensively acquainted with ancient history. As the author himself observes, it 'placed all antiquity sacred and profane at his disposal;' so far as it should be possible to bring its nations, its personages, and its customs, within the compass of such a fable as might be fairly constructed upon the life and adventures of two or three individuals

contemporary with one another at a particular epoch. And the 'Travels of Anacharsis,' and some other works, had sufficiently shewn to what a vast extent and diversity of things a little ingenuity might dilate the circumference of such a fable, without any violent excess of confusion or anachronism.

His personages, he observes, are almost all taken from history; and among them are Diocletian, Maximian, Galerius, Constantius, Constantine, Hierocles, St. Jerome, and St. Augustine. He offers an allowable apology for the anachronism of making Jerome contemporary with Diocletian, and for some other little freedoms taken with chronological truth. And he should rather have apologized for, than pretended to justify, his fancy for exonerating Diocletian from almost all the guilt of the tenth persecution of the Christians. He professes to have conformed very carefully to historical matter of fact in his representation of the manners and ceremonies of the primitive Christians; of the public exhibitions of the Romans; of the persons and manners of the Gauls, Franks, and other barbarians; and of 'the geographical curiosities respecting the Gauls, Greece, Syria, and Egypt.' He names collectively his authorities; but the readers will wish that in some instances he had yielded to the advice which he says was given him, to subjoin notes, with specific historical references and illustrations.

As the work claims to rank in the Epic class, and therefore professes to give a dignified history of extraordinary transactions, we cannot be excused from attempting a brief abstract of the narrative.

It should seem that a French style is one of those precious things which it is worth an author's care to preserve inviolate throughout his wanderings in all the four quarters of the world; for after having been exposed to the danger of a modified diction among the people and tongues of all those quarters, Chateaubriand comes back to commence in the following manner:

'Nine times had the church of Jesus Christ seen the spirits of darkness leagued in conspiracy against her; nine times had this favoured vessel, which storms assail in vain, escaped the fury of the tempest. The earth reposed in peace: with skilful hand Diocletian swayed the sceptre of the world. Under the protection of this great prince the Christians enjoyed a state of tranquility to which they had before been strangers. The altars of the true God began to contest the honours offered on the shrines of idolatry; the number of the faithful increased daily; and honours, riches, and glory, were no longer the exclusive inheritance of the worshippers of Jupiter. Hell, threatened with the loss of its empire, wished to interrupt the course of these heavenly victories; and the Eternal, who saw the virtues of his people languish in prosperity, per-

mitted the demons to excite a fresh persecution; but this last and terrible trial was ultimately to plant the cross on the throne of the universe, and to humble to the dust the temples of pagan superstition.—To the heroism of two illustrious martyrs is this victory due: an innocent virgin, and a renowned penitent, were the persons so eminently conspicuous on this day of trial and of woe. The former was chosen by heaven from among an idolatrous people; the latter from among the faithful, to be the expiatory victims both for the Christian and the Gentile world.'

The translator does not mention whether it is here abouts that we should find in the original the first of those conversations, or debates in council, among the infernal spirits, which, as well as conferences among celestial beings, he regards as somewhat 'tedious and misplaced,' and rather diminishing than increasing the interest of the story, and has omitted, we have no doubt with all manner of propriety.

The pagan virgin, the heroine of the work, is Cymodocé, the daughter of Demodocus, 'the last descendant of those families of the Homerides, who formerly inhabited the island of Chios, and who laid pretensions to a direct descent from Homer.' He was made high priest to a temple erected by the Messenians to Homer, and in the exercise of his office lived many years in a sacred retirement, tenderly rearing, and carefully and successfully cultivating Cymodocé, his only child. In this recluse situation, however, she unfortunately attracted the admiration of Hierocles the pro-consul of Achaia, a very powerful but a depraved and odious person, whose demand of her in marriage her father most willingly concurred with her in refusing, though great danger was the too certain consequence. As an expedient conducive to her protection, he consecrates her, in capacity of priestess, to the Muses. Her merit became so conspicuous that she was chosen by the old men to lead the choir of virgins who were appointed to present the votive offerings in a solemn festival of Diana, on the borders of Messenia and Laconia. In returning, on a moonlight night, she loses her way and her female attendant, in a mountain forest. Excessively alarmed, though all was silent except a little stream, she flew to implore the protection of the Naiad of this stream, and found an altar at the foot of a cascade. The reader anticipates that this is not all. 'She perceived a youth, who lay reclined in slumber against the rock: his head rested on his left shoulder, and was partly supported by his lance; a ray of the moon, darting through the branches of a cypress, shone full in the huntsman's face. A disciple of Apelles would have thus represented the slumbers of En-

dymion. Indeed, the daughter of Demodocus really imagined that in this youth she beheld the lover of Diana; in a plaintive zephyr she thought she distinguished the sigh of the goddess, and in a glimmering ray of the moon she seemed to catch a glimpse of her snowy vest as she was just retiring into the thicket.' It will instantaneously be apprehended that this is the hero of the piece; and he very soon gives indications of an uncommon and lofty character. Suddenly awaked by the barking of his dog, he intermingles questions and exclamations of surprize and admiration with similar expressions uttered by the priestess of the Muses; but soon signifies, with a degree of abruptness and austerity, his disapprobation of her reference to pagan divinities. With kindness, modified by this austerity, he conducts her to the neighbourhood of her father's abode, repeating, in the most decided and laconic terms, his expressions of dissent and censure as often as she introduces, as she naturally does, any of her mythological ideas. A degree of alarm mingled with her surprize and admiration, as her mind, intent on her strange companion, fluctuated among the conjectures of an auspicious deity, a Spartan youth, and an impious demon. Whether it was merely to rid her of all perplexity and apprehension, or whether any slight thought of a remoter possible consequence might have occurred to his mind, does not seem to be clearly known; but he informs her, in a very few words, that he is a plain sinful mortal of the name of Eudorus, the son of Lasthenes. Notwithstanding, when he bade her adieu, with a benignant smile darkening into a solemnity appropriate to his Christian valediction, and suddenly vanished into the wood, 'she no longer doubted but this huntsman was one of the immortals.' But her father instantly recognizes the name of Lasthenes, 'one of the principal inhabitants of Arcadia, a descendant of a race of heroes, and of gods, for he received his origin from the river Alpheus;' and the name of his son Eudorus, 'who has borne away laurels of triumph in the field of Mars.' And being highly dissatisfied that the friendly stranger had not been introduced to receive his thanks and hospitality, he decides that he ought to make a visit, taking his daughter with him, to the residence of Lasthenes, to express their acknowledgments, and offer as a present a valuable vase of brass 'admirably embossed by the art of Vulcan' with a historical device, and once in the possession of Ajax, and afterwards of Homer.

A splendid superabundance of mythological lore bedecks the two days' itinerary; and an inconvenient quantity of it is carried by the priest of Homer, even into the abode of the plain, though opulent, Christian Lasthenes, who welcomed

the strangers with the utmost respect and kindness, but surprized them with the unostentatious simplicity of their personal appearance and domestic accommodations. It is evident that Demodocus was not well read in Roman history; for the stories of Cincinnatus and Fabricius would have prevented his being so 'confounded' on being shewn Eudorus sitting as a plain rustic under a tree in a harvest field: "what," thought he within himself, "is this simple swain the warrior who triumphed over Carrausius, who was tribune of the Britannic legion, and the friend of prince Constantine!"—unless indeed it was the youth of the hero that excited his surprize; but he was not younger, as far as appears, than Scipio Africanus. It could be with no little emotion that two of the persons now brought together, recognized each other; and the inextricable complication of their destinies soon becomes palpably manifest.

The incessant grave introduction by Demodocus, and the frequent one even by his daughter, when she is led into conversation, of the pagan notions and personages, forces a protest, firm and explicit, though most mild in manner, on the part of the Christians, against the whole impious vanity of a false religion. Demodocus, proud of his daughter's accomplishments, had somewhat unwittingly persuaded her to a musical effort, in which, for the entertainment of the friendly family, she 'chanted the origin of the heavens,' and all about Jupiter, and Minerva, and Hebe, and a long series of kindred legends. It was an indispensable civility that Christian music should make some return, and it was the business of Eudorus to teach it what to say. His performance recounted the most prominent facts and principles of the Jewish and Christian religion. The world of topics celebrated in the two descants would incline us to believe that the natural day was much longer in those times than now, and that the human vocal organs were constructed of much stouter materials. The performances led to a variety of amicable remarks from the Christians; and it appears that Cymodoce had an incomparably greater facility of comprehending, as well as a more favourable disposition for entertaining, the new doctrines, than her father, who appears throughout, it must be confessed, a man of very middling faculties, though of much good will. The Christians, however, are not continually reading theological lectures; they rather endeavour to make their religion present itself in the form of practical lessons, arising from domestic incidents, and the solemn rites of their religious worship. There was a bishop on a visit among them, whose intelligence and venerable character contributed to explain and dignify their sacred observances. When some parts of the apostolic epistles were read, he commented with

peculiar emphasis on those relating to marriage, and it is stated that the utmost attention and interest were manifested by the auditors.

There was one part of the religious economy of the place, kept out of sight; that is, the course of penance which Eudorus is undergoing with exemplary severity and willingness, but nevertheless at the injunction, it is presumed, of his spiritual directors. He wears a shirt of hair cloth, and frequents a lonely grotto, where he contemplates the skull of a martyr, and sprinkles himself with ashes. As his character, so far as known in his native province, had been uniformly and eminently honourable, the venerable bishop, rather perhaps from a wish to be qualified to aid the penitent's discipline, than from mere curiosity, is desirous to hear from himself the story of his eventful life. Eudorus readily complies, and the family, with the two strangers, being convened in a grove, with a great deal of formality, very early in the morning, he enters on a narration which constitutes nearly a third part of the whole work. It is disfigured with the extravagances of Chateaubriand's wild imagination, and some of the irksome puerilities of his Romish faith, but it is notwithstanding a highly interesting story. It relates his departure from Greece in obedience to a decree of the Roman government, that the eldest sons of the family of Philopœmen, from whom he was descended, 'should be sent, as soon as they should attain their sixteenth year, to Rome, to remain as hostages in the hands of the senate;' it unfolds the scenes of adventure and excess in Rome; narrates an active military career, in the army of Constantius, in the warfare with the Franks, with Carrausius, and other barbarian enemies; describes and penitentially confesses some romantic incidents and adventures in his government of the Armorican provinces; and concludes with his sudden renunciation of all forms of public life, and his return by way of Egypt, Syria, Palestine, and Byzantium, to his family in Arcadia. Though violating in numberless instances the rules of good taste, this story displays a great deal of bold invention, and true poetic painting. The magnificence of Rome, with its pagan rites and profligate manners; the religious economy of its Christian inhabitants; the spirited but criminal and unsatisfying course of life of a number of young men of talents, including St. Jerome and St. Augustine, are described with great animation. A still greater vigour of fancy is shewn in the camp and battle scenes of the Sicambrian war, and in the representation of gloomy superstition and barbarian attachment and hostility in the story of Velleda, the druidess, who first endangered the government, and then vanquished the rectitude, of the young hero in Gaul. It was by no means necessary, however, to tell this story at full

igth, in order to account for some portion of the penitential verities imposed on Eudorus by the church and his recovered conscience. The author was very far, we believe, from signing any immoral influence, but he certainly had invention enough to have so contrived his series of adventures roughout, as not even to excite a question (and here it is mething more than a question) relative to the moral tendency; so contrived it as not to involve the necessity of a full use in the hero's recital, to hint to Cymodoce, and all the males of his own family, the propriety of withdrawing. The riter might easily have comprehended that the tragical fate the barbarian heroine, and the regrets, the abandonment of ublic employment, and the hair shirt, of Eudorus, would be tally unavailing to neutralize the natural influence of a mantic criminal adventure on the greater number of readers, specially when the story is so managed as to offer every naginable palliation of the delinquency of the favourite. It not, however, pretended, as one of these palliations, that he as a simple, innocent, and promptly affectionate young man; or he is made to confess that in Rome, previously to entering ne military service, he had taken his full share of the folly and ice of the metropolis, had been excommunicated by the Christian bishop, had been in short as much the rival as the ssociate of the vicious activity of St. Jerome, St. Augustine, nd a number more spirited young reprobates,—not, probably, owever, so young as himself, for it is to be recollected that he rrived at Rome at the age of sixteen, and he does not ppear to have been there long, before he forgot the solemn nd affectionate Christian instructions of his mother, and his wn sincere respect for the religion in which he had been so arefully educated. The authority, indeed, of that religion ver his mind was very much relaxed by the effect of the plendors of the Roman magnificence on his ardent imagination even before his passions were captivated by vice; and we ink, the manner in which such a cause might operate on such mind is well displayed in the following passage.

"On landing at Brundusium I felt a variety of unknown emotions. s I set my foot upon that earth, whence those decrees are issued that overn the world, I was struck with an appearance of grandeur to which had been a stranger. To the elegant edifices of Greece, succeeded onuments of more ponderous magnificence, and marked with the stamp f a different genius. The farther I advanced on the Appian way, the ore my surprise increased. This road, paved with large masses of rock, eemed formed to survive the purpose for which it was made; and to defy he latest generations of mankind to wear away its solidity. Passing the ountains of Apulia, and wandering by the gulph of Naples, through the ountry of Anxur, of Alba, and the plains of Rome, it presents an avenue

of more than three hundred miles in length, whose sides are adorned with temples, palaces, and monuments, and at length terminates at that eternal city.' 'At the view of so many prodigies I fell into a sort of delirium, which I could neither resist nor comprehend. It was in vain that the friends to whose care my father had entrusted me, wished to arouse me from this enchantment. I wandered from the town to the capital, from the Carina to the Campus Martius; I ran from the theatre of Germanicus to the mole of Adrian, and from the circus of Nero, to the pantheon of Agrippa; but while with a dangerous curiosity I visited every other place, the humble church of the Christians was forgotten. I was never weary of beholding the crowded bustle of a people composed of all the nations of the earth; nor of witnessing the military operations of an army made up of Romans, Gauls, Greeks, and Africans; each distinguished by the arms and habits of their respective countries. Here an aged Sabine was passing in his rude uncouth sandals close to the senator in his robes of purple; there the litter of a consul was intercepted by the chariot of a courtezan. The strong oxen of Clitumnus were dragging to the forum waggons laden with provisions; the hunting equipage of a Roman gentleman obstructed the sacred way; the priest was hastening to his duties in the temple, and the rhetorician to his school. How often did I visit the baths adorned with libraries; and the palaces, of which some were already mouldering to decay, and others half demolished to serve for the construction of new edifices. The vast outlines of Roman architecture, that of themselves formed a magnificent horizon; those aqueducts which, like rays verging to the centre, conveyed the waters over triumphant arches to a kingly people; the ceaseless murmur of fountains; that multitude of statues which resembled a race of immoveable beings in the midst of a people ever in bustle and agitation; those monuments of every age and every country, the work of kings, of consuls, and of Cæsars; those obelisks conveyed from Egypt, and tombs ravished from Greece; which together with the softened radiance of the heavens, and shadowy outlines of the distant mountains, filled me with inexpressible pleasure.' 'But why enlarge further? every thing at Rome bears the mark of dominion and of duration.' V. I. p. 73.

The captivations of Naples are described as of a more soft and exquisite quality. And on the whole, though both his own mind and those of his companions are represented as oppressed and corroded with an incurable dissatisfaction with themselves and all their felicities, there yet appears to have been very little chance but our hero would have sunk to the bottom of Italian paganism and profligacy, if a sudden mandate of displeasure, from imperial authority, had not ordered him off to the camp of Constantius on the Rhine.

Notwithstanding all this, the author is so gratified by the many noble and magnanimous qualities which, undeniably, manifest themselves in Eudorus, and so conciliated by the zeal and severity of his penitence, that he is perfectly willing to have given him, if so it might have been, the tender and immaculate young Messenian. So were the parents and the

ıole friendly party, but for the obstacle arising from the ntrariety of religions. And so was she; and had soon made ogress, in a very hopeful course, for removing this difficulty; r the lights of the new religion were beginning to confuse d dim her Homeric mythology. But while so many things em conspiring to complete an union which, even in spite of e less honourable part of the hero's history, the reader is ecome disposed to sanction, it is unequivocally intimated at another destiny awaits them.—

'O, ye tender and affectionate pair! at the very moment that you are unting upon long years of happiness here below, the heavenly choir of rgins and martyrs are beginning to celebrate an union that is more urable, and a felicity that shall never end.' V. I. p. 372.

By this time the aged and declining Diocletian, who is foolhly represented as a sort of protector of the Christians, is on e point of surrendering his imperial power into the hands of eir savage enemy, Galerius, whose malice against them is imulated to still more infernal fury, if possible, by the athetical sophist, his minister Hierocles. In the exultation for aving obtained, and in the eagerness to carry into effect, the rst edicts of persecution, this detestable favourite hastens to is provincial government in Greece, equally intent on torenting the Christians and requiring the daughter of Demoocus. At the same time Eudorus receives from the rising rince, Constantine, an urgent demand of his presence in Rome, to aid the endeavours to restrain the progress of perecution. After a number of interesting scenes of affection, nd some formidable proceedings of Hierocles, it is determined that the two friends shall be betrothed, and then go on oard two ships; Eudorus for Rome, and Cymodoce, accompanied by a brave and faithful Roman officer, for the Holy Land, to put herself under the protection and instructions of Constantine's mother, Helena, then residing at Jerusalem. All this is accomplished, and a number of striking scenes and incidents are exhibited in the narration.

At Rome the great crisis is arrived; and the Christians, in their solemn secret council, are directed, by preternatural indications, to choose Eudorus, though still a penitent, not fully restored to the communion of the church, as their advocate in an approaching great assembly, in which the emperors, previously to enacting the last severities against the Christians, were to grant them the privilege of 'shewing cause' against the intended measures. The speakers on this great occasion are, Symmachus, the high priest of Jupiter, who tempers his faithful zeal for the gods with a dissuasive from persecution; Hierocles, who, however, displays much

less of the sophist than of the rancorous and impudent calumniator; and the young hero and penitent, who certainly won the palm of eloquence, and had nearly decided the mind and decree of Diocletian. But the favourable sentiment was overruled, by the detestable machinations of Galerius and Hierocles, and, after a day or two of dreadful suspence to the Christians, he issued the sanguinary decree, and immediately abdicated the throne.

From this melancholy period to the close of the history, the work consists of a crowded succession of pictures, representing the miseries inflicted on the Christians; the devout and heroic resignation with which they prepared for them, and encountered them; the still more grievous sufferings which Providence inflicted on the leading persecutors, or made them inflict on themselves; and the adventures and perils of Demodocus and his daughter, who both, though unknown to each other, and to Eudorus, arrived at Rome during this season of crimes and woes. The priest of Homer had not been able to endure life without his beloved child, and had seized the first conveyance to Italy. Cymodoce had been driven by the vigilant and ferocious agents of Hierocles, to make a sudden and very narrow escape from Jerusalem. She was again conducted by her intrepid and generous friend, Dorotheus; was baptized in the wilderness by St. Jerome, who had now quitted the splendid vanities of Rome for the hut of an anchoret; and had found means, finally, to reach the metropolis of the world, and the locality of its greatest wickedness. Here, for a moment, she is thrown very nearly into the grasp of Hierocles, but is rescued by a tumult of the people, excited by her father, who most opportunely discovers her at the moment of her danger, but falls into utter distraction at instantly losing her again, in consequence of her public avowal that she is a Christian, which is rewarded by her being ignominiously led to prison, amidst the insults of that very rabble which, but an hour before, had been on the point of demolishing the minister's palace for her sake.

Eudorus had become the most obnoxious of the Christians, and was summoned to the alternative of the idol worship or the torture, with prolonged and earnest exhortations and entreaties, however, from the judge, who respected his military renown, to save himself by a slight compliance. His final inflexibility provoked the torture, and sustained it with unalterable firmness. He was conveyed back to his imprisoned Christian friends in a lacerated and languid state, but with a mind sustained to the highest point of resolution and divine complacency; and was received by them in their gloomy abode with a mixture of mourning and exultation, in which

e latter sentiment, however, was greatly predominant. They
rround him with acts of devotion and compassion, and join
an animated song of praise to Him for whom they are all
ually resolved to die, in any manner his enemies may choose
-those proud enemies, whose utmost power reaches only a few
et above the surface of this earth. One last and strongest
mptation awaits Eudorus: a deceptive account is sent him,
at Cymodoce has been consigned to a place of infamy in
ome, and is there doomed to receive Hierocles, and this is
companied by a solemn assurance, that a very slight idol-
rous compliance on his part should be followed by her in-
ant restoration to him, and their happy union. The horror
nd hope excited by this message shook his resolution; the
oldiers who had formerly fought under him, together with
ome of the people, fell at his knees to conjure him; he actu-
lly took the cup, to make the required libation; but was re-
alled to himself by the shriek of his pious fellow-sufferers,
nd threw it down, exclaiming, with triumph, "I am a Chris-
an!" He is soon informed of the real situation of Cymodoce,
nd of the indiscriminate doom of all the imprisoned Chris-
ians, without further trial, to perish by wild beasts in the am-
hitheatre of Vespasian, on the following day, the birth-day
f the emperor Galerius, who, though dying himself of a
ightful disease, was resolved to beguile his sufferings, on
he very last day that he had any hope to be able to leave his
partment, by the luxury of witnessing the death of his best
ubjects. In the evening, Cymodoce receives the appropriate
ress of a destined victim; and her mistaking it for the nup-
ial attire, in consequence of a rumour that had been reported
o her, renders her lonely prison scene (for all her Christian
ssociates had already suffered) doubly interesting. In the
ight, the brave Dorotheus, himself a Christian, and attended
y some others, under the disguise of soldiers, contrives to
ntroduce himself, as by order of the emperor, into her prison,
nd while the keeper is stupified, by the 'wine of the gods,'
ears her off to a retired residence, where she is received by
er father. She at first refused to escape from the prison, on
eing informed of the nature of the dress she had on, and of
he doom of the imprisoned Christians, including Eudorus;
nd she yielded only at the representation of the nearness and
he wretchedness of her father, and the firm declaration of
Dorotheus and his companions, that if she would not go, they
ould stay and share her fate, a fate to which they had n t as
et become directly exposed. But she secretly retained her
urpose; and, after a tender and afflictive interview with her
ther, who sunk at length, in consequence of her earnest re-

quest to heaven, into a profound repose, she went forth in quest of the fatal amphitheatre, and at length found it, by means of a motley crowd of intoxicated and barbarous pagans, who were proceeding thither, and who reviled her, as a Christian and a victim, as she went along with them. On the opening of one of the gates, she beholds Eudorus already, and alone, in the arena: she darts in, and is instantly in his arms; and the final scene, presenting in vivid colours the horror, tenderness, and magnaminity of Eudorus—the relentless and impatient barbarity of the spectators—the entrance of the emperor—the immediate signs of the commencement of the sanguinary transaction—the unclosing of a tyger's den—and the speedy death of the victims, held in each other's embrace—closes with this catastrophe, which terminates also the work:

'These martyred spouses had scarcely received the palm of victory, when a cross of resplendent light appeared in the air, like that hallowed banner which led the victorious Constantine to the scene of triumph; the thunder rolled along the Vatican, which was then a hill, all lonely and deserted, but which was frequently visited by an unknown spirit; the amphitheatre was shaken to its foundations; all the statues of the idols fell to the earth; and a voice, like that which was formerly heard in Jerusalem, exclaimed, "The gods have gone out of thee!"

We have now no room for any of the various passages we had marked for quotation; and a few concluding observations shall be limited to as short a space as possible.

The author's avowed design was to shew, in an illustration by examples, that 'Christianity is more favourable than paganism for the developement of characters, and for a display of the passions;' and also, 'that the *marvellous* of this religion might contend for the palm of interest with that borrowed from mythology.' So far as this is an intelligible object, the obvious question, on a whole view of the work, would be, whether he has accomplished it? But how 'more favourable?' If he meant that Christianity can supply a more *attractive* display of the progress of human character, and a more amiable display of the passions, we cannot understand how it was worth while to prove such a proposition. If he meant to say that, as mere matter of moral painting, the progress of a pagan's character, the influence of paganism of any given kind in forming it, and the quality of the passions as acting under that influence, are less capable of being strongly delineated, and less capable of forming a curious and striking exhibition, the proposition is surely erroneous. Our author might himself have marked as discriminatively the progress, and displayed as boldly the hideous maturity, of the character of Galerius, as of that of Eudorus.

The competition of the opposed religions in point of the *arvellous* should be a matter of more easy apprehension; but ere is perplexity even here also. For what *is* the marvellous n each side? How much more is it to comprize, on the pa-an side, than what is *real*,—the splendid structures, the la-shed treasures of all the arts, the magnificent processions nd rites, and the games, generous or barbarous, of Greece nd Rome; and the gloomy forest recesses, the horrid mid-ight sacrifices, and the fierce enthusiasm, of the superstitions f Gaul and Germany? Is it, in addition to these realities, to nclude the whole mythology of these nations, when it comes o this proposed competition with Christianity? On the other and, with *what* marvellous is Christianity to come into the ontest? In the first place, perhaps, some of the circum-tances of its worship in the times of persecution, as, for in-tance, the assembling in the catacombs, a historical fact of vhich our author has availed himself to excellent purpose; ext the scenes of heroic joy in the expectation of martyr-om; in the social preparation for it, and in the actual suffer-ng; and, in addition to these, the remarkable providences, such s surprising preservations, sudden conversion, and zealous co-peration of recent enemies, and the dreadful fates of perse-uting tyrants. But is the Christian marvellous to include also uch miraculous powers as those of the first age, and not only uch things of this nature as are well attested in the Christian istory, but also every sort of prodigy that the wild imagination of a poet may be willing to indulge itself in inventing? In our author's hands Christianity is amply supplied with this last requisite for the proposed contest; for he has introduced ome of the most foolish extravagances that ever popish fancy mistook for grandeur. There is a silly and monstrous story of Paul the hermit, and his tame lion, and his prophetic inspira-ions. There is another about the Virgin Mary making a pro-ress through purgatory. There are ill-managed tales of the intervention of angels. And even the Almighty is brought in view as an interlocutor with some of the celestial personages; a presumption rewarded with deserved failure in Milton, a pure irreligious folly in any succeeding poet. M. Chateau-briand is utterly unfit, as an *author*, for the invisible world; he there instantly loses the whole of that portion of reason which is barely enough, hardly enough, to regulate his movements on the real world of land and water; for even in his mere mortal scenes of action and passion, there is too often a sick-ening excess. Every thing is to be sentimental, or eloquent, or tragical. And not seldom he is all this, even in a high de-gree; but what is he to do in the intervals, as he has no fa-

culty for any sort of reasoning?—he must resolutely endeavour to be still pathetic and still eloquent.

His grand talent, as we have had occasion, in a former instance, to observe, is that of painting; and in this he really does very eminently excel. The fair, the sublime, and the tremendous scenes and phenomena of nature; the actual forms or the monumental remains of human magnificence; dreadful situations and transactions of human beings, and the exterior exhibitions of all the passions, are comprised within the sphere over which he has a despotic command. There is too a pensiveness of feeling and reflection, which is very pleasing when it is quite clear of extravagance.

His Roman Catholic faith has an unfortunate effect on many parts of the work, which it despoils of all dignity, by glaring out in so many puerile extravagances. It destroys also, by a number of superstitious rites and ceremonies, the simplicity of primitive christianity.

While displaying the pagan persecutions, we should be glad to know what our author thought of the history of the *ecclesiastical* Rome, its pontiffs, its holy office, and its countless myriads of Christian victims.

All we are furnished with the means of knowing of the translation, is, that it is easy, agreeable, and correct language. There is a shameful negligence in matters of orthography. Thus, Philopœmen is repeatedly printed Philopaemon; Sejanus is Seganus; there are Cyprien, Maximinien (for Maximian), Sebastien, Jambilicus for Jamblichus; Sozoman for Sozomen; Varres for Verres; and a multitude of other such blunders.

Art. III. *A Treatise on some practical Points relative to the Diseases of the Eye.* By the late John Cunningham Saunders, Demonstrator of Anatomy at St. Thomas's Hospital, Founder and Surgeon of the London Infirmary for curing Diseases of the Eye. To which is added a short Account of the Author's Life, and his Method of curing the Congenital Cataract, by his Friend and Colleague, J. R. Farre, M.D. The whole illustrated by coloured Engravings. 8vo. pp. 216. Price coloured 1*l.* 11*s.* 6*d.* plain, 1*l.* 1*s.* Longman and Co. 1811.

THIS is not one of those ephemeral productions, which are intended to advertise an author's name and residence. It is, on the contrary, a work of sterling excellence; and every one capable of moral or intellectual sympathy, will lament that its author did not live to enjoy the reputation and emolument which its publication would have conferred upon him.

It was known, for some time previous to Mr. Saunders's death, that he had it in contemplation to draw up a series of essays on the most important diseases of the eye; an under-

taking for which he was not less eminently qualified, by the extensive sphere of observation which he had before him at the "Eye Infirmary," than by the powers of his excellent understanding, and his habits of patient observation and nice discrimination. In the execution of this plan he experienced considerable interruption from his various professional engagements; and more especially from the state of his health, which soon compelled him to pause: he lived to complete only the three first essays contained in the volume before us, and even these had not received his final correction. The remaining portion of the materials consisted of notes and cases, from which his judicious editor has collected facts which he justly observes were 'too valuable to be lost,' and by his own excellent observations and scientific arrangement, he has formed them into a connected whole, and stamped them with a value which, in a detached state, they never could have possessed. The concluding chapter, on the congenital cataract, though drawn up from Mr. S.'s notes, is enriched by the personal observations of the editor, made upon most of the cases, whether public or private, on whom Mr. S. operated.

Such are the materials of which this volume is composed; and it is but justice to Dr. Farre to observe, that in raising this monument to the memory of his friend, he has acquitted himself with a delicacy and propriety highly honourable to his own character; appearing infinitely less anxious to exhibit himself, than to describe faithfully what has been accomplished by Mr. Saunders. Of the merits of this distinguished practitioner, it is not easy to speak in terms of too high praise. The volume now before us will prove how much might have been expected from his talents and industry, had his life been spared; and how much the public have lost by his premature death.

The biographical memoir of the author prefixed to the essays, is exceedingly brief; the editor having, intentionally, noticed those circumstances alone of his life, which were connected with his public character. It appears that Mr. Saunders was indisputably the founder of the Institution for the Diseases of the Eye, to which his time and his talents were most assiduously devoted; and which he had the happiness to see fully established in the public opinion, and receiving extension and liberal patronage. It was in the course of his practice at this institution, that Mr. Saunders carried on those investigations, and established the improvements, of which we shall now endeavour to present a brief account to our readers, and which we think, with the committee who paid so respectful and honourable a tribute to his

memory, intitle him to rank among the benefactors of mankind.

The first essay is "on inflammation of the conjunctiva in infants." It commences with some judicious observations on the tendency of the commonly received appellation of this disease (purulent ophthalmia) to mislead the judgment of the young and inexperienced surgeon, for being taken from the most prominent symptom of the disease, it may lead him to overlook that stage of the inflammation which precedes the formation of a purulent discharge. This primary stage of the inflammation, Mr. Saunders observes, commences 'by a slight redness on the inside of the eyelids, particularly about the inner canthi; they are soon covered with a gluey matter, which quickly inspissating, fastens them together, and when they are forcibly opened, a large gush of tears succeeds. The eyelids tumify very soon; the viscid discharge increases in quantity, and speedily assumes a purulent form, whilst the tumefaction of the palpebræ increases.' The inflammation now passes into that state which attracts more vulgar notice, and the conjunctiva becomes excessively vascular, and of a fine scarlet colour, resembling, to use the author's illustration, 'a finely injected fœtal stomach.' As the disease advances, the cornea becomes cloudy, and the extent of this cloudiness, marks the degree of approaching slough, for it is by sloughing of the cornea that vision is destroyed in this disease. This change of appearance is not a mere opacity of the cornea, (which is often the mark of a healthy action which is about to repair the breach in the cornea) but a peculiar duskiness antecedent to the loss of substance, sure sign that such loss is about to take place. The extent to which this will go, generally becomes evident in about twenty-four hours; the dusky portion becomes elevated and apparently lessened in extent, a groove or fissure forms around it, and the slough separates either entire or in fragments, which are carried off by the tears or the discharge. If the disease advances still further, the ulcer thus formed becomes again sloughy, and by the repetition of this process the last lamina of the cornea is destroyed; or, being protruded by the pressure from within, it bursts, the aqueous humour escapes, the iris passes through the breach in the cornea, and the ulcer being indisposed to heal, successive portions of the iris are protruded, which, in their turn ulcerate, and the chrystalline and vitreous humours all issue at the orifice. This is the most violent form of the disease. In its more moderate forms, it still produces opacities or specks on the cornea by the ulcerative process. Mr. S. considers this inflammation as strictly erysipelatous. His editor, probably with more ac-

curacy, regards it as the acute inflammation of mucous membranes.

The mode of treatment which Mr. S. has laid down for the various stages of this formidable disease, appears to us to be marked with great accuracy and discrimination.

'Setting out on the principle, that the destruction of the eye is accomplished by a mortification of the whole or a part of the cornea, or that vision is impaired when the disease is less violent, by ill conditioned ulceration; I think myself authorized to condemn the indiscriminate use of stimulant injections. A strict antiphlogistic plan is clearly indicated in the commencement of the inflammation. On this account, leeches should be applied as near the eyes as possible, and the bleeding from the bites suffered to continue a considerable time. The bleeding will be profuse from the bites of infants newly born, in consequence of the extreme vascularity of the skin; and a sufficient number should be applied, so as to produce the effect of general as well as local bleeding; which will be known by the child's skin becoming pale. By this plan, the tumefaction of the eyelids will be soon reduced, which is in itself a sign of subsiding inflammation, the discharge will become more rosy and bland in its appearance, and the vessels within the conjunctiva and sclerotica will begin to appear. In the space of twenty-four hours, the danger will be considerably diminished, and the antiphlogistic plan being a little longer continued, the activity of the disease will be subdued; then by the use of mild astringents, the discharge will gradually cease in the course of a fortnight or three weeks, and the eye will be free from the most trifling defect.' p. 8.

Mr. Saunders disapproves of scarification in this disease, because it is inefficient from the small quantity of blood which is thus obtained, and in the active stage of the inflammation is always injurious, and aggravates the symptoms. In the subsequent stage, when the active inflammation has subsided, but the conjunctiva remains turgid with blood, he still thinks it improper; for if there be either ulceration or sloughing, it must interrupt the restorative process which is about to commence. Such is the mode of treatment to be pursued while the inflammation is active, and no disorganization has taken place. If the sloughing process has commenced, and the mortified portion of the cornea is about to separate, the inflammation has become moderate, and astringent applications must now be employed. Gentle ones succeed best; and Mr. S. generally preferred a solution of alum in distilled water, containing from two to six grains in each ounce. At this stage of the disease it is of the utmost importance that the condition of the eye should be determined by frequent examination; for if the ulcer of the cornea should again become sloughy, after the separation of the dead part, the tonic plan of treatment must be instantly adopted. Mr. Saunders preferred the extractum

cinchonæ, on account of its convenient form, and he observes that he has given six grains of it every four hours in this stage of the disease, to an infant of a month old, with the happiest effect; the sloughy surface has ceased to spread, it has become healthy, and granulation has rapidly succeeded. The appearances of the eye, in these different states, are described by Mr. S. with a precision, which proves his great accuracy of observation. The sloughy surface is 'cindery, ragged, flacculent; whereas the healing surface is besmeared with lymph, which adheres firmly to the surface on which it is poured out; a halo of lymph, deposited in the lamina of the cornea, surrounds the ulcer, and vessels advance towards it from the sclerotica, and may be seen, as it were, running into the lymph.' When the eye has once assumed this appearance, it may be pronounced out of danger.

We have been the more full in our account of this valuable Essay, because the disease to which it relates is of very frequent occurrence, and often proves fatal to the delicate structure of the eye. We may add that we have never met with a more perfect essay upon any disease; and if it produces the improvement which it ought to do, in the treatment of the disease, we may venture to predict that blindness will rarely happen, except in those instances in which the assistance of art is sought too late.

The second chapter is on "Inflammation of the Iris," an affection of that organ which was first noticed by Mr. Saunders, and which cannot be better described than in his own words.—

'As soon as this delicate and irritable substance is attacked with inflammation, the brilliancy of its colour fades, it becomes thickened and puckered, the inner margin is turned towards the chrystalline lens, and the pupil is exceedingly contracted. The vascularity of the sclerotica is very great, whilst that of the conjunctiva remains much as usual; and it may be easily perceived, that the plexus of vessels lies within the latter tunic. The inosculations of those minute vessels are very numerous, and form a species of zone in the junction of the sclerotica and transparent cornea. The vessels disappear at this part, as they penetrate the sclerotica, in order to pass to the inflamed iris, and are not continued over the transparent cornea, as in a case of simple ophthalmia. The irritation, on exposure to light, is distressing; and the patient is much incommoded by any pressure on the globe of the eye, or by its rapid and sudden motions. Considerable uneasiness is felt over the eyebrow, and acute, lancinating pains, shoot through the orbit towards the brain. Occasionally, when the inflammation is violent, and extends to the other tunics, the eye is totally destroyed by suppuration. But it rarely advances to this extreme. The inflammation generally terminates in the adhesive stage. Lymph is then deposited on the anterior surface of the iris, and between the iris and capsule of the chrystalline lens; and often in so large a quan

tity, as to extend through the pupil, and to drop pendulous to the bottom of the anterior chamber. If this process be not interrupted, the pupil is entirely obliterated, or the iris adheres to the capsule of the chrystalline lens, leaving only a very minute aperture, which is most commonly occupied by an opaque portion of the capsule, or of organized lymph, and the patient is totally blind. Red vessels appear on the anterior portion of the iris, running in a thin adventitious membrane, which the adhesive process caused to be formed. This is the usual catastrophe of an inflamed iris, abandoned to the natural process.' p. 21.

In the treatment of this disease, before lymph is actually deposited, and the action of the vessels of the iris is simply increased, Mr. S. recommends the adoption of the most active treatment, observing, that 'bleeding in a degree sufficient to reduce the pulse very considerably, most active cathartics, and deprivation of solid food, will be hardly sufficient to stop its progress.' He strongly urges, therefore, the necessity of abstraction from one to two pounds of blood, or a quantity sufficient to impair the force of the heart, within the first twenty-four hours. This may be taken either from the temporal artery or the arm, and must be followed by the free use of active purgatives, by small doses of tartarized antimony, so as to affect the pulse, and by topical bleeding with leeches, so as to keep up a perpetual oozing of blood from the neighbouring vessels, and to prevent the complete turgescence of those which are inflamed. If the inflammation should be checked in its first stage by this treatment, the cure will be completed, by covering the eye with a weak solution of cerussa acetata, and excluding the light, until the iris has recovered the exercise of its functions. Most commonly, however, the inflammation passes into the adhesive stage, and lymph is deposited betwixt the iris and the capsule, which becomes organized, and unites them together. But, even in this state, much may still be done, while the lymph is soft and yielding, and the ingenuity of Mr. S. has happily suggested the employment of the extract of Belladonna, in this stage of the disease, in which it is a most valuable remedy. The power which this vegetable extract has over the iris, we believe was first noticed by Professor Reimarus, of Gottingen; but the application of this fact to the important object now under our notice, was made by Mr. Saunders. Thus the discoveries of one age, or of one individual, after remaining a long time useless or neglected, are appropriated and applied by another, who thus confers a more signal benefit upon society than the original discoverer. The iris, when inflamed, is always excessively contracted, from the mere irritation of its muscular fibres, and perfectly independant of the admission of light; and in this condition of the organ, the adhesion formed by the organized lymph

would render the eye totally useless, since the pupil, though never entirely obliterated, is too small for distinct vision, and is commonly occupied by opaque matter. In this state, therefore, it is important to dilate the pupil as much as possible, that when the adhesion of the iris and capsule shall be completed, an aperture may still remain sufficiently large to transmit the rays of light to the retina. For this purpose, the extract of Belladonna, applied upon the surface of the eye, is a perfect specific, and destroys for a time both the sympathetic and associated motions of the iris; and such is its power over this organ that Mr. S. observes that he always found it produce an increased dilatation of the pupil even in the widely dilated iris connected with perfect insensibility of the retina. Mr. Saunders found this inflammation to be not unfrequently connected with syphilis, in which case the specific remedy must be vigorously employed, connecting with that the employment of the Belladonna. Five cases of inflammation of the iris are added which sufficiently exemplify the mode of treatment in both varieties of the disease.

The third chapter is "on the cure of inversion of the upper eye-lid, by excision of the tarsus."

After some general observations on the structure and uses of the eyelid which are worthy of the pen of Paley, Mr. Saunders describes with peculiar force and accuracy the painful inconveniences occasioned by this troublesome disease. In its early stages he thinks the operation recommended by Dr. Crampton will be generally found successful, but when the tarsus has acquired an unconquerable inclination towards the eye, constantly fretting and irritating its irritable and delicate surface it is altogether inefficient, and in this state of the disease Mr. Saunders recommends the extirpation of the tarsus.

He observes that he has performed the operation with the happiest result, that it is at once simple and efficient, and that its subsequent is even still more simple, that it is followed by no pain or uneasiness, and occasions but very litte deformity; much less than the disease which it is intended to remedy. In performing the operation the circumstance to be chiefly regarded is to avoid dividing the fibres of the levator palpebræ. The fibres of this muscle were conjectured by Dr. Crampton to have their insertion in the integuments and conjunctiva, a conjecture which Mr. S. on examining the organ with reference to this particular object found to be correct. Upon this circumstance the success of the operation depends, for though the tarsus may be removed, yet the muscle and its insertion remaining entire, the eyelid is sufficiently elevated for distinct vision, it has lost indeed an important mechanical support, but its apparatus for motion remains uninjured.

The fourth chapter treats " of some of the more important terminations of ophthalmia," arranged under the separate heads of effusion by a coagulable lymph—suppuration—slough, and ulceration. Under each of these divisions we meet with many valuable observations, selected from the author's notes; but for the scientific arrangement of these detached facts, and the masterly sketches by which they are formed into a connected whole, we are indebted entirely to the editor. Notwithstanding the perfect transparency of the cornea, yet it is susceptible of very high degrees of inflammation, of which one of the most common consequences is the effusion of coagulable lymph between its anterior lamellæ, and especially betwixt its surface and the conjunctiva. Although the opacity thus produced may be total, yet if the inflammation pauses before the lymph becomes organized, the interstitial texture being simply loaded, the lymph will be removed by the absorbents, on the decline of that action which caused its effusion. If however the inflammatory action prevails, the organization of the lymph commences by red vessels from the sclerotica and conjunctiva advancing towards it in straight lines, the thicker layer first receiving them, beyond which there is a fainter circle of lymph diffused around. By active treatment this stage of inflammation may be arrested, and the effusion being checked, the red vessels will contract and disappear, and the cornea recovers its transparency. But sometimes the adhesive inflammation will pervade the anterior chamber of the eye, and lymph will be deposited between the cornea and the iris, varying however in quantity from a line in the form of a crescent to masses which may rise to the margin of the pupil, or even above it, in the form of irregular masses. If the inflammation should extend to the posterior chamber also, ' then the capsule of the chrystalline lens will become opaque, the pupil will adhere to it, or even be filled with coagulable lymph, remaining fixed, irregular in its figure, or very much contracted.' To preserve the eye under such circumstances requires the most active treatment, for if the effusion is not checked, and the growth of new vessels prevented, the inflammation will commonly prove fatal to the structure of the organ. The following observations on the diagnosis of syphilitic and simple inflammation of the iris are too important not to be transcribed.

' In the syphilitic inflammation, the iris is much more thickened and puckered, the texture appears more changed, the irritation on exposure to light is less, the pain is most intense at night, red vessels are seen in the substance of the iris—a circumstance not often observed in the early stage of simple inflammation of the iris, in which patients, from the severity of the pain, are sooner induced to apply for relief—the pupil is not so much

contracted as in the simple inflammation; and although the general appearance of disease be greater, the pain is actually less, the blindness is often total; to which, perhaps, may be added, that the lymph is deposited, as it were, in drops, and assumes a tubercular appearance.' p. 64.

From the observations on the termination by suppuration we shall merely extract the following observations on the means of distinguishing the effusion of lymph from the formation of pus in the anterior chamber of the eye. 'Soft lymph and pus so exactly correspond in colour, that no distinction can be founded on this circumstance; but the figure of the matter deposited affords a ground of discrimination; the lymph rises in irregular masses, the pus maintains a level.' We have already given so full an account of Mr. Saunders's views of the termination of inflammation of the conjunctiva by sloughing of the cornea that we shall be excused for passing over that portion of the present chapter with little notice. We may observe, however, that we were by no means prepared to find inflammation of the conjunctiva in the adult so frequent a disease as it appears to be from the records of the Infirmary. From the 25th of March 1806 to the 31st of December 1809, 133 adults and children were cured of acute inflammation of the conjunctiva, while the number of infants admitted was only 182. Mr. Saunders considered the disease in both as perfectly identical, and his treatment of course was the same; active evacuation at the commencement, and the tonic plan of treatment as soon as the inflammatory action was subdued. He has pointed out with admirable precision the appearances which must direct the practitioner in his adoption of these opposite modes of practice, and nothing can exceed the felicity and skill with which he appears to have applied them to the cases which came under his own care. The editor observes that it was Mr. Saunders's intention to have drawn up an essay on the inflammation of the conjunctiva in adults in which he would have particularly considered the granular state of the conjunctiva which is sometimes the consequence of acute inflammation and protracts the disease in the chronic form. In these inveterate cases of such a morbid change of structure he intended to recommend what he had long practised with success, the excision of the granular portion of the conjunctiva with a pair of scissars, and the frequent injection of a solution of alum, or nitrate of silver to prevent its reproduction.

Ulceration of the cornea, or pustules of the conjunctiva, which generally terminate in ulceration of the cornea, constitute by far the largest class of diseases of the eye, at least in large cities, such as London, and are in the work before us regarded as unequivocally of strumous origin. They are

chiefly the consequence of improper food, cold, and impure air, and hence the children of the affluent suffer as well as those of the poor. The milder cases yield to a few doses of calomel and rhubarb, (not too frequently repeated) and a purer atmosphere; but if the ulcers are indisposed to heal and the inflammation is not acute, the healing is promoted by injecting upon them a solution of nitrate of silver in the proportion of two grains to an ounce of distilled water. If however the inflammation should be in excess, occasioning a deposition of lymph beyond what the healing process requires, then general or topical bleeding according to circumstances, and frequent cathartics are requisite. Stimulant applications must be avoided; and a cold dilute solution of acetate of lead, or a tepid decoction of poppies must be applied according to the feelings of the patient. The condition however of the anterior chamber, and its parietes must at all times be vigilantly attended to, as it affords the best means of estimating the danger, and regulating the treatment. Protrusion of the iris is a frequent consequence of sloughing, and ulceration of the cornea threatening at once the beauty and utility of the organ. The object of medical treatment in such cases must be to 'regulate the effusion of lymph, which is necessary for the restoration of the part, by correcting its defect or excess.'—If the destruction of the part is going on by the sloughing process, the adhesive inflammation must be excited by the cinchona, assisted by proper local applications; if the lymph is poured out in excess, the action must be reduced by bleeding to its salutary degree, when the healing process will go on with rapidity.

The fifth Chapter is entitled "illustrations of some of the more important changes of structure in the eye." It contains descriptions of amaurosis combined with cataract, and also of amaurosis preceding the disorganization of the eye, and the protrusion of fungi both malignant and non malignant in their nature. The account of these diseases is brief, and indeed to have given a finished history of them would have required long continued opportunities of careful observations: brief as they are however they are valuable, and the editor has added to their value, by an excellent note pointing out other varieties of this disease. That form of amaurosis, he observes, which is combined with cataract, is sufficiently distinguished by "a pupil somewhat dilated and still, or sluggishly contracting over a yellowish lens, even in strong light, with a tendency in the vessels on the anterior part of the globe to assume a fascicular arrangement. There is a second, and by far, the most common form of amaurosis in which the pupil is not

only motionless or nearly so, but is also contracted and irregular, and the humors are misty. This likewise seems to be an organic disease, and although slowerin its progress than the former, is generally incurable. In a third form of amaurosis, which is commonly called Gutta serena, a simple loss of sensibility in the retinæ, whether it is idiopathic or symptomatic is ascertained by observation on the pupil.

As a symptomatic affection it is in recent cases capable of being cured.—First, when it is accompanied with paralysis of the upper eye-lids and a flushed face, marking arterial congestion in the encephalon. Secondly, when it arises from the disordered functions of the abdominal viscera, but especially of the alimentary canal or of the uterus. Thirdly when it attends syphilitic inflammation of the iris. The first is cured by active depletion, by a gentle but long continued mercurial course, and by a very abstemious diet; the second, by restoring the function; the third, by the specific remedy.

The sixth and last chapter is "on the Congenital cataract" —and contains a detailed account of what Mr. Saunders has done to improve this interesting department of surgery. Until his attention was fortunately engaged upon it, this peculiar form of Cataract had received no distinct consideration; and the unhappy subjects of it were permitted to pass the most important and valuable years of early life (as far as regards moral and physical education) in a state of partial or total blindness. Nor was even this, great as it was, the only disadvantage of their condition. According to a general law of the animal economy, the retina from long inactivity becomes less sensible, and the muscles of the eye, acquire a rolling unsteady motion which not only increases the hazard and difficulty of an operation, but for a long period of time renders it impossible, by any effort of volition, to direct the eye to an object with sufficient steadiness for the purposes of distinct and useful vision. The advantages therefore of operating in early infancy are incalculable, but to this period, of life the extraction and depression of the lens are perfectly inapplicable, the first being too hazardous and difficult even in the hands of the most dexterous operator, and the nature of the congenital cataract rendering the last impracticable in most instances—In by far the greater number of instances the congenital cataract is capsular, that is the lens having become opaque is removed by the action of the absorbents, and the anterior lamellæ of the capsule retiring upon the posterior, they unite and form a white opaque and very elastic membrane This change had taken place more or less completely in 21

of 44 cases upon which Mr. S. operated. Of the remaining 23, 10 were cases of solid lens either totally or partially opaque, 9 were soft and opaque, with or without opacity of the capsule, and 4 were cases of fluid cataract.—It is obvious that in by far the greater number of these cases the operation ofextraction or depression could not be employed, and Mr. S. merits the highest praise for having suggested and brought to perfection an operation at once simple, efficacious, easily performed, and applicable to all varieties of the disease. It consists in making a permanent aperture in the centre of the capsule, not exceeding the natural size of the pupil, the object of the operation being to destroy this portion of the capsule (that it may not be closed up by the adhesive process) without dislocating the lens.—Previous to the operation Mr. S. applied the extract of Belladonna diluted with water to the consistence of cream to the eye or eyelids; in the space of half an hour or an hour this had produced its full effect upon the iris, and he then proceeded to perform the operation with the aid of the necessary assistants to secure the patient. He employed Pellier's elevator to raise the lid and fix the eye-ball, and the needle which he prepared was small, sharp pointed, and had a cutting edge from its shoulders to the point, and was so thin as to penetrate with the utmost ease. Mr. S. operated upon the anterior or posterior surface of the cataract according to circumstances; in the former case the needle was made to penetrate the cornea near its junction with the sclerotica; in the latter, the puncture was made in the sclerotica, and the needle was passed carefully behind the iris. When the needle had reached the centre of the pupil, he worked cautiously upon the centre of the capsule with a lateral motion, and having made a sufficient opening he gently sent the needle into the body of the lens (where the capsule contained one) and carefully opened its texture without disturbing its situation. By this means the lens is completely exposed to the action of the aqueous humour by which it is gradually dissolved, though sometimes not without a necessity for opening its texture by several successive operations, a fortnight at least being interposed between each. It is one of the great advantages of this operation that it rarely excites inflammation, and though it is more slow, yet it is more certain than any other; when the disease is entirely capsular more freedom may be used with the needle, as there is less danger of inflammation; the fluid cataract sometimes excites a good deal of inflammation. The greatest success attended the operation when performed between eighteen months and four years of age, the editor recommends two years as the best age—The number of operations requisite to effect a cure may vary from one

to six. With respect to the best mode of operating in the adult cataract it does not appear that Mr. S. had come to a positive conclusion; he was satisfied of the superiority of his operation in the soft cataract, but its positive superiority in all the varieties of cataract he was aware could only be determined by a fair and long continued comparative trial of the various modes of operating, owing to the very slow solution of a hard lens in the aqueous humour; he was inclined to prefer the operation of extraction in that variety of the disease, but the editor appears to be doubtful if he would ultimately have conceded even thus much in favour of extraction. When however he performed his operation of the capsule in this variety of the disease, he was particularly careful to leave a sufficient portion of the anterior lamella of the capsule around the circumference of the lens to retain it in its position, as its dislocation and consequent pressure on the iris produced a hazardous inflammation which it was hardly possible to controul by the most active treatment.

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vourites with the lovers of elegant poetry, whatever be the vicissitudes of general taste.'

Thus two kindred but rival performances upon this important subject, present themselves to view almost at the same moment, like the two kings of Brentford in the Rehearsal. And thus the cause for "popular regret" which was afforded by the scarcity of the former work, is happily and effectually removed.

But to be serious — it certainly does appear somewhat strange that Dr. Aikin was not consulted by Mr. Evans about the republication of his work, though some authors, perhaps, would have thought it hardly worth their while to trouble themselves about the matter. However, with such an elegant and attractive little volume before us as his Vocal Poetry, we must own ourselves under some obligation to Dr. Aikin for feeling and acting as he has done on this occasion. On the other hand, we are not disposed to call Mr. Evans to very severe account for republishing another man's work without his permission, because we find it by no means uninteresting to compare the doctor's present ideas upon the subject in question, with those which he entertained at the commencement of his literary life.

The essays republished by Mr. Evans are four in number, one on song-writing in general, and one on each of the three classes into which the collection of songs was originally distributed, namely, ballads and pastoral songs, passionate and descriptive, and ingenious and witty songs: an arrangement formed upon *manner* rather than *subject*. In the volume published by Dr. Aikin himself a new arrangement of the songs is given, with a single preliminary essay, in which he tells us there is scarcely a sentence copied from his former work. We must content ourselves with a very brief notice of these publications, confining our remarks chiefly to Dr. Aikin's own edition.

He begins his essay by remarking, that anciently the alliance between poetry and music appears to have been constant; but that in process of time, as poetry took a wider range, the accompaniment of music was laid aside as inconvenient; still, however, he observes, musical tones continued to be associated with a large class of compositions, to which was given the denomination of *Lyric Poety*: comprehending a great variety of topics, which fall within the province of the modern *ode* and *song*.

'Relinquishing to the *ode* the more elevated subjects and elaborate exertions of the lyric muse, *song* chiefly confines itself to lighter topics, and especially delights to express the pleasures and pains of love, and the

unrestrained hilarity of the convivial board. Not that it entirely discards more serious arguments; but always having in view a real or possible union with vocal music, it regulates itself in its subjects, and the mode of treating them, by the usual occasions in which such music is called or. Hence it is precluded from the compass, digression, and inequality of measure permitted to the ode; and for the same reason it adopts a simpler and more intelligible style of diction; not, however, rejecting the rich and glowing, when suited to the subject; and even demanding in most cases a high degree of polished elegance.'

We rather doubt the justness of the distinction here drawn between the ode and the song, so far as that distinction is made to depend upon subject. Does not the only real difference between them consist in manner merely? And, by considering the more dignified themes of the lyric muse as appertaining exclusively to the ode, has not Dr. Aikin unnecessarily limited the province of song? If some topics prefer the lofty strain of the one, we know scarcely any which have rejected the simpler notes of the other.

In Dr. Aikin's former arrangement, Ballads and Pastoral Songs composed the first class. But in the present work he considers the Ballad as differing materially from the Song; and, before he treats of the latter, 'clears the way,' by disposing of the claims to kindred of the former, which he speaks of as 'an ambiguous species of production often confounded with the song.'

Ballads he divides into classes: treating, in the first place, of the antient Historical or narrative Ballad, with the modern imitations of this species of writing. He next adverts to that ludicrous and satirical kind of ballad, termed by the French *Vaudeville*, street-poetry, of which the most copious source is party. Those modern ballads are next alluded to which turn upon some comic adventure or incident in ordinary life, such as 'Robin Gray,' Prior's 'Thief and Cordelier,' and 'All in the Downs," by Gay. He then speaks of martial songs, which, with us, have had reference chiefly to naval exploits, and lastly of the Pastoral Ballad.

'Having thus,' says Dr. Aikin, "proceeded through the different forms of kindred and dubious compositions, we come at length to what I should term *song*, properly so called, which as a species of poetical writing, it is the principal purpose of this essay critically to consider. If language and versification resembling the rude efforts of early poetry be the characteristic of the ballad, the song should be distinguished by the opposite qualities of polish and correctness. It likewise takes a general distinction from its subjects, which do not admit of continued narrative, but are rather the expression of emotions and sentiments. A song, then, may be largely defined *a short poem, divided into portions of returning measure, adapted to vocal music, and turning upon some single thought or feeling.* This de-

finition, it will be perceived, leaves a wide scope for particular subjects; and indeed I know of no other limitation in this respect than such as arises from the propriety of introducing some topics, and excluding others, on the occasions in which song is usually in request.'

After remarking that there are not wanting songs of a *moral* cast, in which content, moderation and the tranquil enjoyment of life are inculcated, Dr. Aikin goes on to treat of those which constitute by far the most numerous class in vocal poetry, namely, *convivial* and *amatory* songs.

'There is another fund of moral sentiment, if it may be so termed, from which both antient lyric poetry and modern songs have drawn deeply. This is the Epicurean system of Ethics, which, from the consideration of the shortness of life, and the uncertainty of human affairs, derives an incentive to present pleasure. This theme we find perpetually recurring in the odes of Anacreon and Horace, whence it has been transplanted into the gay and vocal poetry of modern times, of which it constitutes the prevailing strain of sentiment. In a certain temperate degree it coalesces with the rational philosophy before-mentioned: When carried further, it may justly excite the censure of the moralist, whatever indulgence be pleaded for it on the grounds of precedent and poetical fitness. Yet as Milton, in his 'Comus,' has not scrupled to let the advocate of pleasure be heard, and that in very persuasive language, trusting to the counteraction of more solid arguments in favour of sobriety, it might perhaps be excess of rigour, to banish from song-poetry every lively effusion of this kind.'

Without contending for the propriety of submitting productions of this nature to an over-scrutinizing test, we must yet be allowed to express our surprise at meeting in both collections, with several songs, which, in our opinion, are of too licentious a cast to merit the distinction conferred upon them by Dr. Aikin. Some objectionable compositions inserted in the former are, it is true, omitted in the present volume; but we could wish the expurgation had been carried somewhat further. Among other pieces of the *Moorish* complection, we noticed particularly a song of Cowley's, which if not intended to convey, is obviously liable to be understood as conveying so gross a *double entendre*, that we much wonder Dr. Aikin should have permitted it to pass the ordeal.

A few words follow upon hunting songs and mad songs, which latter the author thinks are peculiar to this country: and the essay concludes with an account of the sources whence the best English songs are to be derived. We were upon the whole, much pleased with this ingenious little treatise, which is composed with all Dr. Aikin's wonted correctness of taste and precision of style.

The first place in the new arrangement of metrical pieces is

ıtted to some specimens of the *pastoral song and ballad.* Of gs more properly so called, the first division consists of the *ral and miscellaneous.* To these succeed a few *convivial* gs; which are followed by a pretty copious assortment of *tory* compositions, occupying more than half the volume. Of this collection it is sufficient to observe that it contains assemblage of some of the sweetest flowers of poetry,— indeed without a slight portion of the noxious weeds, which every language abounds. It will doubtless afford a ightful entertainment to all true lovers of metrical lore; will, we hope, contribute to improve the public taste, excite a disrelish for the insipid noisome trash of which many of our fashionable songs are composed. In both ions many new pieces are introduced: one of which we t indulge ourselves with transcribing. The name of J. Cor is affixed to it.

'How bright the Sun's declining rays
Glitter on yonder ivied spire!
How sweet the evening zephyr plays
Thro' those old trees that seem on fire!
Beneath those trees how oft I've stray'd
With Mary, rapture in my eyes!
But now, alas! beneath their shade
All that remains of Mary lies!

'Oh! can I e'er the scene forget?
'Twas such an evening—this the place,
That first the lovely girl I met,
And gaz'd upon her angel face.
The West at Sol's departure blush'd,
And brighten'd to a crimson hue;
Her cheek with kindred tints was flush'd,
And ah! her sun was sinking too.

'She died—and at that very hour
Hope broke her wand, and Pleasure fled.
Life as a charm has lost its power,
The enchantress of my days is dead.
That sun—those scenes where oft I've stray'd
Transported, I no longer prize;
For now, alas! beneath their shade
All that remains of Mary lies.'

'e now turn to another admirer and editor of songs, Mr. nptre; whose performance is at once of so grave and :rous a nature that is difficult to determine whether it s the most to provoke laughter or excite resentment. have hinted our objections to some of the pieces in Dr. n's anthology, but Mr. Plumptre quarrels with almost y one of them, and undertakes to catechise the editor

for publishing a work to which he ascribes a most pernicious tendency. Few lovers of song will, we believe, become converts to the doctrines laid down by the reverend critic; who contends for the utter rejection of every piece in which mention is made of Venus, Cupid, or the Graces. He is equally displeased with any allusion to witches, ghosts, and fairies, to fate, fortune or the influence of the stars. Of both rapturous and desponding lovers he is the declared enemy: affirming that for a man to give to his mistress the titles of *lovely angel, dear idol, divine creature, adorable goddess*, is unworthy of a rational being and a Chistian; and that it is equally so to talk of *despairing and dying*, if his vows should be rejected, instead of resorting to the 'sacred volume,' and learning resignation. In short, every thing offends Mr. P. which does not perfectly accord with plain matter of fact, and the sober dictates of right reason. He seems to regard the fictions and colourings of a poetic fancy as serious violations of truth; and to be quite incapable of distinguishing between jest and earnest.

"Born in yon blaze of orient sky," by Darwin, he says has nothing very objectionable in it except that *May* is made a Goddess.—"To fair Fidele's grassy tomb," affords him much because "wailing ghosts, goblins, witches, and female fays" are introduced. In Roger's beautiful song, "Dear is my little native vale," he wishes the hours had had some other epithet than "fairy-footed."—And in "round Lover's Elysian bowers," by Montgomery, he finds fault with "The cloudless heaven of beauty's smile." But that our readers may be better able to appreciate Mr. P.'s taste and critical talents we will let him speak for himself.

'In the next song, "Alexis shunn'd his fellow swains," Heaven is called upon to shield us all from *Cupid's* bow "He bow'd, obey'd, and died." This line shews a want of fortitude in the lover. The love of women, though justly ranking high, is ranked too high when a man, on disappointment, falls lifeless.'

"Ye mariners of England," deserves the commendation, which you, Sir, have bestowed upon it in the note, with respect to its poetical merit; but I *had* (would) rather not have met with such expressions as,

> The spirits of your fathers
> Shall start from every wave.—
> With thunders from her native oak
> She quells the floods below.

'A friend, however, informs me he has been told "that the firing of guns does actually calm the sea: and if we allow this fact, the poetical colouring is not much.'

wing before the *altar* of love (p. 71.) is idolatry. Cowper, in m on charity, acknowledges how wrong it is to worship or give praise to any object below the deity himself.

Oh! could I worship aught beneath the skies
That earth hath seen, or fancy can devise,
Thine altar, sacred liberty, &c.

even in this passage, the writer appears to me to go too far. He o acknowledge the *willingness* of his soul to render thanks and o Liberty, but for the prohibition; and the describing the altar de of worship with so much minuteness, is dwelling upon the and that with so much delight, as looks like a proneness to it, should be sorry to encourage in my own mind.'

s is quite sufficient. How exquisite must be Mr. otre's relish for the beauties of poetry! Page after page ed with criticisms equally valuable, interspersed with s novel and instructive remarks on love, marriage and topics: while 'many a holy text around he strews' in his arguments, and many a long-drawn quotation Dr. Aikin's former works to prove him guilty of pub- songs which do not convey his real sentiments. We lso in the preface a grave Socratic discourse upon the making use in quoted passages of Italic characters ect the reader's attention to particular words.

Plumptre has thought fit to introduce several devotional into his collection, and among the rest, "Before ah's awful throne," which he ascribes to Whitefield, n taken from Dr. Watts's paraphrase of the hundredth

will give our readers one sample of the fare pro- for them by Mr. Plumptre; who seems to be of n that, if a song have but a moral cast, the absence ery other recommendation is sufficiently compensated

'The night was dark, and awful was the scene,
The wind blew high and loud the billows roar'd
The snow came drifting, and the frost how keen,
The heath, alas! no shelter could afford.

'Twas then young Edgar bent his trackless way
Ella to meet, by whom he was belov'd,
Whose charms held o'er his heart despotic sway,
They'd own'd their passions, and their sires approved.

'The proudest gifts, great Nature e'er bestow'd
On mortals, sure this virtuous pair possess'd,
With wealth too, were they bounteously endow'd,
And nought they lack'd to make each other bless'd.

'But to the will of all-disposing Heaven
Ere 'tis accomplish'd human eyes are blind;
For down a precipice where snow was driven
He fell, and to his God his soul resign'd.

'Some days elaps'd, when Ella, in despair,
Found the drear spot that Edgar's corse contain'd,
In wild distraction then she tore her hair,
And in most impious terms high Heaven arraign'd.

'Reason at length recall'd this love-lorn maid,
Who piously for pardon bent her knee;
She woo'd her dear religion's balmy aid,
And never more repined at God's decree.'

We will not offend Mr. Plumptre by controverting the merits of this charming production, any farther than just to observe that there are some expressions in it which seem rather inconsistent with his foregoing remarks. It is indeed to be lamented that this well-meaning gentleman, who is so totally devoid of poetical taste and judgement, should have undertaken to compose, or collect, or revise songs. In dulness and absurdity this performance will not easily find an equal, except in the obscure attempts of the author to improve the theatre.

Art. VII. *Scripture Characters*, in a series of Practical Sermons, preached at St. James's Church, Bath, by the Rev. Richard Warner, Curate of that Parish, two volumes, 8vo. pp. 492. Wilkie and Robinson, 1810—1811.

THE slight or more detailed accounts contained in Scripture, of the lives and characters of individuals, afford too many facilities for conveying various kinds of religious instruction, not to have been often seized by preachers of different talents and communions. The author of the volumes before us, accordingly was fully aware, that he trod upon beaten ground. But the sermons here given to the public differ, he pretends, from former volumes on subjects suggested by the Scriptural biography, in being more of a practical than a doctrinal nature, and in being sketches rather than portraits. In treating such subjects he expected to clothe in an uncommonly alluring dress, moral and religious instruction, and to find an opportunity of unfolding more effectually, the motives of human conduct.

As to Mr. Warner's expectations in handling such topics, he himself is the best judge. We can only say how he has succeeded in the present case; not how he would have succeeded, if he had chosen any of the other modes of raising

moral and religious reflections. Though we cannot say that he is remarkably alluring, or that he has developed more succesfully than his predecessors, the springs of human conduct, he might have done worse, in another line of argument. He might have been duller and shallower. We can however pronounce with greater certainty, as to the originality ascribed by our author, to these sermons. Dr. Hunter's biography, and Mr. Robinson's characters are as practical as sermons can be, to answer the purpose of religious improvement. For to attempt to discourse so practically as to lose sight of the articles of belief, is to labour in vain: since all the duties of religion arise from its principles and are enforced by them. Those excellent writers have selected only the prominent features of each subject and slightly touched upon others.

After all, though we do not think these sermons have the precise virtues which Mr. Warner saw in them, they have somewhat more than ordinary merit. Brief, spirited, often beautiful, and sometimes eloquent, these discourses abound, in just, though frequently trite reflections, in concise, lively, and natural illustrations of historical parts of scripture, and in short, distinct and animated sketches of the passions and characters of men. The morality they inculcate, is pure and high toned; though Mr. Warner would have done well to have kept its intimate connexion with piety which he frequently asserts, more constantly in the view of his reader. and seasoned it more thoroughly with gospel principles. The plan on which the sermons in these volumes, are constructed, appears to be judicious. The facts are stated in a few words, intermingled with such remarks or exhortations as they suggest, and the virtues or vices, they present, are described, with such considerations as may lead to the cultivation of the former, and to guard against the influence, and avoid the practice of the latter. We shall subjoin a few extracts that our readers may judge of the instruction that Mr. Warner has here provided.

We shall begin with a few sentences, which will give a favourable idea of our preacher's talent for delineating virtues and vices. The following is the light in which he places envy.

'There is no passion of the human heart, my friends, which it behoves us more to guard against than that of envy, or a discontent at the prosperity or advantages of others; since it is equally contrary to our religious obligations, and the peace of our own minds. One great branch of a Christian's duty is, to sympathize in the happiness of those around him; to "rejoice with those that do rejoice;" to wish well to every

one; and to promote the prosperity of his neighbour, instead of grieving at his success, or desiring his abasement. Nor is a contrary behaviour less averse to our own comfort than opposite to Christianity; it lays the axe to the root of that satisfaction which our own particular advantages would otherwise afford us. Like the unseen canker it secretly corrodes the heart, and devours every seed of joy and happiness: it withers all the finer feelings of humanity, and plants emotions in their stead of the most irritating and painful nature; repinings, disgust, hatred, and malignant wishes. Not that it always confines itself to the hidden covert of the heart, but too frequently breaks out into open violence, hurrying its wretched victims, in the infernal hope of making others miserable, into deeds of the deepest and foulest crime.' Vol. I. pp. 57—58.

The following is a lively picture of the opposition between virtue and vice.

'Vice and virtue are essentially discordant. They can have no allegiance; nor is it possible that any cordiality should subsist between the devoted servants of the one, and the sincere followers of the other. The vicious ever feel themselves shamed and reproved by the exemplary conduct of the good; they are aware how much they lose in a comparison of their own lives with the lives of the servants of GOD; and they strive for an equality in the estimation of the world, not by improving their own characters, but by depreciating and rendering contemptible the characters of those who are so much above themselves. In the language of the poet,

——"They sicken at another's worth,
"And hate that excellence they cannot reach."

They apply names of odious or ridiculous signification to their persons; they stigmatize their piety with the terms of enthusiasm and superstition, cant and hypocrisy; they represent them as useless or dangerous members of the community, as foes to social joy, the victims of spleen, gloom, and misanthropy.' pp. 22—23

We add the following description of religion with which we were much pleased.

'My friends, religion is calumniated, when represented as rendering its sincere professors morose and unsocial. As well might we charge the sun with being the cause of cold, and the fountain of darkness. Sincere piety is the lovely parent of every virtue, that softens or dignifies our nature. True, indeed it is, that her *friendships* are but few, because she rarely meets with those whose views and sentiments accord with her own; but her *benevolence*, like the light of heaven, is diffused over all. She retires, indeed, from the *bustle* of human intercourse, the great and busy world, because she discovers no objects there that harmonize with her feelings, or can forward her pursuits; but in the contracted circles of private life, her energies are ever operating in the promotion of happiness. She turns her ear, indeed, from "the viol and the harp, the tabret and the pipe," the shout of folly, and the roar of riot, and shuns the scenes of festal revelry, because she considers them

as dangerous to her purity, and hurtful to her interests; but she ever listens with readiness to the voice of sorrow, and the cry of distress; hastens with alacrity to "the house "of mourning;" assists those who are forsaken of others, and succours them that are "ready to perish." pp. 258—259.

Mr. Warner is a courageous preacher, and is not afraid of avowing truths which may expose him to the scorn of infidels or half Christians. Among other passages, we were much gratified with his eloquent confirmation of the doctrine of original sin in the first sermon of Vol. I. and his manly and judicious remarks on the reproof addressed to Balaam by his ass. Both these passages we had marked out for quotation. But Mr. Warner is by no means a fashionable accomodating teacher. He never considers what he may enjoin or prohibit, in order to sooth and please his readers; but what it is their duty to avoid or to practise. Accordingly, while he condemns many evils which are recommended by multitude, rank, and fashion, he requires, with imperious authority, qualities and conduct which must seem very strange to the gay and the profligate. We think it right to dispense with other extracts, in order to illustrate this feature of our author's preaching. From many other passages we select the following. The first is on the duties and virtues of married women; a subject, upon which we do not remember that we have often heard preachers insist.

'My brothers and sisters, it is of immense importance to the happiness of the rational world, that the appropriate duties of the husband and the wife be rigidly and conscientiously fulfilled; for, as their performance ensures the purest and most solid bliss that this world of sorrow can afford; "the only happiness of Paradise that has survived the fall;" so their neglect introduces into the cup of life a bitter poisonous drop, of the most deadly taste, and lasting influence Indisputable is the truth, that each is bound to co-operate with the other, in drawing tight that bond of union which has connected them together for life; that they are mutually obliged to increase, by every means in their power, the stock of conjugal felicity. But as domestic life is more especially the proper province of the wife; as she is constituted by nature, and commanded by GOD, to exercise those gentler virtues which have a peculiar reference to *home*, and a direct tendency to render it the scene of happiness and peace; so her obligation to manifest in her conduct the feminine graces of *modesty*, *tenderness*, and *piety*, presses upon her with peculiar force.

'Entirely and exclusively the precious possession of her husband, her thoughts must not wander abroad for other conquests, or foreign admiration. Ill does it become her who has solemnly pledged herself to *one*, to seek, by the arts of coquetry or levity, to attract or captivate the many; to court the public gaze, to be the theme of general conversation, or the object of particular remark. The sacrifice of a matron's modesty may indeed purchase the admiration of the cox-comb, or the flattery of the villain; but

transient will be her triumph, and worthless her reward, if for this she have given up the favour of her Maker, and the esteem and affection of her husband. Equally incumbent is it upon her to cherish in her bosom, and to exercise in her behaviour, the grace of *tenderness*; a sweet solicitude to sooth the cares, and tranquilize the perturbations, of the companion of her bosom; and to perform those thousand endearing offices to her infant offspring, which maternal love alone can properly fulfil. Oh! who can speak the value of this female quality in domestic life? It is the precious cement of its happiness; the support of all its charities; whose absence no external circumstance can recompense or supply. Fashion, splendour, and pleasure, may load the married fair one with all they can bestow; but their accumulated gifts will leave a gloomy vacuity in her heart, if her chief solace, refuge, and delight be not in the tranquil joys and tender offices of home. Finally, my sisters, the quality of *piety* must crown and consummate the character of the exemplary wife. It is essential indeed in every human being, but in the domestic circle (if we measure its necessity by its influence) it is more especially incumbent upon her, whose presence is most frequent and conspicuous there. Who can tell the power of a wife's religious example, in converting an unbelieving, reclaiming a profligate, or fixing an inconstant husband? It seems hardly possible to imagine, that vice should not surrender itself to virtue, when clothed in the attractive form of female loveliness, and seconded by modesty, tenderness, and affection; but should its brutal insensibility be still deaf to the voice of the charmer; she has yet a cause upon her hands of unspeakable importance, which imperiously demands the exercise of female piety—the cause of her children. Nature and custom have entrusted to her the charge of their early education; and if the principles of religion be not instilled into their tender minds by her care, and confirmed by her example, they will grow up without God in the world; they will pass through life without the blessing of Providence; and when they are translated from it, will have to attribute their everlasting ruin (O horrid thought!) to their mother. There is a religion of the Home, my fair friends, as well as a public worship of God; a religion over which the wife must preside; whose altar she must serve; whose sacrifices she must superintend; and as the most fatal consequences will follow her omission of it, so the surest retribution will punish its neglect.

'Such, if we may believe the united voice of reason and revelation, are the appropriate qualities of woman in her unconnected state, and her peculiar duties when she enters upon the married life. They have been recognized as such by prophets and apostles; and the wisest of men has confirmed their representations, by the following animated portrait of an estimable, an amiable, and an exemplary wife. "Her price is far above "rubies. The heart of her husband doth safely trust in her; she will do "him good, and not evil, all the days of her life. She layeth her hands "to the spindle, and her hands hold the distaff. She stretcheth forth "her hand to the poor; yea she reacheth forth her hands to the needy. "Her husband is known in the gates, when he sitteth among the elders "of the land. Virtue and honour are her clothing, and she shall rejoice "in the time to come. She openeth her mouth with wisdom, and in "her tongue is the law of kindness. She looketh well to the ways of her "household, and eateth not the bread of idleness. Her children arise up

"and call her blessed; her husband also, and he praiseth her. Favour is "deceitfull, and beauty is vain; but a woman that feareth the Lord "she shall be praised.'" Vol. II. pp. 104—108.

The other passage, which we had in view, is the counterpart of this, and we must beg leave to insert it, lest we should seem guilty of officiously intermeddling with the concerns of our neighbours.

'It is impossible to take our leave of the book of Tobit, and pass over the particular part of it which has been the subject of our present contemplation, without making a few observations, suggested by the text, on the duties involved in that solemn engagement, which a man enters into when he takes upon himself the character of a husband. It is true, indeed, that the contract made at the altar is equally binding upon both parties; and that its violation, by flagrant acts of infidelity, or by the less obvious injuries of unkindness and neglect, is equally criminal in the sight of God, whether it proceed from the husband or the wife: but it is also true that the obligations to tenderness and affection seem to press with stronger force on the former than on the latter, as many of them arise from motives that apply exclusively to *man*. The softer sex are weak, defenceless, and dependent; to treat them therefore with tenderness and kindness, is the dictate of generosity. Woman, when she enters the married state, makes great sacrifices; she surrenders her will to the direction of another; she submits her inclinations to his controul; and she engages in a life of pain, solicitude, and care: Gratitude therefore suggests, that the return to be made to her for what she gives up, and what she imposes upon herself, should be the kindest attention and the most undivided love. Painful is it to reflect, that, in the present state of society, these motives are but too rarely seen to operate on those whom they should most affect. Founded as marriages too generally are on passion, interest, or convenience, men in such cases are insensible to their proper obligations; sentiment, on their part, is excluded from the connexion; and instead of the generous and deserved return of warm, steady and uniform attachment, to those who have been delivered to them "on special trust," they too frequently "entreat them evil," by systematic coldness and neglect. Nor does the injury stop here: in married life, infidelity is the usual offspring of indifference. If attachment find not a resting-place at home, it will seek it in other quarters, it will be transferred from *her* to whom it exclusively belongs, to some other object; and the wife, with all her claims to the love, and all her peculiar rights to the person, of her husband, will have to experience and deplore, in addition to carelessness and contempt, the infliction of the severest of all wounds to the female bosom,—violated conjugal faith. My brethren, it is no palliation of a crime, that its commission is frequent; the universality of an offence, however it may lessen its heinousness in the contemplation of men, neither alters its nature, nor renders it less hateful in the sight of God. Whether we consider marriage as a civil contract, or a religious obligation, nothing can be more binding, nothing more solemn, than the vow of fidelity made at the altar. It has all the sanctions of human law, and all the authority of the divine command: and deliberately to infringe the obligation which it involves, is

defiance of God, in opposition to every dictate of gratitude, and every sentiment of virtue, is so great an offence, as seems well to deserve that "deep damnation" which the Almighty has reserved for the punishment of the most atrocious guilt. The Lord God, when he formed man out of the dust of the ground, and breathed into his nostrils the breath of life, decreed, that it was not good for him to be alone, and therefore made him a help meet for him. To express the closeness of the connection between them, he pronounced that the united pair should be one flesh; and to determine the degree of affection due from the husband to the companion of his bosom, he placed her rights, in the case of conflicting claims, above the ties of nature; and said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife." Thus solemnly imposed and awfully sanctioned, the duty of conjugal fidelity is paramount to every social or relative obligation; and its breach, as it admits of no excuse, can indulge but small expectation of forgiveness. The adulterer stands convicted by the law and the gospel; the most terrible sentence is passed by both upon his crime; and the execution of it can only be averted, by the bitterest remorse and the deepest repentance; by heart-felt anguish for his past guilt, and unconquerable resolutions to "go and sin no more." pp. 228—231.

We thought of noticing some blemishes that we observed in these volumes; but passages like those we have extracted (and there are many such) are sufficient to atone for greater defects than we could expose.

Art. VIII. *Cottage Sketches;* or, ActiveRetirement. By the Author of an Antidote to the Miseries of Human Life, Talents Improved, &c. In two volumes. Price 9s. Gale and Co. 1812.

ALTHOUGH the expediency of making fiction the vehicle of morality, at least for persons of maturer years, has been strongly disputed, it seems pretty clear that, while the rage for that kind of reading, which gratifies an irregular appetite and a distempered fancy, continues so inordinate, the only choice left to the friends of wisdom, is, to encounter folly on its own ground, and to make their way to the understanding by addressing themselves to the imagination. The writer of this interesting little work, who has already distinguished herself in this species of composition, has here once more succeeded in arraying important instruction in an attractive dress.

The construction of the story, although very simple, is quite sufficient for the purposes intended. Mr. Wilson, his wife, and daughter, retire from their shop in Fleet Street or the Poultry, to a pleasant house 'in a village, near a market town, and within five minutes walk of Mr. Gregory Wilson,' the honest citizen's brother, a gay, good-humoured, frivolous

beau garçon of an old batchelor; and it is principally of the adventures of this worthy quartet that the story consists. The rest of the *dram. pers.* are too numerous for specification, but they have each a distinctly marked character, and an effective part to perform in the general business of the tale. One of the principal is a Mr. Nicholls, a man of family, fortune, literature, and exemplary piety. This gentleman introduces himself to Mr. Wilson; and in the course of their acquaintance, which soon improves into a closer intimacy, succeeds in imparting to the mind of the worthy but unenlightened citizen, clear and distinct apprehensions of the real and spiritual nature of the Gospel dispensation.

'I don't quite understand what you mean, Sir,' observed Mr. Wilson, in their first conversation, 'by the words "spiritual life." 'I mean,' replied Mr. Nichols, 'that new creation in Christ, which takes place on the heart of every believer, when old things pass away, and all things become new; when the rebellious will and affections are brought into subjection to the law of faith. Mr. Wilson was aware that some of Mr. Nicholls's expressions were the words of Scripture, consequently worthy of respect; but their application seemed to him new and uncommon. He felt wholly at a loss how to answer, and the silence of the party obliged Mr. Nicholls to change the subject of conversation. Perhaps Mr. Wilson's ignorance may to some appear surprising, possessing apparently an humble and teachable mind, and acknowledging the importance of religion. Yet, in the nature of things, it was unavoidable; for Mr. Wilson had not received the advantage of early religious instructions. He had immersed himself in business, which engrossed the whole of his time and attention on the week days; and when he repaired to his parish church on the Sunday, which he did with tolerable regularity, he heard moral subjects discussed in a plain and easy style; but faithful application was omitted, and if doctrinal subjects were introduced at all, an ambiguity was thrown over their explanation. For, unhappily, Mr. Wilson's parish rector (to use the language of a learned bishop, applied to some clerical characters) lost sight of his proper office, namely, "to publish the word of reconciliation, to propound the terms of peace and pardon to the penitent; but made no more use of his high commission, than to come abroad one day in the seven, dressed in solemn looks, and in the external garb of holiness—to be the ape of Epictetus."'

The gradual advances towards right perceptions and feelings in Mr. Wilson's mind, and the effects of religion upon his peculiar disposition, are strongly pourtrayed, and will, no doubt, interest every reader of a virtuous mind. There is, indeed, throughout the work considerable ability displayed in the conception and discrimination of character. The studious rector—the half sceptic with his arguments against miracles extracted from old magazines—the dashing daughters of the wealthy farmer—the pious, conscientious wood-

man, his active but less scrupulous wife, and his reprobate brother, are all sketched and grouped with accuracy and effect. What least pleased us was the rural masquerade, but there is novelty, at least, in the delivery of a sermon at that species of entertainment. A good deal of interesting and instructive moral observation is introduced in the form of criticism on Miss Patty Wilson's Essays. The author has we think managed with great dexterity to relieve the seriousness of her religious conversations, by the introduction of little amusing incidents, and of observations which, though apparently slight and gay, contain a strong and pointed moral. Of her skill in this respect, the eighth and ninth chapters of the first volume are favorable specimens.

We were considerably amused, we will confess, with the following passage.

'Seated opposite the glass, she frequently directed her eye there, as busy thought suggested occasion. "Well, I am glad to-morrow will be Sunday. I long to see the church and the people. Let me see; what shall I wear?" hastily rising to open a drawer which contained a variety of dresses neatly arranged, "I won't dress in my *very best* the first Sunday, because it won't look so well to fall off afterwards." The plainest dress was in consequence of this resolution selected. "I think I'll wear my lilac bonnet; no, I won't neither, for most likely I shall have a colour with walking, and the straw one will then be more becoming." Each bonnet was now in turn adjusted to the head. "To be sure, at present, I look best in the lilac. Well, that shall be determined to-morrow. Now for my manner of *behaviour* at church—I will not look much about me; it will seem as though I were not used to strangers; and I have heard my mother say nothing is more vulgar than to stare. Yet I don't know that she is right in her observation, for when I walked in Kensington Gardens last spring, and in Bond Street in the winter, the ladies stared wonderfully. Dear, how these country people will gaze at me to-morrow! I dare say they never saw such a bonnet as this; if papa now would but let me put it on *all on one side*, so, it would make them *gaze* indeed. As soon as church begins I *may* slip it a little more aside, for then he will see nothing but his book and the parson. I shall be noticed and talked of a great deal more I dare say than ever I should have been in London. I will set all the fashions; what an amusement it will be to invent them—no, I won't *invent* them neither, I will only *improve* them, which I can easily do by having a magazine sent me every month from London. Papa told me he would treat me with any magazine I chose, and I shall chuse that which has the pictures of the fashionable dresses." The bonnets were now deposited in their box, the memorandum book taken from a neighbouring writing desk, and the face wore an aspect of recollection. "Let me see, what were the titles of those novels my cousin Susan recommended last time I saw her? To be sure there must be a circulating library in the neighbouring town, and I shall subscribe. Oh! how delightfully shall I

pass my time; no *shop* to attend to now, another maid kept to assist with the *needle-work*; oh! I shall be as happy as the day is long." So saying, Miss Patty began capering about the room. Vol. I. pp. 63—65.

The following scene the woodman's wife narrating her father in law's death, is of a different nature.

'A short time after the visit paid to the woodman's cottage, Mrs. Wilson observed Judith passing her door habited in deep mourning, her infant also with a sable knot on his clean white cap. Urged by a kind interest in her family concerns, she called her into her house to make enquiry. "If you will please to remember," said Judith, "the night you was at our cottage my husband didn't come home at his usual time. He called in to see his father and mother, and found the old man so ill that he staid with them all night, (only just running home to let me know), and about five o'clock in the morning father died. James had no thought of his dying so soon, for he seemed heart-whole, as the saying is, and he was at our cottage but a day or two before. Ah! he was a good father, and James loved him." Judith turned aside her head, and wiped away a falling tear, which eloquently spoke "and *I* loved him too." Mrs. Wilson opened the door of her china-closet, and poured forth a glass of her best cordial wine. Then presenting it to Judith, "drink this," said she, "it will do you good." Judith was a stranger to the affectation of refusing what she liked. She looked well pleased at the sparkling liquor, and accepted without any other ceremony than "to your good health, Ma'am." Before she could resume the thread of her story, however, another, and another tear stole down her rosy cheek; and finding it in vain to disguise her sensibility, she tried to account for it. "I suppose," said she, "'tis my recollecting how my husband and his poor mother cried that morning makes me do so now: for it can't be on account of James's father, for I'm as sure he's gone to heaven as I'm sure James will go there himself when he dies." "What business did this old couple follow?" asked Mrs. Wilson. "Our poor mother," replied Judith, "has not been able to do any thing for the last two years, from a weakness in her limbs, and a shaking palsy. She used to go out nurse-tending, and was the best needle-woman in the parish—'twas who could have her. But now if she takes up a bit of sewing she runs the needle into her fingers; and as for sick folk, who would like to be waited on by such a poor shaking object? But Providence was very kind to her, for father was strong and healthy, and able to maintain her: and then she had been saving, and laid by a few pounds against a rainy day. Ah, we shall see the odds of it now he's gone, for there was not such a hedger and ditcher for many a mile round." "And what will become of this poor widow," asked Mrs. W. "O please God," returned Judith, "she may still see happy days: for James and I shall do our best to make her comfortable, and Margery is so fond of her and she of Margery: and when Jemmy here can run about, she can look after him a bit, and amuse herself twenty ways." "But how is she to be maintained?" resumed Mrs. Wilson. "Nobody was ever the poorer at the years end," replied Judith, "for maintaining an old father or mother." pp. 174—177.

We shall just add the conversation on card playing.

'I recollect (it is Mr. Wilson speaks) the agreeable sound of closing shutters, and I well remember the delight of viewing the fair-posted account book committed to the shelf on the Saturday night; and now I experience a new gratification equal to both those—an escape from a card rout. Brother I had no idea what a card rout was. I thought we should chat for an hour or so, and then, if conversation flagged, and we were all of a mind, we might play a game or two at a moderate stake, still chatting between the deals. I knew that *Londoners* often met for no other end than to play at cards, but had no notion that such a custom prevailed in the country. My conscience will keep me away from such card routs in future as well as my inclination." "Your conscience," repeated Mr. Gregory, "what has conscience to do with it?" "A great deal, I think," replied Mr. Wilson. "Who can join in gaming, wasting of time, and quarrelling with a good conscience?" "You are too severe," returned the card rout advocate, "the stake played for could not be termed gaming, 'twas less than usual in such parties." "I'm truly sorry to hear that," said Mr. Wilson. "You have betrayed a secret which strengthens my argument, for even the stake played this evening was higher than any of us liked to be beaten at; witness our cross looks and angry expressions." "Come," said Mr. Gregory, "you may except one of the party, even yourself, who sat 'like patience on a monument smiling at grief.' I acknowledge it is wrong to suffer such disturbance of temper; but then 'tis ourselves to blame, not the diversion." "Aye, 'tis ourselves, indeed, that we are to blame for every vice and folly," rejoined Mr. Wilson: "the poor cards are innocent beings, but we make them instruments of evil. Admitting that I was good-humoured myself this evening, yet I occasioned ill humour in others." "Why," resumed Mr. Gregory, "had you not been present, your place would have been supplied by another." "And so will my neighbour's house be broken open," returned Mr. W. "whether I assist or connive at the robbers or not." Mr. Gregory seemed to feel the application, but only remarked—"Don't we hear of quarrels in conversation? To maintain the good conscience you talk of, I see no other plan than to relinquish society altogether, and shut ourselves up with owls and satyrs." "Pho, nonsense," returned Mr. Wilson.' pp. 30—32.

We hope that the circulation of these useful and amusing volumes will be extensive, and that their success may induce the author to persevere in a species of composition which she has cultivated with so much ability.

Art. IX. *The Life of Ulrich Zuinglius*, the Swiss Reformer, by J. G. Hess, translated from the French, by Lucy Aikin, 8vo. pp. xxiii. 325. Price 10s 6d. Johnson and Co. 1812.

THE subject of this volume is happily chosen. Zuinglius acted a conspicuous part in effecting the reformation. Not inferior, in natural or acquired endowments, to Luther or

Calvin, he was prior to the latter, and coëval with the former. With these advantages for biography, it happens that the events of his life are not generally known. Partly from his premature death, and partly from the glory of his successor in the work of reformation, who gave the title to his followers, Zuinglius has not obtained his share of the public attention. As the execution of this work is nearly equal to the subject, it is, therefore, with great pleasure that we introduce it to the notice of our readers. It is not indeed cast into the mould of fashionable biographical volumes. 'Instead of two goodly quartos, it is a neat octavo; and, except a few brief explanatory remarks thrown into the margin, it has neither note, appendix, nor supplement. It is neither enriched nor illuminated, with extracts from parish registers, or papers found at the bottom of old chests; nor does it contain an account of every thing and every body that had any manner of connexion with Zuinglius. Dispensing with these ordinary embellishments, that contribute so much to the heaviness of modern biography, Mr. Hess delivers a clear, simple, and interesting story, respecting the events that produced a change in the religious principles of Zuinglius, and the means by which he diffused them among his countrymen; interwoven with so much of contemporaneous history and biography, literary, civil, and ecclesiastical, and such short and judicious reflections, as were necessary to its illustration. He wrote, it would seem, for those who had little knowledge of the subject; and consequently touches on many particulars that are familiar to almost every person in this country. But throughout he will be found accurate, lively, and entertaining. A short abstract of such particulars as explain the revolution effected in the religion of Zuinglius, and by him in that of his countrymen, will perhaps be agreeable to our readers.

Ulric Zuinglius was born in 1484, at Wildhaws, a village of Switzerland. As his father, who, though a simple peasant, lived in easy circumstances and bore the office of first magistrate of the district, thought his son a promising child, he resolved to devote him to the church, and with that view sent him first to Basil, then to Bern. Here he was taught to perceive the beauties of the Latin classics. His talents attracted the attention of the Dominicans, and they prevailed upon him to reside in their convent till he might be of age to enter on the noviciate. But his father disapproving of irrevocable vows in early life, in order to break off the connexion, removed him to Vienna. At the university of this city, the scholastic philosophy was the great object of study, which though it had few allurements was indispensable to constitute a man of learning, and enabled Zuinglius afterwards to combat

his enemies with their own weapons. After two years, he returned home; but, as he was desirous of adding to his stock of knowledge, and of communicating what he already acquired, he repaired again to Basil, and though a stranger, in the eighteenth year of his age, he was called to the office of teacher. While he was diligent in teaching, he was no less so in learning; uniting with the perusal of the Greek and Roman classics, the studies peculiar to his profession. Theology, indeed, in those days, was a miserable system of unintelligible subtleties and useless distinctions. Zuinglius, however, was possessed of great vigor of mind: he had often changed his masters: the study of the classics had opened his understanding: he frequented the lectures of Thomas Wyttembach, who on many points had much juster notions than his contemporaries, so that he was happily enabled to deviate from the common track. Being of a gay and amiable temper he occupied the intervals of study with music.

Having spent four years at Basil, Zuinglius was chosen by the burghers of Glaris to be their pastor. To exercise this function with success, seemed to require deeper learning than he possessed. Accordingly, he recommenced his theological studies, on a plan he traced out for himself. He began with the perusal of the New Testament. He copied the Greek of St. Paul's epistles, adding in the margin notes of his own, or extracted from the fathers.

'His attention was from this time directed to the passages of scripture cited in the canon of the mass, and to those which serve as a basis to the dogmas and most essential precepts of the church. Their interpretation had long been fixed, but Zwingle thought it inexcusable in a man appointed to instruct his fellow christians to rest upon the decision of others on points that he might himself examine. He therefore followed the only method to discover the true sense of an author, which consists in interpreting an obscure passage by a similar and clearer one; and an unusual word by one more familiar; regard being had to time, place, the intention of the writer, and a number of other circumstances which modify and often change the signification of words. After endeavouring to explain the text of the gospel by itself, Zwingle also made himself acquainted with the interpretations given by other theologians, especially by the fathers of the church, who, having lived nearer the times of the apostles, must have understood their language better than the modern doctors. It was in the writings of the fathers that he also studied the manners and customs of the first christians; followed them through the persecutions of which they were the victims; observed the rapid progress of the rising church; and admired that astonishing revolution which by degrees elevated the new religion to the throne of the Cæsars—an event prosperous in appearance, but which, in more than one instance, rendered Christianity subservient to the same passions which in its humble state it had commanded with such complete authority. From the fathers,

Zwingle went on to the obscure authors of the middle ages: their rude style and absurd opinions would soon have discouraged him, had he not wished to become minutely informed of the state of Christianity during these ages of ignorance. He did not limit himself to the writers approved by the church. "In the midst of a field covered with noxious weeds," would he often say "salutary herbs may sometimes be found." On this principle, he read without prejudice the works of several authors accused of heresy, particularly those of Ratramn, (otherwise Bertram,) a monk of the ninth century, whose opinions on the eucharist, though conformable to those of preceding ages, were condemned by the court of Rome; those of the Englishman Wickliff, a writer of the fourteenth century, who rejected the invocation of saints and monastic vows; and those of John Huss, condemned to the stake by the council of Constance, for attempting to diminish the excessive authority of the church, and set bounds to the temporal power of the clergy.'

Of these enquiries, in which all religious teachers would do well to imitate the reformer, the result, very different to what he expected, was, that many doctrines deemed of great importance, were either contrary to the spirit of scripture, or founded on misinterpreted passages of it; that the ordinary mode of worship had through various causes, each fruitful of abuse, greatly degenerated from the primitive form; and that the authority of the clergy was excessive and incompatible with their character.

These discoveries, however, he was in no haste to publish, submitting them only to the examination of his learned correspondents. During the ten years of his abode at Glaris, he was content, without directly attacking the abuses of the Romish church, to deliver the obvious doctrines of scripture, and the moral precepts deduced from them. But this forbearance, together with his purity, learning, and assiduity, did not secure him from the hatred of his fellow ministers, who were ignorant, or indolent, or profligate. His silence on many topics thought to be of importance, his insisting more on the virtues than the miracles of the saints, and his saying little about fasts and pilgrimages, and nothing about relics and images, were so many crimes which would have been duly punished, had he not enjoyed the esteem of his parishioners, and the friendship of the best men of the canton. It was while he abode at Glaris, that he twice, according to the custom of the Swiss, accompanied the troops of the canton; not so much because he approved of the wars in which they were engaged, as in obedience to his superiors.

From Glaris, Zuinglius removed, about 1516, to a scene more favourable both for maturing and divulging his new principles. At Einsiedeln in Schweits, there was a famous abbey, enriched by the donations of pilgrims from all quar-

ters. Theobald, baron of Geroldseck, who was at this time administrator of the abbey, though educated for a soldier rather than an ecclesiastic, was fond of learning; and being desirous of rendering his abbey an asylum for the studious, and the nursery of a learned priesthood, he collected around him men fitted to second his intentions. He offered Zuinglius the office of preacher to the convent, which he readily accepted, in order that he might have more leisure for study, and enjoy an opportunity of conversing with learned men, as well as of securely disseminating his doctrines. Here he found several men who were afterwards his assistants in introducing the reformation.

"Of this number were Francis Zinng, chaplain of the apostolical see, a very learned man, but fitter for solitary study than for the offices of public instruction; John Oechslein, a native of Einsiedeln, whose zeal was not cooled by the violent persecutions he afterwards experienced; and Leo Jude, an Alsacian, author of a German translation of the Bible, and a faithful companion of Zwingle. All these men felt an equal desire to increase their store of knowledge; and the conformity of their sentiments established among them an intimate connection. The library of Einsiedeln, considerably augmented by the care of Zwingle was their favourite resort. Here they studied together the fathers of the church, whose works were just published by Erasmus at Basil. They added the perusal of the works of Erasmus himself, and those of Capnio, both restorers of letters in Germany. They discussed the new and bold ideas of these great men; traced them into their consequences, and subjected them to a severe examination. The new horizon which opened upon them as they advanced in their researches, produced different effects upon them, according to their different dispositions. One embraced with heat and enthusiasm all that appeared to him the truth; another, of a calmer temper, suspected the attraction of novelty; a third calculated the consequences to be expected from a change in received opinions. Each, in short, viewed the object in a different light: what escaped one, was perceived by another, and thus they were mutually lightened and assisted. All were animated by that ardour which is only found at those periods when men awake from the slumber of ignorance and barbarism. When minds capable of beholding truth in all its splendor have caught some faint beams of it, they can no longer endure the night of superstition and prejudice; they burn to emerge completely: and the resistance they experience, the obstacles they encounter, by irritating them, do but augment their force and inflame their courage. It is not so in more enlightened ages; it seems as if truth loses its charms in proportion as it becomes more accessible. We creep languidly along a broad and smooth road which may be trod without effort, while we dart with impetuosity into the difficult path which leads us through brambles and thickets to its end." p. 57.

With these advantages he possessed at home, he likewise had recourse to foreign aids, corresponding with Erasmus, Faber, Glareanus, Capito, Beatus, Rheanus, and many others.

His views were enlarged, and he became more firmly convinced of the principles he had derived from the study of the scriptures and of antiquity. But the activity of his mind was not confined to speculation merely. He convinced the administrator, that the worship paid to the relics of saints and martyrs was inconsistent with the gospel, and that the popular belief that pardon of sins might be procured by money or external practices was full of mischief. He likewise made several salutary alterations in the administration of a nunnery under his direction. He made use of the opportunities that his office of preacher and confessor afforded him insensibly to diffuse his opinions. When he judged the minds of his hearers sufficiently prepared, on one of the festivals, an immense crowd being collected, he ascended the pulpit, and having by an ardent exordium gained their attention;

'"Come to believe," cried he, "that God resides in this temple more than in every other place. Whatever region of the earth you may inhabit, he is near you, he surrounds you, he grants your prayers, if they deserve to be granted; but it is not by useless vows, by long pilgrimages, offerings destined to adorn senseless images, that you can obtain the divine favour: resist temptations, repress guilty desires, shun all injustice, relieve the unfortunate, console the afflicted: these are the works pleasing to the Lord. Alas! I know it; it is ourselves, ministers of the altar, we who ought to be the salt of the earth, who have led into a maze of error the ignorant and credulous multitude. In order to accumulate treasures sufficient to satisfy our avarice, we raised vain and useless practices to the rank of good works; and the Christians of these times, too docile to our instructions, neglect to fulfil the laws of God, and only think of making atonement for their crimes, instead of renouncing them. 'Let us live according to our desires,' say they, 'let us enrich ourselves with the goods of our neighbour; let us not fear to stain our hands with blood and murder; we shall find easy expiations in the favour of the church.' Senseless men! Do they think to obtain remission for their lies, their impurities, their adulteries, their homicides, their treacheries, by prayers recited in honour of the Queen of Heaven, as if she were the protectress of all evil doers? Undeceive yourselves, erring people! The God of justice suffers not himself to be moved by words which the tongue utters and the heart disowns. He forgives no one but him who himself forgives the enemy who has trespassed against him. Did these chosen of God at whose feet you come hither to prostrate yourselves, enter into heaven by relying on the merit of another? No, it was by walking in the path of the law, by fulfilling the will of the Most High, by facing death that they might remain faithful to their Redeemer. Imitate the holiness of their lives, walk in their footsteps, suffering yourselves to be turned aside neither by dangers nor seductions; this is the honour that you ought to pay them. But in the day of trouble put your trust in none but God, who created the heavens and the earth with a word: at the approach of death invoke only Christ Jesus, who has bought you with his blood, and is the sole Mediator between God and man." p. 62—64.

The effect of this discourse was various, some felt a new light breaking in upon their minds; others, who saw in the prevalence of such doctrines the end of their gains, were grievously offended.

Meanwhile the fame of Zuinglius as a theologian and friend of literature was diffused through the country. Oswald Myconius, with other learned ecclesiastics and laymen of Zurich promised themselves happy effects from his preaching; and the chapter were thereby determined in their choice of him as their minister. About this time learning, religion, and morals were at a low ebb. Zuinglius set himself to remedy these evils. On being invested with his new office, he informed the chapter, that instead of following the order of the dominical letters, he should explain the whole of scripture. Some objected to this as a dangerous innovation; but he replied, it was only to revive the practice of the primitive church. January the first, 1519, he delivered his first discourse on the new plan, which was attended by a great crowd, drawn partly by curiosity, and partly by a desire of edification. While his sermons met with many admirers; others, through interest, prejudice, or vice, endeavoured to sink his reputation, calling him sometimes a hypocrite, sometimes a fanatic, and sometimes the enemy of religion and good order. But such calumnies not only damped not his zeal; they did not even lessen his influence. For Samson, a wily Franciscan, being employed to preach indulgences in Switzerland, as Tetzel had been in Germany, Zuinglius exposed his disgraceful impositions, with great zeal and prudence. He made such a deep impression, not only on the inhabitants of Zurich, but also on the deputies of the thirteen cantons, who happened to be at that time assembled; that they ordered Samson to quit the Swiss territory without delay, and obliged him to take off the excommunication he had fulminated against Henry Bullinger, a parish priest in that neighbourhood.

Zuinglius was very active in preventing the Zurichers from joining the other cantons in their alliance with Francis the first, which occasioned him the loss of several partizans. For as the campaign, in which the other cantons assisted the French, was unsuccesful, the Zurichers, who in consequence of a former treaty, had sent 3000 men to defend the papal dominions, became the object of hatred; of which the greater part fell on Zuinglius, whose religious as well as political principles were severely reprobated.

But while this reformer was earnest in persuading his countrymen to maintain a strict neutrality between the belligerents, he was most diligent in discharging his duties as a preacher.

'"On my arrival at Zurich, I began to explain the gospel according to St. Matthew. I added an exposition of the Acts of the Apostles, to show my audience in what manner the gospel had been diffused. I then went on to the first epistle of Paul to Timothy, which may be said to contain the rule of life of a true christian. Perceiving that false teachers had introduced some errors with respect to the doctrine of faith, I interpreted the epistle to the Galatians; this I followed by an explanation of the two epistles of St. Peter, to prove to the detractors of St. Paul, that the same spirit had animated both these apostles. I came at length to the epistle to the Hebrews, which makes known in its full extent the benefits of the mission of Jesus Christ." "In my sermons," adds he, "I have employed neither indirect modes of speech, nor artful insinuations, nor captious exhortations; it is by the most simple language that I have endeavoured to open the eyes of every one to his own disease, according to the example of Jesus Christ himself."' pp. 118—119.

His hearers losing their respect for several rules of ecclesiastical discipline, some of them ventured to break the fast of Lent; and were imprisoned by the magistrates. Zuinglius undertook their defence, and published his first work, a tract on the observation of Lent. In this work he had ridiculed the opinion, which attributes merit to abstinence from ordinary aliment, and advised that fasts should be left to every one's own choice, which gave still further provocation to his enemies. If it was not restrained, they said, his doctrine would undermine both episcopal and pontifical authority. The bishop of Constance, therefore, delivered to the clergy and laity of his diocese, a charge, lamenting the present dissensions, and exhorting them to adhere to the church. He likewise wrote to the council of Zurich, to secure the ordinances of the church from blame, and to the chapter, complaining of certain innovators, who pretended to reform the church, and cautioning them against dangerous opinions, as well as exhorting them to avoid dissensions. Of his object, however, which was to silence Zuinglius, he was disappointed. The reformer replied to the bishop's letter in a short tract, laying it down as a principle, that the scripture is the authority by which all doubts must be solved, and all controversies terminated. Among other passages deserving attention, the following savours somewhat of methodism:

'I will now tell you what is the christianity that I profess, and which you endeavour to render suspected. It commands men to obey the laws, and respect the magistrate; to pay tribute and impositions where they are due; to rival one another only in beneficence; to support and relieve the indigent; to share the griefs of their neighbour, and to regard all mankind as brethren. It further requires the christian to expect salvation from God alone, and Jesus Christ his only Son, our master and Saviour, who giveth

eternal life to them who believe on him. Such are the principles from which, in the exercise of my ministry, I have never departed.' p. 129.

While Zuinglius was engaged in this tract, the Helvetic diet, at the instigation of the bishop of Constance, convicted the pastor of a small village near Baden of heresy. Foreseeing the evils to which the friends of reformation were likely to be exposed, he addressed to the Swiss government a summary of his doctrine; praying for liberty to preach the gospel without molestation. As Luther had been excommunicated by the pope, Zuinglius was stigmatized as a heretic, and a Lutheran. Fresh controversies daily arising, the minds of both parties were exasperated.

In 1523, at Zuinglius's request, the council of Zurich summoned the clergy of the canton to a colloquy, in order to determine the disputed points. After various discourses, the council ordered, that Zuinglius should continue to preach as he had done heretofore, and that the pastors of Zurich and its territory should rest their discourses on the scripture; both parties abstaining from personal reflections. This conclusion of the colloquy was most favourable to Zuinglius, as it served to multiply his friends, and enabled him to act under the sanction of public authority. No innovation had as yet been made in the public worship, when another conference being held, victory again declared in favour of Zuinglius; and great alterations afterwards followed. The mass was abolished. In 1525, on Easter Sunday, the Lord's Supper was administered, conformably to the reformer's views.

'A table, covered with a white cloth, unleavened bread, and cups filled with wine, recalled the remembrance of the last repast of our Redeemer with his disciples. The first priest, who was Zwingle himself, announced to the faithful, that the religious act which they were about to celebrate would become to each of them the pledge of salvation, or the cause of perdition, according to the dispositions they might bring to it; and he endeavoured, by a fervent prayer, to excite in all their hearts repentance for past faults, and a resolution to live a new life. After this prayer, Zwingle, and the two ministers who assisted him, presented mutually to each other the bread and the cup, pronouncing at the same time the words uttered by Jesus Christ at the institution of the Last Supper; they afterwards distributed the symbols of the body and blood of the Redeemer to all the christians present, who listened with the most profound and reverent attention to the reading of the last words of our Lord, as they have been transmitted to us by his beloved disciple. A second prayer, and hymns full of the expression of love and gratitude towards him, who had voluntarily endured a cruel and ignominious death, to save repentant sinners, terminated this solemn and affecting ceremony. Zwingle was of opinion, that to celebrate the Lord's Supper in this manner, was to bring

it back to its ancient simplicity, and to unite all that could render it useful. The event proved that he was not mistaken; the churches could scarcely contain the immense crowd that came to participate in this religious solemnity, and the good works and numerous reconciliations which followed it, proved the sincerity of the devotion with which it was attended.' p. 199.

This reformation in the worship was accompanied with similar changes in the relations of the clergy, and the establishment of a new system of public instruction; for particulars of which we beg to refer our readers to Mr. Hess himself.

With great resolution and courage, Zuinglius combined much prudence and moderation. While he wished to effect a change in the principles and manners of the clergy and laity, he was on his guard against the excess and extravagance into which many persons were hurried. His controversy with the adherents of Muntzer, being a part of the general history of the reformation, is too well known to require to be detailed at present. It may be necessary to say, that, though he might be right in advising coercion, he evidently carried it too far. The principles of toleration were then very ill understood.

While Zuinglius was engaged with the fanatical anabaptists, a project was formed that threatened his life. Faber, grand vicar of the bishop of Constance, despairing of arresting the progress of his doctrines, as long as he remained, formed a plan to entice him from Zurich. He induced Eckius, the antagonist of Luther, to challenge Zuinglius to a conference in some of the towns of Switzerland. Though the cantons, to which this polemic addressed himself, were at first reluctant to such a measure, they were at last prevailed upon, with the exception of Zurich, to appoint Baden as the place of interview between him and Zuinglius. But with the requisition of the diet to send him, the senate of Zurich refused to comply; since the unusualness of the conduct of their allies made them suspect some snare; and, as the manifesto gave Zuinglius the appellation of heretic, they concluded that the controversy was decided. Besides, the reformer could scarcely be safe in a town where his books and effigy had been burned. In the conference, which, notwithstanding, was held, Oecolampadius and Haller maintained the cause of the reformers; but, as was foreseen, Zuinglius was excommunicated. Basil was required to banish Oecolampadius; and the sale, both of Luther's and Zuinglius's books, as well as all change of worship, were strictly prohibited. These violent measures failed of effect: Oecolampadius was received with open arms at Basil. Haller continued to exercise his ministry at Bern, where the friends of the reformation increased to such a degree, that several municipalities of the canton requested the senate to

introduce the worship established at [illegible] the [illegible] nate wished to proceed with caution, t[illegible] the clergy of the canton, and of the other states of [illegible] ivetic league with the bishops of Lausanne, Basil, Co[illegible], and Sion. Zuinglius, who had been invited, eagerly seized the opportunity of unfolding his principles. During the sittings of this assembly,

'As he was mounting the pulpit, a priest was preparing to say mass at the neighbouring altar. The desire of hearing the famous heretic led him to suspend the celebration of the office, and to mingle with the throng of auditors. Zwingle, in his sermon, unfolded his opinion on the eucharist with so much eloquence, that he subverted and changed all the ideas of the priest, who instantly, in sight of the assembled people, laid down his sacerdotal ornaments on the altar at which he was to have officiated, and embraced the reformation.' p. 256.

By this conference fresh lustre was reflected on the reformation, and its adherents were more closely united together. In a short time it was established in Bern, and all its dependent municipalities.

The progress of the reformation gave rise to a league between Lucern, Uri, Schweits, Unterwalden, and Zug, the partizans of the old religion, which induced Zurich and Bern to have recourse to the same expedient. The distrust which these measures indicated, broke out into complaints and recriminations, which were followed by abuse, insult, and acts of violence. Things were ripe for a civil war, which a dispute between Unterwalden unhappily kindled. Peace was restored, by the intervention of the neutral [illegible]ons, but the parties were not reconciled.

While these affairs were carried on, the controversy between Luther and Zuinglius, respecting the eucharist, was agitated with great warmth. The grounds of this controversy, as well as the great advantage which Zuinglius possessed, both in argument and temper, are sufficiently known.

In the mean time, our reformer continued to discharge, with zeal, diligence, and condescension, the duties of a pastor, both in public and in private. The church and the state reaped the benefit of his labours. He kept up a correspondence with learned men, and composed many books. But in the midst of his usefulness and reputation, he drew to the end of his course. The flame that was smothered burst forth afresh. Zuinglius accompanied the troops of Zurich, who were obliged to engage at great disadvantage.—

'In the beginning of the battle, while Zwingle was encouraging the troops by his exhortations, he received a mortal wound, fell in the press, and remained senseless on the field of battle while the enemy were pursuing their victory. On recovering his consciousness, he raised himself

with difficulty, crossed his feeble hands upon his breast, and lifted his dying eyes to heaven. Some catholic soldiers, who had remained behind, found him in this attitude. Without knowing him, they offered him a confessor: Zwingle would have replied, but was unable to articulate; he refused by a motion of the head. The soldiers then exhorted him to recommend his soul to the Holy Virgin. A second sign of refusal enraged them. "Die, then, obstinate heretic!" cried one, and pierced him with his sword.

'It was not till the next day that the body of the reformer was found, and exposed to the view of the army. Among those whom curiosity attracted, several had known him, and, without sharing his religious opinions, had admired his eloquence, and done justice to the uprightness of his intentions: these were unable to view his features, which death had not changed, without emotion. A former colleague of Zwingle's, who had left Zurich on account of the reformation, was among the crowd. He gazed a long time upon him who had been his adversary, and at length said, with emotion, "Whatever may have been thy faith, I am sure that thou wast always sincere, and that thou lovedst thy country. May God take thy soul to his mercy!"

'Far from sharing in this sentiment of compassion, the soldiers rejoiced in the death of a man whom they considered as the principal support of heresy; and they tumultuously surrounded the bloody corpse of the reformer. Amid the ebullitions of their fanatical joy, some voices were heard to pronounce the words, "Let us burn the remains of the heresiarch." All applauded the proposal: in vain did their leaders remind the furious soldiery of the respect due to the dead; in vain did they exhort them not to irritate the protestants, who might one day avenge the insult; all was useless. They seized the body; a tribunal, named by acclamation, ordered that it should be burned, and the ashes scattered to the winds; and the sentence was executed the same instant.' p. 320—323.

We find we have room only to add a word or two, respecting the translation; of which we have little to say, but good. The original has not fallen into our hands; but it seems to have met with justice. In the event of a second edition, we would recommend, to divide the work into chapters; to put a running title, with the date of the respective events, at the top of each page, and to subjoin an index. It would not be amiss to avoid the use of the word reform, instead of reformation, and the insufferable repetition of the verb *to cause*, and to correct such inaccuracies as the following: 'The qualities *announced* by Zwingle,' p. 4. 'It was a custom with the Swiss, to cause their armies to be attended by ministers of the altar, both *to* celebrate, &c. and *that they might*,' &c. p. 25. *Edification* was *impaired*,' p. 141. '*Scandalised* to witness,' p. 142. '*Ourselves should take*,' p. 145. 'Inspired his audience with great veneration, p. 153—of whom, or what? *Worked* a *conversion*, which produced a great *effect*,' pp. 256. *Disposed respecting* the *employment* of pious foundations." p. 257.

Art. X. *Travels in the Interior of Brazil,* particularly in the gold and diamond districts of that country, by authority of the Prince Regent of Portugal: including a voyage to the Rio de la Plata, and an historical sketch of the Revolution of Buenos Ayres. Illustrated with engravings. By John Mawe, author of "The Mineralogy of Derbyshire." 4to. pp. 366. price 2l. 2s. Longman. 1812.

FEW, we apprehend, who have perused this volume, took it up without over strained expectations, and few consequently have laid it down without feeling a degree of disappointment. The recent migration of the house of Braganza, from the scenes of anarchy and desolation which shook its antient foundations, to the inviting shores of a colony which had long been its chief support: the phenomenon of a second independent state, organized beyond the Atlantic, and apparently preparing an asylum for those arts and sciences, which though Europe brought forth and matured, she now hesitates not to sacrifice on the altars of war and ambition, are events which forcibly draw the attention of the philosopher towards Brazil. He is solicitous to be acquainted with the nature, produce, and appearance of the country and the character of its inhabitants. The account of its seaports, detailed by our navigators, are now insufficient; he wishes to ascertain what degree of credit is due to reports which have been circulated, of canibals, devouring the flesh of their captives, and of societies governed by laws for the support of vice and the suppression of virtue; to know the precise situation of rivers that roll their waves over beds of gold, rocks that glow with topazes, and sands that sparkle with diamonds. Such as have directed their enquiries to this subject, have indeed been disappointed in finding unembellished reality so totally at variance with the phantoms of imagination. Still, however, the Portuguese dominions are involved in obscurity sufficiently thick, to raise the hope of copious instruction and amusement from the perusal of travels into their interior, by one of our countrymen, prosecuted during a series of years, and aided by the recommendations and support of persons of the first consequence. In saying that such hope will be disappointed, we do not mean to attach the whole or even the greater part the blame to Mr. Mawe. From a person of his sense and judgment it certainly was not unreasonable to expect some acquaintance with natural history, as a very moderate degree of study would have prevented the deplorable errors in zoology and botany which continually occur. Nor was it extravagant to suppose, that a professed mineralogist would have had a more general and accurate knowledge of geology and

mineralogy. In other respects his observations have every appearance of being unprejudiced and well founded, and it is precisely this circumstance which renders them, if not dull, yet much less amusing than books of travels in distant countries usually are. The fact is, that the government so pompously transferred from Europe to America—was hardly worth the carriage. Instead of promoting the general improvement of its subjects, in it is very nature, it is inimical to every alteration; an absolute monarchy, vested in an individual, the slave and tool of sycophants and ministers whose interest and endeavour it is, equally to deceive their master and his subjects. The manners of the inhabitants in the larger towns, resemble those in the European towns, whence their ancestors sprung, if they are not even more voluptuous and more superstitious, while that part of the population which lives in remoter parts, blind to its real interests, and oppressed by injurious regulations, drags on a comfortless existence, or pines in abject misery. Such of the aborogines of the country as have not been hunted down by the Portuguese, fly their neighbourhood, and few opportunities, we apprehend, occur of deciding whether their present habits justify the continuation of the epithet *anthropophagi*. The Paulistas, of whom such preposterous accounts have been imposed on the public, representing them as a race, whose ideas of morality were diametrically opposite to the rest of mankind, appear by Mr. Mawe's account in a more favourable light than most of their neighbours. The gold and diamond works, afford a scanty produce with a great expenditure of human labour, which is applied in a manner far less ingenious, than in procuring coal in our own country; and the emolument which these precious productions afford to a few individuals, is generally purchased at too dear a rate by the vilest hypocrisy and the most criminal deceit.

So unpromising a subject, would require uncommon ingenuity in an author, to render it productive of much interest to the reader; it might perhaps be practicable if patriotism inspired him with enthusiasm, or roused him to indignation. But Mr. Mawe is no enthusiast; he is a plain Englishman, who is accustomed to, and we hope, prizes the comforts of the English mode of life. He finds a bag of the straw of Indian corn an uncomfortable bed, though on the verge of the gold district; and complains of the misery of a bad dinner even in Villa Rica; no raptures transform inconveniences into adventures; no abuses excite a greater degree of censure than disapprobation. Another circumstance, besides natural temper, may have contributed to soften the terms in which he

animadverts upon the latter. His work is dedicated to the Prince Regent of Portugal; the author doubtless hopes that its contents will be noticed by his royal highness, and must, on this account, be anxious not to appear ungrateful for the patronage afforded him, which would have been the case had he given loose to his feelings.

Having thus lowered the expectations of our readers, we have no longer a doubt that such of them as thank an author for telling the truth, though he destroys a pleasing illusion, will feel themselves obliged to Mr. Mawe for the contents of his volume; notwithstanding the tedious details of insignificant occurrences which but too frequently interrupt the narration of more weighty matter. They add at least to the evidences of the correctness and authenticity of the work, which, indeed, scarcely needed a proof. How far the same character of veracity may apply to the plates we cannot decidedly state, but landscapes sketched by one person, drawn by a second, and engraved by a third, can hardly be supposed very exact.

It does not appear that Mr. Mawe left England with the definite intention of prosecuting his researches in the direction they afterwards took; indeed he could, at the time of his leaving England, hardly entertain a hope of obtaining permission for the purpose. He sailed, as he informs us, on a voyage of commercial experiment to Rio de la Plata, in the year 1804, in a vessel of his own, under Spanish colours. Touching at Cadiz, to conform with certain commercial regulations of the Spanish government, he found himself unexpectedly placed in a very awkward predicament, by the declaration of war in the autumn of that year; the city was blockaded, and the plague soon made its appearance. Mr. Mawe caught the infection; but having taken the precaution to guard against it, by the use of calomel, escaped without much inconvenience. His voyage to Monte Video was attended with no trifling perils from the ignorance of his captain, who was wholly unacquainted with the navigation of the La Plata; but these were only a prelude to what awaited him on landing. Fresh blunders of his captain rendered him suspected as an Englishman; his person was seized, and the ship and cargo confiscated. At length, however, he was admitted to bail, and on the appearance of General Beresford's expedition in the river, ordered into the interior. Here he had an opportunity of studying the mode of life of the *Peons*, to whom the care of the immense herds of cattle on the breeding farms, is entrusted. They are chiefly emigrants from Paraguay, and among the numbers settled in the government of La Plata, few women are to be found! The

absence of domestic comfort from their dwellings, is, therefore, not to be wondered at; a gloomy apathy pervades their dispositions and habits, except when roused by their passion for gaming and intoxication, which occasion numerous evils, encouraged by the lax administration of the laws.

Mr. Mawe engaged one of these men to convey a letter to St. Francisco Juacino, a magistrate in Monte Video, who immediately sent an order for his liberation, which was readily obeyed by his host: and he arrived in time to join the unfortunate expedition under General Whitelocke. It fell to his lot on this occasion to command the Peons who were employed in procuring provisions for the army, an arduous and dangerous service, which they executed with all the zeal their situation admitted, but for which they were most shamefully rewarded. They were, after the capitulation, seized by a party of Spaniards, and for want of a spirited remonstrance from the commander in chief, sentenced to death or hard labour, as traitors to their country. This may have been owing to forgetfulness, but an English soldier ought not to forget his ally in the time of need.

That the state of society in this country is unnatural and degenerate, requires no further proof than Mr. Mawe's observations on the disparity of the numbers of males and females. In Buenos Ayres and its vicinity, the latter are to the former as four to one; while in the interior, owing to the deplorable state of agriculture, the excess of males is equally great.

After the evacuation of Monte Video, Mr. Mawe set sail in a Portugueze vessel for Rio Janeiro. He was obliged to make some stay at the Island of St. Catherine's, which he describes with much minuteness.

It is divided into four parishes, and contains about 30,000 souls. The produce is such as might be expected—rice, maize, mandioca, or cassibi, sugar, indigo, &c. but the trade is inconsiderable.

Armasaõ, a village on the coast, is remarkable, as a port employed in the whale fishery, where the fish caught on the coast are cut up. The number formerly brought in during the season, amounted to between three and four hundred, but is not so great at present. Mr. Mawe visited the boiling house, &c. which he describes as 'superior to any thing of the kind at Greenland dock, and indeed to all similar establishments in Europe.' 'There are twenty-seven large boilers and places for three more; their tanks are vast vaults, on some of which a boat might be rowed with ease.'

At Santos our traveller appears to have met with a very poor reception, which was not atoned for when he visited it a se-

cond time. He had several letters of recommendation on his first visit, not one of which procured him any civility, and he was obliged to engage a canoe to convey him up the river in quest of a night's lodging; when returning he was provided with introductions to a judge and a merchant, and consequently hoped for a kinder welcome;

'We were, however,' says he, 'deceived, the judge received us coldly, and when I asked him where the person lived to whom our other letter was addressed, he seemed quite rejoiced at the opportunity of shewing us out of his house. The merchant was as frigid as the judge, and made us a paltry excuse. We then repaired to an apothecary. After telling him our situation, he kindly offered us his shop floor for a lodging, it being the only place under cover he had to spare.'

This mode of treatment, however, by no means puts him out of temper, or provokes him to invective. He satisfies himself with observing, with more coolness than correctness, that 'hospitality is a duty most practised where the occasions for its exercise most rarely occur.'

Mr. Mawe's account of his journey from Santos to S. Paulo is interesting though defective, the road is highly romantic; it leads across the chain of mountains which runs in a direction nearly parallel with the coast from 10° to 30° S. lat. and, from the manner in which it is executed, is truly creditable to the enterprising spirit of the Brazilians. The summit of this chain, our author describes 'as a plain of considerable extent, the lowest estimated height of which is six thousand feet.' But this is most probably a mere random guess, and it is to be regretted, that, being engaged in what may be termed a journey of discovery, he did not add a barometer to his travelling apparatus, and give us a single observation instead of an "estimate." His geological notices are equally scanty; 'the component parts appeared to be granite, and frequently soft crumbling ferruginous sandstone.' The streams 'force their way through many detached and round masses of granite.' 'The surface of the summit is chiefly composed of quartz, (a comprehensive name!) covered with sand.' This is all Mr. Mawe can observe, though he remarks, that the road is cut through the solid rocks in many places, which would afford excellent opportunities of examining the strata.

Those unsightly swellings of the neck known by the appellation of wens and goitres, common among the inhabitants of most mountainous districts, are also prevalent here, though of a different shape.

On entering the town of St. Paul, Mr. Mawe was struck with the neat appearance of its houses; they are stuccoed in va-

rious colours, and those in the principal streets two or three stories high.

'It is situated on a pleasing eminence of about two miles in extent, surrounded on three sides by low meadow land, and washed at the base by rivulets, which almost insulate it in rainy weather; it is connected with the high-land by a narrow ridge. The rivulets flow in a pretty large stream called the Tieti, which runs within a mile of the town in a south-west direction. Over them there are several bridges, some of stone and others of wood, built by the late governor. The streets of St. Paul's, owing to its elevation (about 50 feet above the plain), and the water which almost surrounds it, are in general remarkably clean; the material with which they are paved, is lamillary grit-stone, cemented by oxide of iron, and containing large pebbles of rounded quartz, approximating to the conglomerate. This pavement is an alluvial formation containing gold, many particles of which metal are found in the chinks and hollows after heavy rains, and at such seasons are diligently sought for by the poorer sort of people.' p. 67.

Owing to its elevated site, the heat is very moderate, and the air healthy. The houses are built by the method termed *pisé*, of earth firmly rammed together. The population is estimated at fifteen or twenty thousand, of which the clergy amount to five hundred. With respect to their origin, our author follows F. Gaspar da Madre de Dios, a Portuguese, in attributing it to a colony of Indians and Jesuits; in contradiction to Vaissette and Charlevoix, who ascribe it to a band of free-booters, out-laws of the neighbouring settlements. Whatever their ancestors may have been, it is very clear that the present inhabitants are at least as civilized as those of the other towns of the country. From this place Mr. Mawe made a visit to the gold mines of Jaragua, famed for the immense treasures they produced nearly two centuries ago.

'The face of the country is uneven and rather mountainous. The rock, where it is exposed, appears to be primitive granite, inclining to gneis, with a portion of hornblende, and frequently mica. The soil is red, and remarkably ferruginous, in many places apparently of great depth. The gold lies, for the most part, in a stratum of rounded pebbles and gravel, called *cascalhao*, immediately incumbent on the solid rock. Where water of sufficiently high level can be commanded, the ground is cut in steps, each twenty or thirty feet wide, two or three broad, and about one deep. Near the bottom a trench is cut to the depth of two or three feet. On each step, stand six or eight negroes, who, as the water flows gently from above, keep the earth continually in motion with shovels, until the whole is reduced to liquid mud and washed below. The particles of gold contained in this earth descend to the trench, where, by reason of their specific gravity, they quickly precipitate. Workmen are continually employed at the trench to remove the stones, and clear away the surface, which operation is much assisted by the

current of water which falls into it. After five days' washing, the precipitation in the trench is carried to some convenient stream, to undergo a second clearance. Each workman standing in the stream, takes into a bowl five or six pounds weight of the sediment, which generally consists of heavy matter, of a dark carbonaceous hue. They admit certain quantities of water into the bowls, which they move about so dexterously, that the precious metal, separating from the inferior and lighter substances, settles to the bottom and sides of the vessel. They then rinse their bowls in a larger vessel of clean water, leaving the gold in it; and begin again. The washing of each bowlful occupies from five to eight or nine minutes; the gold produced is extremely variable in quantity, and in the size of its particles, some of which are so minute, that they float, while others are found as large as peas, and not unfrequently much larger. This operation is superintended by overseers, as the result is of considerable importance. When the whole is finished, the gold is borne home to be dried, and at a convenient time is taken to the permutation office, where it is weighed, and a fifth is reserved for the Prince. The remainder is smelted by fusion with muriate of mercury, cast into ingots, assayed, and stamped according to its intrinsic value, a certificate of which is given with it: after a copy of that instrument has been duly entered at the mint-office, the ingots circulate as specie.' p. 77—79.

Returning to Santos, he proceeded in a canoe along the coast to Zapitiva, and thence by land to Rio de Janeiro, of which he gives us a meagre description. Pleased with the civilities he met with, he does not give himself the trouble to investigate minutely the state of society; nor to pry into the real condition of morality while no outrageous violation of decorum occasioned him personal inconvenience. Having letters of recommendation to the Conde de Linhares, he was soon introduced to the Prince Regent, and at his solicitation induced to take upon himself the management of His Royal Highness' farm at Santa Cruz. This situation which exposed him to the chicane and petty artifices of a courtier of the Prince's household, was however, so repugnant to his English spirit that he was very glad to get rid of his trust as soon as possible, and to accept the more agreeable commission of examining a silver mine which was said to have been discovered at Canta Gallo.

Mr. Mawe had here an opportunity of seeing some of the half civilized aborigines of the district. They reside in the woods in miserable huts thatched with palm-leaves, and subsist by the chase, displaying great skill in the use of their bows. 'They have a copper-coloured skin, short and round visage, broad nose, lank black hair, and regular stature, inclining to the short and broad set.' They must be possessed of uncommon powers of digestion, if what Mr. Mawe very gravely assures us be

true: "that they will devour almost any animal in the coarsest manner, for instance, a bird *unplucked*, half roasted, with the entrails remaining." The strong predilection for spirituous liquors, they have in common with other savage nations, nor can we think our traveller's present to them of "a few bottles of liquor," a very judicious or a very humane remuneration for exhibiting their dexterity. The gold-washing at Santa Rita, about five leagues distant, is remarkable, if we rightly comprehend our author's meaning, from its situation in calcareous mountains. It is esteemed profitable, affording 'from fourteen pence to two shilling for each negro employed.' But whether this implies the net profit to the owner, or the produce in gold before the fifth for government, the expences of procuring the cascalhao, and the hire of the negroes, should they not belong to the master, be deducted, we cannot ascertain. The supposed silver mine was found to be a mere stratagem of some needy adventurers.

After returning to Rio de Janeiro, our author solicited permission to explore the diamond mines of Serra do Frio, and through the mediation of the Conde de Linhares obtained passports and letters of recommendation, a favour which had hitherto never been granted to a foreigner. Lord Strangford also procured for him 'admission to the archives, for the purpose of examining all the manuscript maps, and of copying from any of them whatever might be necessary to guide him in his route.' If they afforded nothing better than the sketch given in the annexed plate, they must have been of very little value. Of more material use were two soldiers of the corps of miners, who had recently escorted a poor negro from Villa do Principe, in consequence of his having begged leave to present to the Prince Regent a diamond, nearly a pound weight, and who was left to find his way back as well as he could, after it had been discovered that his gem was no more than a rounded crystal. Little worth relating occurred, till Mr. Mawe and his escort got to the neighbourhood of Villa Rica, where his curiosity was excited by hearing of a *mine* of Topazes, which he visited in company with the owner. His expectations of the works dignified by this appellation were not a little disappointed when he arrived on the spot.

'After walking about half a mile up the mountain just mentioned, I was shewn two breaks or slips, in which my guide informed me were the topaz mines. We entered one of them, which was in extent little short of two acres; the argillaceous schistus, which formed the upper stratum, appeared in a variety of stages, the greater part migrating into micaceous schistus. In one part I observed two negroes poking in the little soft veins, which the slips disclosed, with a piece of rusty iron, probably part of an old hoop;

and on enquiring what they were about, I was informed they were the *miners*, searching for topazes. ' p. 163.

Nor was he gratified by finding any specimens more perfect than those usually imported to this country. After examining a cart-load at the proprietor's house, he was unable to obtain a single crystal with a double pyramid or adhering to the original matrix.

Villa Rica, the capital of the gold district in this part of Brazil, appears to have owed its origin to adventurers from St. Paul's, who made an accidental discovery of the riches of the neighbourhood, and established themselves on the mountain in spite of the opposition of the native Indians. The present town was begun on a regular plan in 1711. As early as the year 1713, the royal fifth amounted to half a million sterling annually, and between 1730 and 1750, when the mines were most productive, frequently to a million. They are now on the decline and the city exhibits every mark of rapid decay.

The gold obtained, is brought to the royal mint, where it is immediately cast into ingots, which having been assayed and stamped, become articles of commerce. It varies from sixteen carats to twenty-three and a half, or within half a carat of perfect purity.

In the journey from Villa Rica to Tejuco, Mr. Mawe passed Largos, a solitary hut, near which Platina had been found in a gold washing. It was mistaken for gold mixed with some other metal, but little real gold being found, the works were abandoned, and our author doubts whether it would pay the expences of resuming them, as the demand for the former metal is at present very small.

The diamond district commences a little to the north of Villa do Principe, and is described as very different in its aspect from that which our traveller had left, ' its surface consisting of coarse sand and rounded quartz pebbles,' and being almost destitute of wood and herbage. Mr. Mawe also mentions a hillock near the road ' exhibiting perpendicular lamina of micaceous grit,' which he ' found to be flexible ;' but we can hardly discover from this account whether they were what is generally called the elastic sandstone of Brazil. At Tejuco his passports and letters of recommendation procured him every civility. The principal diamond-work is situated on the river Jigitonhonha, about 30 miles farher, and in spite of the fatigues of the journey, he set off with the governor to visit it, the day after his arrival in Tejuco. The land in the immediate neighbourhood of this mine, is rather more fertile than the surrounding district, and Mandanga, the village in which the officers and negroes dwell,

consists of about a hundred habitations, several of which have gardens. The works are in the bed of the river, which is diverted from its course by a canal, though 'as wide as the Thames at Windsor, and from three to nine feet deep.' The cascalhao is the same as that in the gold districts, which also, if we remember right, corresponds with the stratum in which the diamonds of the East Indies are found. In Hindoostan, however, this species of gravel is said to be found in veins, resembling the metalliferous veins of our own country, passing in a nearly straight direction through the rocks, whereas it occurs here merely as the deposit of former floods. It is raised and conveyed to convenient situations for washing, by means of machinery of simple construction, and 'as much is collected in the dry season as will occupy all their hands during the rainy months.'

The washing is performed in a shed twenty-five or thirty yards long, down the middle of which a stream of water is conveyed. The floor on one side of the canal is divided into troughs, each about a yard wide, with a gentle declivity from the stream. Over each of these troughs a negro is stationed who regulates the admission of water on the cascalhao which is thrown into them, stirring and turning it continually. The earthy particles are first carried away; when the water runs clear the larger pebbles are thrown out, and then those of an inferior size; at last the whole is carefully examined for diamonds. When a negro finds one, he stands upright, and claps his hands; an overseer receives the gem, and deposits it in a gamella, which is emptied at the close of the work, and the contents delivered to an officer who weighs and registers them.

Though the quantity of diamonds found in a day is very variable, it seems that a tolerable correct average may be formed of the quantity which a number of tons of cascalhao will produce. Our author was shewed a flat piece of ground, which the indendant calculated would produce ten thousand carats, whenever it was thought proper to work it. The diamonds of this river and its vicinity, which have been long sought after, are reported to be of the finest quality.

'They vary in size; some are so small that four or five are required to weigh one grain, consequently sixteen or twenty to the carat: there are seldom found more than two or three stones of from seventeen to twenty carats in the course of a year, and not once in two years is there found throughout thewhole washings a stone of thirty carats.'

The largest diamond in the prince's possession, is nearly of an ounce in weight; and was found in one of the remoter diamond districts by three criminals who had been banished into the interior, and prohibited the enjoyment of civilized

society. They wandered about for six years, endeavouring to make some discovery of sufficient importance to purchase a reverse of fortune, and were at last rewarded for their perseverance by finding a gem of such value as would have expatiated, in the eye of avarice, for the most atrocious crimes. They entrusted the secrets to a clergyman, who conveyed them to Villa Rica, where the genuineness of the stone was properly ascertained; it was forwarded to Rio de Janeiro, from whence a frigate was dispatched with it to Lisbon; whither the clergyman also repaired, and succeeded in procuring a pardon for the discoverers and preferment for himself.

The miners of Serra do Frio (frequently misspelt Cerro do Frio by our author) were discovered by mining adventurers from Villa do Principe, soon after the establishment of the latter place. The value of the diamonds was not suspected, and the governor made use of them as counters at his card table. They at last found their way to Europe where Dutch acuteness readily discovered their real value, and as readily availed itself of the discovery, by contracting with the Portugueze government for all the stones which should be found. So great was the abundance sent over in the first years, that not only their price was considerably lowered in Europe, but they were even sent to India which had hitherto furnished Europe with this article of luxury.

The diamond territories were let under certain conditions to individuals, who enriched themselves and defrauded the government. In 1772 these contracts were ended and government took them into its own hands; thereby changing bad for worse; and at the present day the produce of the mines is mortgaged for a debt owing to foreigners.

'During a period of five years, from 1801 to 1806 inclusive the expences were 204,000l.; and the diamonds sent to the treasury at Rio de Janeiro weighed 115,675 carats. The value of gold found in the same period amounted to 17,300l. sterling, from which it appears that the diamonds actually cost Government thirty-three shillings and ninepence per carat. These years were esteemed singularly productive; the mines do not in general yield to Government more than 20,000 carats annually.' p. 249.

We must however by no means suppose that this is the total produce of the works. The high value of the gems, and their being so extremely portable, offer the greatest facilities for fraud of every description—which are most diligently improved by the resident Portuguese. Mr. Mawe's usual prudence and moderation, prevented him from being very explicit on this subject; but enough of the cloven foot

appears, to enable us to judge of the rest. An appearance of decency is however esteemed highly necessary.

'Custom has rendered the feelings of their real owners in Tejuco so irritable, on being suspected to encourage the practice, that if the word *grimpero* (smuggler) is mentioned in conversation, they shudder with horror, and distort their features, calling on the Virgin to witness their abhorrence of a crime to which Goverment has attached the greatest disgrace and punishments.

'Pure, honest souls! Being a stranger in the country, I conceived that these gentlemen really felt the sentiments which their words and gestures expressed; and, as persons of all ranks seemed to fear conversing on the subject, I thought at first that I should not see a single diamond in all Tejuco, except those in the treasury; but a little acquaintance with the town soon convinced me that I was a novice: for, on visiting a few friends to whom I had introductions, I found that diamonds were bartered for every thing, and were actually much more current than specie. Even pious indulgences were bought with them; and surely no one could have suspected that the seller of His Holiness's bulls would condescend to taste the forbidden fruits of Tejuco.

The consequence is such as might be expected. In the midst of gold and diamonds little appears but indolence, and vice, and beggary. We must here again complain of Mr. Mawe's defective information and express a wish that there had been somewhat more arithmetic in his account, to enable us to form a precise idea of the profits of the diamond and gold works. It is however sufficiently evident that were it not for the *auri sacra fames*, the infatuating irrational love of gold becaue it is gold, and not as the representative of real wealth, there are few professions that would not afford a more certain and a more abundant return, than these mines; but, as our author observes, 'such are their habitual and long cherished prejudices, that they would take ten times more pains to procure forty shillings worth of gold, at an expense of thirty shillings, than they would to obtain forty shillings worth of butter, though it were only to cost them five.'

The way in which gold is procured, almost precludes the possibility of improvement in civil society. The mines are known to be productive only for a limited term, and it is consequently not worth while for the persons who work them to form a permanent establishment which would become useless as soon as the works are abandoned. No lasting advantage procured by present inconvenience; no friendship cemented by long acquaintance, and proximity of residence; no prospective view to the comforts and welfare of posterity;

in a word no *home* is to be found here. Even where the apparently inexhaustible treasures of a mountain have given rise to a town or a city, the tide of prosperity has only proved temporary, and sudden decay has succeeded its ephemeral aggrandizement.

The melancholy reflexions which obtruded themselves upon our mind in perusing this part of Mr. Mawe's work, were in some degree enlivened by the tribute which he pays to the national character of the negroes, who form a very considerable part of the population of the country. We were glad to find that the Negroes in the Brazils, distinguish themselves by their industry, that they are a respectable class of people, and though treated as slaves, are not looked upon as brutes. The stories of those who are employed in the diamond mines being compelled to work naked are false, as they are dressed in clothes suitable to their employment. They are educated, when young, in the same manner as the children of their masters, (a very indifferent manner it is true!) they have as much land as they can cultivate at their leisure, which on account of the numerous holidays of the Roman Catholic church is not inconsiderable. On the prince's farm at Santa Cruz they have two days in the week regularly allowed them. But what will astonish the Jamaica Christians the most is, the absurd idea of the Portuguese Slave-owners that the advantages of instructing the Negroes in religion is sufficient to repay the loss of a portion of time every morning and evening which is devoted to prayers!

In accompanying our author to Tejuco we were diverted with the accounts which he gives of the miserable state of agriculture, and his laudable assiduity in teaching the people to churn and make cheese, notwithstanding the difficulties which he had to encounter from their stupidity, indolence, and attachment to old prejudices. The inconvenience indeed that he suffered, and the exertions made by him, for the improvement of farming in Brazil, began, it seems, at Vera Cruz, where, though 8000 head of cattle are kept, he had to wait three hours for breakfast—"because no milk could be procured," and was actually on the point of ordering out his horse, to return 'fifty miles of hard riding' to Rio to avoid being famished. p. 106.

At Bordo do Campo he had the curiosity to examine the dairy of his host;

'Instead of an apartment, such as I expected to find, fitted up and kept in order for that sole purpose, I was shewn into a kind of dirty store-room, the smell of which was intolerable. The present, I was told, was not the time for making cheese, as the cows gave milk only in

the rainy season. I begged to see the implements used in the process; and on examining them found, to my utter astonishment, that neither the vats nor cloths had been washed since they were last used, and the milk-pails, &c. were in the same condition.' pp. 154—155.

This would assuredly have satisfied the curiosity of an ordinary traveller, but Mr. M. was not to be deterred by such a repulse; 'he asked to see the utensil used for making butter,' a favour which however was denied him, under pretence that it was not in the way, but probably to evade his criticisms. He left Captain Rodrigo de Lima receipts for preparing cheese, butter, &c. *secundum artem*, though he owns that this gentleman 'seemed quite indifferent about adopting them.'

But it would be trespassing too much on our reader's patience to recount even his principal adventures; it must suffice to observe that, at the Fazenda do Barro, he at last obtained an opportunity of practically exhibiting the operation of the churn to the admiring daughters of Columbia. The churn indeed had to be made of the trunk of a tree, of the length and girth required, sawed lengthways, hollowed, joined again with iron hoops; and the vessels used for putting by the milk, being narrow at top and broad below, were ill adapted for collecting the cream; Mr. M. however surmounted every difficulty, and succeeded in obtaining a tolerably fair proportion of good butter.

From Tejuco Mr. Mawe retraced his steps to Rio, and from thence set sail shortly after for England; but it must not be imagined that the work closes at his journey's end.—We have still a hundred pages of geographical notices, commercial observations, and an appendix to wade through. The bulk to which our remarks on our author's itinerary have swelled, prevent us from offering our readers more, than a few brief notices.

If the geographical information be really the result of Mr. Mawe's acquaintance with Portuguese authorities, it is creditable to his industry, and still more so to that of the authors of our best maps, who are well acquainted with most of the particulars which he mentions: if—but we do not wish to insinuate that this has been the case—the observations are founded on English maps, it is at least a high complement to the abilities of our geographers, and one which they deserve. It is much to be lamented that their productions, in which the *plan* aspires to classical correctness, should be disfigured by so many faults in the names.

Mr. Mawe's observations on the commerce of Brazil, evince good sense, if not extraordinary acuteness; but the mercan-

tile adventures which have been lately made to South America, have occasioned such a derangement of trade, that it will require many years to bring it to a permanent level; and till this is the case it must be perpetually changing. The appendix contains an account of the revolution of Buenos Ayres; agricultural observations; and miscellaneous remarks.

Art. XI. *Essays, Biographical, Critical, and Historical; illustrative of the Rambler, Adventurer, and Idler,* and of the various periodical Papers which, in Imitation of the Writings of Steele and Addison, have been published between the Close of the Eighth Volume of the Spectator, and the Commencement of the Year 1809. By Nathan Drake, M. D. Author of *Literary Hours,* and of *Essays on the Tatler, Spectator, and Guardian.* Foolsc. 8vo. 2 vol. pp. 1000. Price 11. 1s. Suttaby, 1809.

A Respectable stipend, we have sometimes thought, might be merited from the literary public, by a man who should be qualified to execute the office of suggester of *desiderata;* a man, whose comprehensive knowledge of the actual state of literature, and whose discerning and inventive quickness, should indicate the possibilities of useful or entertaining novelty, at all the points round the whole circuit of the now vast province of authorship; who should strike out in a definite and practicable form, a variety of projects that have never been thought of at all; and bring out into intelligible conceptions, capable of being made the bases of schemes, many faint casual ideas, which had occurred to other men, without exciting a suspicion of the capabilities involved in them. A certain imaginable extent of knowledge and ingenuity would soon detect, in the region of literature, a thousand spaces vacant, or but partially occupied, and with what is worthless, where numerous literary workmen might be set to business, many of them in the performance of what would not be trite, and not a few in what should be very considerably original; while, for want of such a suggester, many of these worthy labourers have fallen into situations where they are not wanted; where they are only incommoding and obstructing one another, by the cram of company and the clashing of literary tools; and where they are actually spoiling the performances of their abler predecessors.

It is on a more elevated ground of the mental world, than what is usually denominated literature, that Bacon will probably always maintain his supremacy, as the grand chief of suggesters. In literature strictly so called, perhaps Dr. Johnson was the best qualified, of any man of his time, for such an office as we have proposed. An evidence of no small force in favour of his claims, is furnished by a paper given in

the work before us, consisting of a long series of literary projects, noted down to be executed by himself, though, as Dr. Drake observes, he never accomplished, nor even commenced, in composition, any one of them; and a number of them still remain *desiderata*. It is probable that, in various degrees of extent and ingenuity, there are lists of this sort of memoranda among the papers of most men of learning and genius. Of certain individuals of the present time, most indolent to write, but most powerful and prolific in the invention of unthought-of topics, and original trains of illustration, it is known that their mere hints and sketches, transcribed, without alteration, from loose papers and pocket-books, would make a volume of no contemptible size, and of very great interest. Many of these hints are doubtless of such a nature, that none but the minds to which they occurred could adequately follow them out and expand them; but may it not be presumed, also, that a considerable number of them suggest such topics as, though not to be found in the most frequented part of the domains of literature, might be worked out into very tolerable treatises or essays, by some of the multitude of sharp quills, that are constantly held, ready charged, and as vigilantly prompt for action as the fowling-pieces of the keenest sportsmen. If so, may we not be allowed to suggest to these richly inventive, but unoperative literati, that it would be a deed of considerable benevolence to publish at least a certain proportion of these accumulated notes. These secluded collections may be regarded as somewhat like locked drawers, full of the seeds of the most rare and beautiful exotic plants and flowers, brought from every country that is the least known to us, and unpatriotically kept in this useless state by the indefatigable collectors and importers. In the name of good-nature and our country, if they are too indolent to create a botanic garden themselves, let them give or sell out such a portion of these seeds, as they think would be the least difficult of cultivation, to the more ordinary and working sort of gardeners, that we may have at least a chance, if not of regaling ourselves with the *most* foreign and curious hues, scents and tastes, yet of enjoying a little of what we could not probably have had, but through favour of the *voyagers* and *travellers* of literature —in other words, of men whose minds go out on discovery, beyond the ordinary scope of thinking among cultivated persons.

Every now and then we meet with a fortunate literary man, who has both found out a *desideratum*, and very satisfactorily supplied it; and we consider Dr. Drake as such an instance. A critical history of that part of our literature which has been

produced at various times, in the form of short periodical essays, was a new suggestion, was capable [illegible] ined scheme, would be deemed a desirable thing the first moment that any person, in the least curious about our literature, should hear of it; and its execution was in the hands of a person endowed with all the requisite judgment, inquisitiveness, and perseverance.

We were happy to commend, with little exception, the work which accomplished the first part of his plan, the Essays on the Tatler, Spectator, and Guardian; and we think this latter part will be an equally acceptable service to the public. The contents are as follow:

Part I.—Essay 1. Observations on the Taste which had been generated by Steele and Addison for Periodical Composition. Enumeration of the Periodical Papers which were written during the publication of the Tatler, Spectator, and Guardian. Essay 2. Observations on the Periodical Papers which were written between the close of the eighth volume of the Spectator and the commencement of the Rambler; with some general remarks on their tendency and complexion.

Part II.—Essay 1. The literary Life of Dr. Johnson. Appendix No. 1 and No. 2. Essay 2. The literary Life of Dr. Hawkesworth.

Part III.—Essay 1. Sketches, Biographical and Critical, of the occasional Contributors to the Rambler, Adventurer, and Idler. Essays 2 and 3. The same continued and concluded.

Part IV.—Essay 1. Observations on the Periodical Papers which were written during and between the publication of the Rambler, Adventurer, and Idler. Essay 2. Observations on the Periodical Papers which have been published between the close of the Idler and the present period. Essay 3. The same concluded.

Part V.—Conclusion of the whole work. Table of Periodical Papers, from the year 1709 to 1809.

There cannot well be a more decisive proof that Dr. Drake has fallen upon a portion of our literary history very little known, and that he has exercised a laudable industry of research concerning it, than the fact, that he has been enabled to enumerate nearly thirty periodical works, which appeared within five years, and contemporary with those of Steele and Addison. It may be an object of some little curiosity to know how *titles* only, to say nothing of sense, could be found for so many, and therefore we transcribe the list: Re-tatler, Condoler, Female Tatler, Tory Tatler, Tell-Tale, Gazette of the Mode, Tatling Harlot, Whisperer, General Postscript, Monthly Amusement, by Ozell, Monthly [illegible] by [illegible] Tatler, vol. 5. Tit for Tat, Tatler, by [illegible]xer, [illegible]tler, anony-

mous, Annotations on the Tatler, Visions of Sir Heister Ryley, Growler, Examiner, Whig Examiner, Medley, Observator, Tatler, published at Edinburgh, Rambler, Englishman, Lay Monastery, Mercator, British Merchant, Rhapsody, Historian, High-German Doctor.

'Such and so numerous,' says Dr. D. 'were the periodical compositions that attempted to imitate and to rival the essays of Steele and Addison, whilst the town was yet daily receiving their elegant contributions. That they completely failed in their design, is evident, from the circumstance that not one of them, with the exception of the Lay Monastery, can be read with any degree of interest or pleasure; and even this small volume is so neglected and obscure, that it is now procured with much difficulty.

'It was a step, indeed, fatal to the reputation and longevity of the greater number of the authors of these productions, that, when they found themselves incompetent to contend with their prototypes in wit, humour, and literature, they endeavoured to attract attention by depreciating and abusing what they could not imitate, and by presenting a copy which retained all the defects in caricature, and scarcely any of the beauties of the original.'

The sentence thus pronounced is avowed to be after a careful examination of the greatest number of the works enumerated: a few of them Dr. D. has not been able to procure; and the privilege of inspecting the inanity or scurrility of many of the rest, appears to have been obtained with considerable difficulty. It will never, probably, be sought again; and a real obligation is conferred on the public, in the labour expended by a man of approved judgment to qualify himself to inform them from what labours they may take a perpetual exemption. It is at the same time an ungracious reflection, that our ancestors, a century back, should, within a single five years, have sustained so much mischief to their notions, tastes, and even morals, as must unavoidably have been caused by such a swarm of works which it is worth while for only just one man of their posterity to read, and that for the purpose of telling his contemporaries what foolish people there were in those times. In favour, however, of the people of those times, so contemptible in point of sense and good principles, when compared with our own, it is right to mention, that several of the works recounted had a very short run, some of them being compelled to end their series in a few months, or even weeks.—Very brief biographical notices accompany the list; the longest is that of Sir Richard Blackmore, who was the chief author of the Lay Monastery, of whose deserving character and indefatigable literary industry, Dr. D. takes proper account, while he dissents from Johnson's favourable estimate of the poetical merits of the poem entitled the Creation.

The next Essay recounts and criti dical publications which appear within the p od, from t... close of the Spectator to the commencement of the Rambler, amounting, exclusively of the minor periodical works of Steele and Addison, to no less than *fifty-six*, with a greater diversity of titles than those of the preceding period. The list contains a few, of which our author has not been fortunate enough to obtain a sight, and nearly all of them have followed their predecessors into total obscurity, though seve are distinguished by Dr. D. as works of very considerable rit. The Free-Thinker is judged, though not with an empha sentence, to have made the nearest approach to the standard of Addison; the other works mentioned with preference are, *Cato's Letters*, *The Craftsman*, *Common Sense*, *The True Patriot*, in the political class; and in the miscellaneous, *The Universal Spectator*, *The Grub Street Journal*, *The Champion*, *The Female Spectator*, and *The Student*. In a class of an inferior kind, but of which some few parts merit a rescue from oblivion, are to be arranged *The Censor*, *the Plain Dealer*, *The Humourist*, *Terræ Filius*, *The Fool*, and the Selections from Mist's and Fog's Journal.' The general retrospect of the periodical works of this second period, comprizing thirty-six years, concludes with a favourable testimony as to the prevailing moral quality of this branch of our literature.

'It must not be forgotten, that, with few exceptions, all the papers in this long interval, which have been written upon universal topics, upon men, manners, and morals, have in their general tendency been friendly to virtue, literature, and religion; and there are many excellent essays interspersed among them, which, were they collected into two or three volumes, would by such selection and approximation acquire a lustre and a value that cannot attach to them while distantly scattered, and overwhelmed amid inferior materials.'

In this stage of our author's progress, the biographical notices become somewhat more extended; and many particulars well worth preserving are related of Aaron Hill, Theobald, Trenchard and Gorden, the author of Cato's Letters, Dr. Sheridan, Fielding, Eliza Haywood the principal author of the Female Spectator and the Parrot, and of Amhurst, the writer of *Terræ Filius*. The account of this last may afford some cause to more modern writing partizans of political bodies, to bless themselves at the improved gratitude and bounty of later statesmen in their private application of public money.

'To Nicholas Amhurst is to be ascribed this witty but intemperate work. He was a native of Marden in Kent, and was educated at Merchant-Taylor's school. At Oxford, owing to his irregularity and mi-

nduct, he gave great offence to the head of the College, and was ultiately expelled. His resentment was singularly violent; he published veral pieces, in prose and verse, and among these the Terræ Filius, reecting strongly on the discipline of the university, and on the character f its members.

'Our author's expulsion took place about the year 1720, and, shortly after is event, he fixed in London, where he supported himself by the labours f his pen. He was a zealous whig, and an inveterate enemy to the lergy of high-church principles; he entered with alacrity, therefore, into warfare against priestly power and tory politics; his "Convocation," poem in five cantos, was written in defence of Bishop Hoadley; and he onducted "The Craftsman," with uncommon popularity and success, in pposition to the measures of Sir Robert Walpole. He was, nevertheless, ruelly neglected by his party, when, in the year 1742, they were admitted into power; an instance of ingratitude which so affected his health nd spirits, that he survived the shock but a few months, and expired at Twickenham, April 27th, 1742, a martyr to his dependence on the proises of the great. "Poor Amhurst!" exclaims his friend Ralph, 'after having been the drudge of his party for the best part of twenty ears together, was as much forgotten in the famous compromise of 1742 s if he had never been born! and when he died of what is called a broken eart, which happened within a few months afterwards, became indebted o the charity of his very bookseller for a grave; not to be traced *now*, ecause *then* no otherwise to be distinguished than by the freshness of the nrf, borrowed from the next common to cover it."—Mr. Amhurst was a nan of powerful talents, but of strong passions; his imprudences were nany, and his morals not correct; but nothing can justify the base desertion of his employers, who ascended to power through the medium of his exertions.' V. I. p. 42.

The latter periodical work, the Parrot, of Mrs. Haywood, being published about the time of the trials and executions of the rebels of 1745, mentions many particulars concerning those unhappy persons; but certainly none more remarkable than the 'melancholy proof of female constancy and tenderness' recorded in the following passage, extracted by Dr. Drake.

'A young lady of a good family and handsome fortune, had, for some time, extremely loved and been equally beloved by Mr. James Dawson, one of those unhappy gentlemen who suffered on Wednesday last at Kensington Common for high treason; and had he been acquitted, or after condemnation found the royal mercy, the day of his enlargement was to have been that of their marriage.

'I will not prolong the narrative by any repetition of what she suffered on sentence being passed upon him; none, excepting those utterly incapable of feeling any soft or generous emotions, but may conceive her agonies; beside, the sad catastrophe will be sufficient to convince you of their sincerity.

Not all the persuasions of her kindred could from going to the place of execution; she was determined to see the last of a person so dear to her, and accordingly followed the sledges in a hackney coach, accompanied by a gentleman nearly related to her, and one female friend. She got near enough to see the fire kindled, which was to consume that heart she knew so much devoted to her, and all the other dreadful preparations for his fate, without being guilty of any of those extravagancies her friends had apprehended; but when all was over, and she found that he was no more, she drew her head back into the coach, and crying out,—*My dear, I follow thee,—Lord Jesus receive both our souls together*, fell on the neck of her companion, and expired in the very moment she was speaking." V. I. p. 98.

Dr. Drake has regarded this long and close succession of periodical works, from the end of Addison's to the commencement of Johnson's, as little better than a row of stepping stones across the mud and water at the bottom between the base of one great eminence and that of another immediately opposite; for he observes that, 'in the arrangement of our classical essayists, though a period of thirty-six years intervenes, the Rambler must ever immediately follow the close of the Guardian.'

The 'Literary Life of Johnson,' now begins, and occupies the whole remainder of the first volume. It is very properly explained by Dr. D. on what ground he deems himself authorized to invite the public attention to a *new* life, after the distinguished subject has been already exhibited in such a multiplicity of memoirs and anecdotes.

'So numerous have they been that with regard to the occurrences of his life and conversation, nothing new can be expected. But when he is considered merely in the capacity of a man of letters, the field is still open for novelty of remark and variety of illustration. I have therefore chiefly confined myself to the contemplation of his literary character, into which I have entered, I trust, more fully than will be found in any preceding work. The arrangement too, which has been chosen for the narrative, has not, I have reason to think, been anticipated, and removes the monotony resulting from a close adherence to chronological order. The capital work, for instance, in every province of literature which he embellished, is seized, as it occurs, in the progress of his career, for the foundation of a full consideration of whatever, at any period of his life, he produced under each department. In this mode his powers and productions as a poet, a bibliographer, a biographer, an essayist, a philologer, a novellist, a commentator, a politician, a tourist, a critic, an epistolary writer, and a theologian, are dwelt upon at great length. Preface, p. ii.

He has, nevertheless, introduced a very considerable portion of biography, strictly so called, and therefore has, so far, related over again what had been often related before. He has done it, however, with neatness and spirit. He has not clum-

lily thrown it in, in detached masses, merely to fill up space, but has interwoven with much address what exhibited the man with what distinguished the author. Perhaps indeed it ought to be acknowledged that he has introduced but little more of a purely biographical nature than was indispensable to the continuity of the literary history and estimates, and to shew how the qualities of the man affected the literary workmanship.

We think that sensible readers will have little difficulty in coinciding generally with Dr. Drake's opinions on the genius and works of Johnson. Indeed few of our distinguished writers have so soon taken a fixed position in the ranks of superior mind by the general agreement of readers and critics. The features of his mind are presented in as bold, and hard, and unvarying a form, as the visage of the Egyptian sphinx, and every observer carries away nearly the same image. And though this is, to each later critic on Johnson, unfavourable for novelty and controversial discussion, Dr. D. may be sure of pleasing his readers much more by an agreement with their taste than he would if, deeming them wrong, he had had to advance ever so judicious novelties to set them right.

The estimate, however, of Johnson's powers as a poet, though it seems to settle the subject justly on the whole, and at last, is marked by some carelessnesses and excesses of phrase. In page 131 (V. I.) 'London' is pronounced 'the noblest moral poem in our language;' a few pages further on we are coldly told that 'as a moral and satiric bard, indeed, his (Johnson's) merit is considerable; but, &c.' p. 146. And a few lines lower Johnson is pronounced to be 'infinitely inferior to Dryden in ease and variety of melody, and to both Dryden and Pope in the energies of imagination.' And again, 'he had no relish for those wild and exquisite flashes of fancy which shoot with such unrivalled brilliancy along every line of Comus and the Tempest.' Besides the slight of truth in such extravagant phrases, it is peculiarly unjust, as well in criticism as in any other department, to exaggerate the greater when an invidious comparison is to be made. On Dr. D's. general adjudgment, however, of Johnson's rank among the poets, there will be little dissention: 'the never-failing vigour and compression of Johnson, united with very correct and splendid versification, have justly given him a high station in the *third* class of English poets, a station to which Addison is precluded a claim.'—There would probably be much less concurrence of opinion in any attempt to fix the limits of those classes, and decide what names each contains. In proposing his own distribution Dr. D. has done well to observe 'that much depends upon individual association, and consequent peculiarity of taste; for we should question

whether one individual among all his readers will accept his arrangement, without material alteration. Will it be believed that this arrangement places Butler, with all his force of intellect, his wit, his vividness of description and his wide command of imagery, in the third, that is the lowest of the three classes of which Mason, Grainger, &c. are in the second, and Cowper is in the first, with Spenser, Milton, &c. &c.

Our author appears to us very sensible and equitable in his free censure of Johnson's extreme illiberality and injustice in his estimates of some of the poets, and of his almost equal deviation from rectitude of judgment on the favourable side in his praise of the poetry of Savage, which the public never has been and never will be persuaded to admit into its approved literature, though certainly the utterly worthless and disgusting character of the man, even as delineated by his partial friend, and in some measure apologist, has combined with the indifference of his verses to provoke this total and irreversible rejection. Very justly too, Dr. Drake animadverts on the gross defect of judgment, more in the booksellers than in Johnson, though in some degree attributable to him also, in the selection of the poets whose lives he was engaged to write, that selection having admitted some names on much slighter claims than those which might have been made for others who are omitted.

In his observations on Johnson's labours in editing Shakespeare, he is led into a very pertinent remonstrance in the name of common sense, against the obstinate absurdity of editors in retaining among the great poet's performances, a number of dramas confessedly not his, and loaded too with the same bulk of annotations as the bard's own pieces.

'Why, in the name of common sense, should such plays as *Titus Andronicus*, and the *First Part of Henry the Sixth*, which are now clearly ascertained not to have a single sentence of Shakespeare in their composition, any longer be suffered to encumber and to enhance the price of his genuine productions? I would again enquire if any favour be conferred on the public by the insertion of plays among his works which were originally written by others, and which are in themselves truly contemptible; but have been attributed to Shakespeare merely because, in deference to the wretched taste of the times, he *contributed* to their ill-acquired popularity by the *contribution* of a score or two of lines or phrases? In this predicament stand Love's Labour Lost, the Comedy of Errors, and Pericles Prince of Tyre; productions which are a disgrace to the name of Shakespeare.' 'The originals of these miserable plays were, probably, according to the custom of the theatre at that period, placed by the manager in the hands of Shakespeare for the purpose of slight amendment; I call it *slight*, for, if from the first of these dramas about

fifty lines and the song at the close were withdrawn, nothing indicative of the genius of Shakespeare would remain. The Comedy of Errors, which has been partly taken, by some wretched playwright, from the Menæchmi of Plautus, is still more intolerably stupid.' Vol. I. p. 392.

With regard to Johnson's artificial and too pompous stile, as displayed especially in the Rambler, it will easily be believed that Dr. Drake's censure of it is too forbearing, when it is found that his own words get into such positions relatively to one another as in the following instances; 'Of the *poemata* of Johnson, I know not that much can be said;'—'No man than Johnson was a greater lover of truth.'—It would be well for authors to be reminded that time has now carried them too far away from under the mighty wing of Johnson to have any protection in the use of his dialect. And indeed we are very glad to see that our language is recovering fast from that temporary depravation which he and his imitators succeeded to a considerable extent in forcing upon it; at the same time that it will retain, we should hope, the benefit of that grammatical correctness, and that completeness in the organization of sentences, in which he so much surpassed all his predecessors. Notwithstanding, however, the too evident influence of this powerful and perverted style on that of Dr. Drake, he has retained a grammatical negligence which could not be pardoned, even if he had not had the benefit of so perfect an example of grammatical accuracy.

Every candid reader will agree with our author in attributing some portion of Johnson's perpetual horror of death to his wretchedly morbid mental and corporeal constitution; but at the same time, supposing (if we are correct in supposing) our author's opinion to be, that had his mind been less morbid it would have vanquished the fear of death on the ground of meritorious virtue, we own this would seem to us, after we have read Boswell's book, to imply no very high standard of morality in estimating his character, to say nothing of the erroneous theology. Surely no light share of culpability weighed on his conscience, and this powerfully combined with a melancholy temperament, to oppress a mind which had at the same time but very confused and unsatisfactory views of *another*, and the only ground on which death can rationally or safely be set at defiance. On this ground it *is* set at defiance by many of the very humblest persons on earth; and it must be owing to ignorance of such examples, as well as an inconsideration of a most essential article of the Christian faith, that Dr. D. can so easily and

positively pronounce, not only without any suspicion of error, but even without being apparently sensible of any thing gloomy and dismal in the assertion, that 'to be confident of acceptance hereafter would certainly be presumption.' Vol. I. p. 461.

We have not left ourselves space for any thing like an adequate notice of the long sequel of the work before us, and must be content to commend it strongly, in general terms, as a very entertaining miscellany of literary history and biography. The enumerated periodical works subsequent to the Rambler amount to considerably more than a hundred; and the entire list, beginning with the Tatler, which commenced April 12th, 1709, and ending with the Burnisher, published at the end of 1801, comprizes no less than *two hundred and twenty one.* The works marked as most distinguished since the Rambler, are the Adventurer, the World, the Connoisseur, the Idler, the Mirror, the Lounger, the Observer, and the Looker-On. In following down this train, in chronological order, though a period of half a century, with meritorious industry of research, and a pleasing vivacity of narration, our author has furnished a vast number of particulars which every reader will be glad to know, concerning a multitude of scholars, wits, and geniuses, of various magnitudes, some of whom have established themselves in permanent possession of the public knowledge and friendship, while others are likely to be indebted for any acquaintance or kindness they may recover and retain among us, much more to what has here been written by Dr. Drake, than to any thing they wrote or did themselves.

Art. XII. *Devout Meditations, from the Christian Oratory,* by the Rev. Benjamin Bennet; with an Introduction on retired Devotion in general: abridged and newly arranged in four parts, with Memoirs of the Author, by S. Palmer. 12mo. pp. xxii. 345. Gale, Curtis and Fenner, 1812.

THE venerable author of this edition of Bennet's Christian Oratory has already discovered his qualifications for this species of labour, by publishing several excellent devotional works, and abridgments, that have been very acceptable to the religious public. Of the present work, in its original state, Dr. Doddridge had said, 'It had been better had it been less;' and the author confessed himself, in his preface, that 'he had exceeded all due bounds.' Mr. Palmer has corrected many inaccuracies, pared away excrescences, condensed parts that were by far too diffuse, transposed some paragraphs, and even sections, and, by prefixing to the whole a short but satisfactory account of Mr. Bennet's life and character, made a portable volume, which all Christians, who wish to cherish a devotional spirit, will find it profitable to peruse.

Art. XIII. *The substance of a Conversation with John Bellingham*, the assassin of the late Right Hon. Spencer Perceval, on Sunday, May 17, 1812, the day previous to his execution: together with some general remarks. By Daniel Wilson, A. M. Minister of St. John's Chapel, Bedford Row; and Vice-Principal of St. Edmund Hall, Oxford. 8vo. pp. 60. Hatchard, 1812.

A Publication from this most excellent writer cannot fail of receiving a cordial welcome from all who have the slightest acquaintance with the few performances he has already given to the public; nor will the present very interesting pamphlet disappoint their expectations. The interview to which the title page refers took place, it appears, at the suggestion of a distinguished member of parliament, a friend of the late deeply lamented Chancellor of the Exchequer; and was undertaken on the part of Mr. W. from a truly benevolent Christian anxiety to awaken the mind of the prisoner to a sane contemplation of the question at issue between his passions and his conscience. So effectually, however, had he submitted to the former the strong workings of his powerful mind, that the latter appeared to be nearly extinct within him, and the impressive and evangelical appeals of his visitor were either repelled, evaded, or more frequently admitted with a quiet apathy of assent, which shewed most clearly the unmoved depravity of his heart. It is not practicable to abridge a conversation, of which every part bore directly upon the awful state of the criminal. He was pressed forcibly, faithfully, and eloquently, by his excellent monitor; but he was uniformly insensible—ready in his answers—and singularly apt in his references to Scripture. The following passage will serve to convey some idea of the extraordinary disposition of the criminal, and the earnest endeavours of the preacher to awaken him to a sense of his guilt.

'I thought it now proper, as every other mode of address had failed, and his last direful crime had been introduced, to turn the conversation towards it; and as I found he spoke on the subject with the same calm indifference and monstrous apathy as on the general topics of religion, I conceived I could not begin with any thing more calculated to soften him, than a most interesting and affecting circumstance with which I had been furnished the moment before I went to the prison. I accordingly told him I had an anecdote to relate to him, which was sufficient, I thought, to melt a heart of stone; and then read to him a letter, stating, that the afflicted Mrs. Perceval, with her orphan children, had knelt round the corpse of her murdered husband, and had put up earnest prayers to God for his murderer. "Thus," said I, "while you, on a mere presumption of injury in your own mind, have assassinated a man who had never personally injured you, and whose amiable and benevolent character you cannot but acknowledge, his widowed partner, whose injuries from you are incalculably greater than any you can even pretend to have received from Mr. Perceval, has, in all the poignancy of her anguish, been offering up prayers to God on your behalf."

'As I was standing up to read the letter by a dimly burning candle

against the wall of the cell, my friend took particular notice of the murderer's countenance, and distinctly observed, that on hearing this touching account, he hung down his head for an instant (for he had before been stedfastly looking at us), as though he was much affected. He soon, however, resumed his former attitude, and said, as one recollecting himself, "This was a Christian spirit! she must be a good woman. Her conduct was more like a Christian's than my own, certainly." I cannot doubt that, though this answer was made nearly in his usual manner, and was in itself a proof of a deplorable impenitence, he was still at this instant convinced in his conscience of the abominable nature of his crime, and found some difficulty in suppressing the voice of truth.'

The comments which follow this statement are admirably appropriate. They are a kind of clinical lecture on a diseased heart. Indeed, this is, altogether, a remarkable and interesting document. It exhibits a singular instance of mental depravity, in a man whose talents, if rightly and perseveringly exerted, might make him respectable and happy; and yet in whose mild courtesy of manner, and tranquil, dignified demeanor, we seem rather to trace the conduct and character of the gentleman, than the desperate malignity of the assassin.

On a review of all the circumstances connected with this awful transaction, no doubt remains on our minds of the insanity of Bellingham—an insanity, however, which would not afford him any adequate defence at the public or the internal tribunal—an insanity induced and confirmed by the indulgence of bad and malignant passions.

Art. XIV. *Memoirs of the Caledonian Horticultural Society.* No. I. 1812. 8vo. price 3s. Longman and Co.

THIS Society appears to have been originally instituted in 1809, in imitation of the London Horticultural Society, the Earl of Dalkeith being appointed first president, and Sir James Hall, Dr. Rutherford, Dr. Coventry, and Mr. Hunter, vice-presidents. The members meet quarterly, for the purpose of reading communications, adjudging prizes, electing members, and of proposing a list both of the questions to be solved, and of the prizes for horticultural productions, suited to the seasons of the different meetings. As the utility to the public of such societies depends on the manner in which they are conducted, and their enquiries directed, it is gratifying that there is no reason to apprehend the Caledonian Horticultural Society will prove a mere gooseberry show. It has the intention, we find, from Dr. Duncan's Discourse, at the Quarterly Meeting, December 3, 1811, of putting proposed improvements to the test of experiment; a caution which the fondness of projectors for the offspring of their own fancy renders highly necessary, before such a society can recommend them to general adoption.

In the present number of the Society's memoirs, the two most important papers are, on the Disease in the Potato, but too well known by the name of the *Curl*; the former by Mr. T. Dickson, the latter by John Shirreff, Esq. Both admit the correctness of Mr. Knight's discovery,

that every mode of propagation, except by seed, is merely an extension of an individual, which must sooner or later become extinct; and consequently esteem the whole series of crops, raised from any given variety of potato, by cuttings, as different stages in the progress of that variety towards final decay. The curl appears to be analogous to the infirmity of old age. Mr. Shirreff therefore insists upon the well known preventive, of raising fresh stock from the seed; but Mr. Dickson gives some directions for prolonging the existence, at least for a limited period, of such as we already possess. He found that plants raised from cuttings, taken from the *dry* end of the potato, were more generally diseased, than when the cuttings had been taken from the *waxy* end, or that to which the radicle is affixed, and which is less matured than the other. Hence he inferred, that suffering the tubers to remain too long in the ground, was a means of hastening the disorder; and lays down the following rules:—

'1. To procure a sound, healthy, seed-stock, which cannot be relied on, unless obtained from a part of the high country, where, from the climate and other circumstances, the tubers are never over-ripened.

'2. To plant such potatoes as are intended to supply seed-stock for the ensuing season, at least a fortnight later than those planted for crop, and to take them up whenever the *haulm* or stems become of a yellow-green colour: at this period, the cuticle, or outer skin of the tubers, may be easily rubbed off between the finger and thumb.

'3. To prevent those plants that are intended to produce seed stock for the ensuing year, from producing flowers or seeds, by cutting them off in embryo, taking care, however, to take no more off than the extreme tops, as by taking more the crop may be injured.'

From the other essays, of minor importance, we only extract the following method of destroying or preventing the caterpillars that infest gooseberry-bushes. Should it prove effectual, it will well reward the trouble of trying the experiment.

'Collect as much drift *sea-weed* from the beach, when opportunity occurs, as will cover the gooseberry compartment to the depth of four or five inches. Lay it on in autumn. Let this covering remain untouched during the winter and early spring months. As the season advances, dig it in.'

Art. XV. *Wittenham Hill, a descriptive Poem*, with Illustrations. By the Rev. T. Pentycross, M. A. late Rector of St. Mary, Wallingford. Third edition, 8vo. price 1s. (4to. 2s.). Wallingford, Bradford; Crosby and Co. 1812.

IT is perhaps more difficult to give interest to descriptive poetry than to any other species of composition: the constant recurrence of the same objects requiring a more than ordinary degree of taste and discrimination, to combine and vary, and of rich and vigorous versification, to make the verbal painting pleasing and effective. In some of these requisites, this poem is deficient. In reading some of the couplets, we could not but wish especially that the author's notion of the *language* of poetry had been a little more exalted.—For instance:

'Time, with his *hammer*, hath in pieces beat
The far-famed Choulsey's rich monastic seat—
In these same streets, ah! now *the grass is grown*,
A town where fields, and fields where stood a town.' p. 9.

'O'er frozen streams and pits of ice she came,
By night—hard venture for so high a dame—
And, breathless, while she urged her trembling pace,
Winter's *sharp morsels cut her royal face.* . . . . p. 8.

Altogether, however, this poem is the production of an amiable, if not of a highly poetic mind.

Art. XVI. *Pious Selections*, from the Works of Thomas à Kempis, Dr. Doddridge, Miss Bowdler, Sir J. Stonehouse, Bishop Sherlock, Mrs. Burnett, &c. &c. By Miss Marshall. 8vo. Price 5s. 6d. Hatchard, 1812.

WE are always disposed to give a cordial welcome to publications like the present. They revive the memory of departed excellence; and to those whose reading, from whatever circumstances of necessity or neglect, has been circumscribed, may supply not only matter for profitable meditation, but that deficiency in their acquisitions which has left them without the knowledge of our best moral and theological writers. With respect to the present compilation, it is enough for us to refer to the names quoted in the title, and to observe that the extracts in general seem to have been judiciously made.

Art. XVII. *Phædri Fabulæ*, in Usum Scholarum expurgatæ. Cum Notis Anglicis, Studio C. Bradley, 12mo. Longman and Co. 1812.

WHERE the fables of Phædrus form part of the routine of a school, the present edition cannot but be useful. The text appears to be correct; and, without being so encumbered as to prevent the exercise of the pupil's faculties, is sufficiently elucidated to enable him to proceed with ease; while the external appearance is more pleasing than the generality of our classical school books.

Art. XVIII. *Two Sermons preached before the Friends and Supporters of the Protestant Dissenting Academy at Homerton*, on the Completion of the necessary Repairs and Improvements of the Premises, on Wednesday, December 11, 1811. By Robert Winter, D. D. and William Bengo Collyer, D. D. 8vo. pp 80. Conder, Black, &c. 1812.

WE have read these excellent and appropriate discourses with much satisfaction. The first, by Dr. Winter, from Ephesians, c. iv. v. 11 & 12 on 'the great importance of a holy and learned ministry,' is a most judicious exposition of the principles and arguments fairly deducible from the text; embracing an extensive scope of enquiry, and treating every point in question with sound reasoning and manly eloquence. Dr. Collyer's sermon is from the *same* text, with the addition of the following verse, but suffers nothing, in point either of interest or ability, from this

mbarrassing coincidence. Without any ambitious display of oratorical ecoration or arrangement, he describes, in a calm, serious, and impressive anner, 'the Gospel ministry, in its origin, design, and consummation.' A short extract from each of these discourses will suffice to confirm our ecommendation of them.—

'No one can think correctly on the most important subjects in religion, nless his own mind is under the habitual and powerful influence of divine ruth. He who merely speculates on those topics of inquiry which relate o the highest interests of sinful men, although to a certain extent his perceptions may be just and accurate, is destitute of those views of their individual and everlasting importance, which are conformable to the representations of the holy scriptures. Where this deficiency is justly attributed to a minister of the gospel, it is a most awful consideration, both on his own account, and on account of his hearers. An unconverted minister is in the most truly dangerous situation, which can be imagined under a profession of the gospel. All his statements of truth virtually condemn himself, for not yielding to its sanctifying and renewing power. And with regard to the probable influence of his ministry, it is scarcely to be imagined that the hearts of others should be warmed and renewed by the coldly correct statements which are placed before them, but which have never produced any corresponding effect on him who has presented them. To the views of a christian minister, decided habitual piety is of the highest importance.' *Dr. Winter's Sermon*, pp. 9, 10.

'The exertion of preaching is the least of its labours. The secret anxiety lest we should not acquit ourselves as we ought in the sight of God —the necessity of administering to others, whatever be our own circumstances, and whatever be the state of our minds—those passions of our own which we have to subdue, and those of others which we have to encounter—these are among the trials of this *work* of the ministry. To see some listening with listless apathy (if indeed they can be said to listen at all) to truths which Jesus taught, which he died to seal, which fill heaven with astonishment and with praises—to know that others go a way to disappoint all the hopes which we had formed, to violate all the professions which they had made, to "crucify the Lord afresh, and to put him to open shame," by a base conformity to the present evil world—to look over a field, in which we have laboured for years expecting in vain the springing of the seed which we have scattered with anxiety, and watered with tears—and to see it all waste and barren—to retire broken-hearted to the closet, and to complain, "Who hath believed our report, and to whom is the arm of the Lord revealed?"—these are among the trials of the *work* of the ministry. If a man have not patience to bear with the weak, and to instruct the ignorant; if he cannot consent to resign his own ease for the sake of others; if he fear to encounter calumny and reproach, from those who ought to strengthen his hands, and to establish his heart—let him not think of the ministry; for all these things must be endured and surmounted.' *Dr. Collyer's Sermon*, pp. 60, 61.

Both these gentlemen appear to have been educated at the Homerton Academy, and plead the cause of their Alma Mater with the warmth of filial gratitude.

Art. XIX. *German Extracts from the best German Authors;* with the English Words at the bottom of the Page, and a Dictionary at the End, for translating into English. By George Crabb. Second Edition, 12mo. Boosey.

TO those who have wished to cultivate an acquaintance with the German, it has long been matter of serious inconvenience, that there is not a judicious collection of extracts from the classical writers in that language. This defect is now in some measure supplied by the little volume before us; since it is a selection, made with some judgment, from those authors which, though of a wholesome quality, are, from their scarcity or bulk, or expensiveness, not within reach of the student, as well as from the salutary and innocent parts of those, who have debased the fruit of their genius by a large infusion of vice and irreligion. But while to this we add, that it is printed with tolerable accuracy, we must say, that the paper and type are mean and beggarly in the extreme; and that the mistakes in the use of the long and short s, with other similar anglicisms, give it a singularly old-fashioned and grotesque appearance.

Art. XX. *The dreadful Sin of Suicide;* a Sermon preached at the Rev. Dr. Winter's Meeting House, New Court, Carey Street, January 9th, 1812, before the Monthly Association of Congregational Ministers and Churches. By George Clayton. 8vo. pp. 70. Black and Co.

IT has often been matter of the greatest astonishment to us, that men of talent should have thought it a worthy exercise of their powers, to employ them in the attempt to diminish the horror which the same mind must always feel in the contemplation of the crime of self-destruction. Were there no other reason to be urged against it, than that it is, at best, an action of tremendous risk and responsibility, this alone would be decisive against the experiment. Yet Hume taxed his characteristic subtlety, for arguments in its defence, and Montesquieu vindicated it, in a string of eloquent epigrams. These men were, we are persuaded, actuated merely by the contemptible ambition of distinguishing themselves as the able supporters of a dazzling but shameful paradox; and have probably sacrificed many a deluded, but immortal spirit, to their disgusting and malignant selfishness.

The subject of this sermon is at once dangerous and enticing. Nothing is more easy than to overwhelm it with declamatory common-places; few things less so than to treat it with skill, delicacy, and decision. It is the merited praise of Mr. Clayton, that he has successfully atchieved a task of considerable difficulty. For his text he has chosen Acts xvi. 28; and in discoursing upon it, he considers the criminality of suicide—enumerates the causes and occasions by which men are ordinarily impelled to the commission of it—and adduces some considerations to enforce the apostolic dissuasion. As a specimen of the style of this discourse, we insert the following animated expostulation:

1. 'Consider that the animated structure of the human frame is the curious and exquisite workmanship of God. "The Lord God formed man out of the dust of the ground, and breathed into his nostrils the

of life, and man became a living soul. It is he that hath made us, t we ourselves. Let us make man, said he, in our image, in our keness. He upholdeth our soul in life; for in him we live, and and have our being." I am "fearfully and wonderfully made," and : liberty impiously to demolish the admirable mechanism of God? would possess the temerity, if he had the power, to annihilate the e? Who would presume to quench the sun in the firmament—to : moon from her orbit—to scatter the stars of heaven—to dry up ters of the ocean—and dissolve the fabric of the globe? And if h extravagant enterprize can be harboured, for a moment, even in thought, with respect to the *great* world, why shouldst thou, O ke injurious freedoms with thyself—a world of wonders—a world ature? Who gave thee permission to quench that eloquent eye in kness of death? By what warrant dost thou reduce those active) an incapacity for motion and exertion? Who granted thee licence olve the earthly house of thy tabernacle with thine own hands? at thy peril, a single pin. Loosen, if thou darest, the minutest Are not the ravages of time alone sufficiently expeditious? Reve- hyself; thou art an awful, a mysterious compound—thou art the ance of thy God.—Do thyself no harm.'

metaphysical note does not quite please us. The positions are y correct, but Mr. Clayton's 'unknown friend' does not seem to :m in the best and most connected way. The double anecdote at -69, is most interesting and impressive.

XI. *The Life and Administration of the Right Hon. Spencer Perceval;* ling a copious Narrative of every Event of Importance, foreign lomestic, from his Entrance into public Life to the present Times; tail of his Assassination, &c. &c.; with the probable Consequences e sudden Overthrow of the Remains of his Administration, &c. and a Developement of the Delicate Investigation. By Charles lam Williams, Esq. 12mo. pp. 328. Price 6s. Sherwood,

of those pieces of literary manufacture which regularly make their earance on the death of any celebrated personage. Charles Veru- lliams, Esquire, at an astonishing expence of labour and intellect, tacked those recondite and unerring sources of political intelli- :he newspapers; and none, we are persuaded, but those who have fortunate as to obtain a glimpse of the scarce records referred to, gratulate himself on being in full possession of the contents of this

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XII. *Anecdotes of Children and Young Persons.* 12mo. Williams,

piety and good intentions of the compiler of these pages, are uestionable; but, unfortunately, they manifest so egregious a want ment and taste, that it is impossible to give them the praise which m, if better executed, would have deserved.

Art. XXIII. *An Essay on the Authenticity of the New Testament*, with an Account of the ancient Versions, and some of the principal Greek Manuscripts. By I. F. Gyles, Esq. A. M. 8vo. pp. 112. Hatchard, 1812.

THAT the books of the New Testament were written by the persons to whom they are usually ascribed, is a proposition of which no one, who has been at the trouble to read what has been said in proof of it, by Lardner, Paley, Less, Michaelis, Gregory, and a host of inferior authors, can entertain the smallest doubt. To attempt to improve or to alter their reasoning, would be worse than trifling, were there not a great multitude of persons too busy or too indolent to work through an ordinary volume. The benefit of this respectable, because numerous class of the community, Mr. Gyles has studied in the present Essay. His object was to comprise, in the compass of an hour's reading, some important arguments for the genuineness of the New Testament, with as much general information on the subject as could be condensed into the proposed limits. The topics on which he insists, are, the ancient versions and manuscripts, the testimony of the early adversaries and abettors of christianity, and the style of the New Testament. Mr. Gyles has done just what he proposed; being quick and conclusive. Each of the circumstances which he has noticed, though cogent in itself, is more than doubly so, when combined with its fellows. If, therefore, the Greek and Latin quotations were entirely omitted, and if the facts from which our author reasons, after being properly explained and enriched with several important circumstances, which may be found, for instance, in the ninth chapter of the first part of Paley's View of the Evidences of Christianity, were made to bear on the point, with concentrated force, this Essay would, it seems to us, be somewhat improved.—A word is enough to the wise.

Foreign Intelligence.

Art. XXIV. *Kosmologsche Geschichte der Natur*, &c. Cosmological History of Nature, especially of the Mineral and Vegetable Kingdoms. By M. de Hagen. 8vo. pp. 340. Heidelberg.

THERE is something so whimsical in several of these writer's, 'cosmological' speculations, that a short account of them may amuse if it does not edify. Indeed his performance furnishes one of the most remarkable instances that has fallen under our notice, of the reveries in which it is possible for a modern *philosophe* to indulge.

It is well known that the ancients regarded the earth and the other planets of the system, her neighbours, as *animals*. Some years ago the French *savans* revived this doctrine; and having revived it they forthwith bestirred themselves in its support and defence, *con amore*. Desandrais insisted that the terrestrial globe was an animal *sui generis*; which Patrin explained by demo[illegible]rting that it had an *organic action*: not, indeed, that its organization [illegible] precisely that of an animal, nor would he venture to pledge himself [illegible] it was strictly speaking that of a vegetable; but it was that of a worm. [illegible] Metheric, in his Principles of Natural Philosophy adopted [illegible] and included in

it all great globes. The sun—the planets—their secondaries—all were animated; all were animals of particular species. M. de Hagen has greatly improved on this most simple theory. He attributes to the sun, for instance, a generative faculty; and he divides the planets and comets into male and female. This indeed is something worth knowing; and is evidently a most important addition to the discoveries of his predecessors. Mercury in conjunction with Venus and the earth, becomes, if we may credit the report of M. de Hagen, the principle of corporization; the Earth *per se*, is the principle of liberty; and Venus the principle of perfection.

After this discovery, we shall certainly think it our duty to watch the motions of these planets very narrowly: for perhaps it may be found, that all the appearances of comets have been subsequent to the conjunction of the 'principles of corporization,' and consequent on the efflux thence emanating. Herschell supposes that comets may in time become planets; and that after a sufficient number of revolutions, in which they may learn somewhat of the duties they will have to fulfil in more regular orbits—supposing them to be endowed with animation, &c. M. de Hagen insists—they may be admitted to their places in the planetary chorus. In short, comets are young planets; a proposition which we should not hesitate to defend against all opposers, if we were not somewhat dismayed by the vigour with which our author asserts—not adverting to the support his theory would derive from this hypothesis—that comets are *old* planets. He thinks, however, that they retain the principles of their own peculiar vitality; and that they possess an atmosphere infinitely more active, as well as more extensive than that of planets, on which account they possess a very powerful moral influence over the earth and other *stationaries*. He infers, that, this being proved, the approach of a comet should fill us with a reverential dread and awe, not to say apprehension and terror; feelings extremely different from those which they would tend to excite, if they were sent abroad merely to see the world, (as our unlicked countrymen formerly were on the Grand Tour) before they took their seats among their elders and betters, in the planetary *wittenagemote*.

Not to leave his system imperfect, our author enters into a comparison of the planets with the metals and minerals; and exhilirating it is to think, that while the number of the planetary offspring continues to increase, by means of the faculties and principles already described, the number of metals and minerals increases also, it may be confidently hoped in a proportion amply sufficient to answer all the requisitions and purposes—of this comparison. Whether our author be perfectly correct in comparing the moon to sulphur, and comets to phosphorus, we must leave our readers to determine: And as the whole subject is rather of a conjectural nature, it may perhaps be allowed us to hint a doubt whether M. de Hagen has not sent his volume of 340 pages into the world (somewhat like the juvenile planets of which we have been speaking) to give occasion to wise remarks and rational reflections. In this, however, we must beg his pardon if we disappoint him; for whatever be our veneration for his theory, in our humble opinion the addition of rational reflections, would spoil it completely.

ART. XXV. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* ECLECTIC REVIEW, *by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

An octavo volume of Nine Original Sermons of Dr. Watts's, which have never before appeared in print, is in great forwardness, and accompanied with a preface by Dr. J. P. Smith, of Homerton, will be published shortly by Gale, Curtis and Fenner.

An edition of the works of the late Rev. Wm. Romaine, including Original Letters, and his Correspondence, in six octavo volumes, is nearly ready for publication.

Mr. Ivimey is preparing a second volume of his History of the English Baptists.

In the press, 'Observations designed as a Reply to Thoughts of Dr. Maltby on the dangers of circulating the Scriptures among the lower orders,' by the Rev. J. W. Cunningham, Vicar of Harrow.

Speedily will be published, an Account of the Proceedings of the Public Meeting held at the Mansion House, on Thursday the 7th of August, for the purpose of establishing an Auxiliary Bible Society for the City of London, with a Report of the Speeches.

A Continuation of Dr. Nash's History of Worcestershire is said to be in preparation.

The third volume of Manning and Bray's Surrey, and the third volume of Hutchins's Dorsetshire, are fast advancing through the press.

Robert Surtees, Esq. of Mainsforth, is preparing for the press a History of the County of Durham. The work will, by means of a liberal subscription for the purpose, be illustrated by engravings of the most curious specimens of ancient architecture in the county, and portraits of a few of the most distinguished men.

Mr. Clutterbuck has made great progress in his History of Hertfordshire, and the work will speedily be put into the hands of the printer.

The Rev. W. B. Daniel will speedily publish a supplementary volume to his Rural Sports.

In the press, an Introduction to a Systematic Education, in the various departments of Polite Literature and Science, with practical rules for the best methods of studying each branch of useful knowledge, and directions to the most approved authors. By the Rev. Wm. Shepherd, Author of the Life of Poggio Bracciolini; and the Rev. J. Joyce. Illustrated with plates by Lowry. In two volumes octavo.

The Editor of 'Selections from the Gentleman's Magazine,' has in the press, in two octavo volumes, a collection of curious and interesting letters, translated from the originals in the Bodleian Library, with biographical and literary illustrations.

A second edition of Sir John Cullum's History of Hawstead, with corrections and additions, is printing in an elegant style, and will appear early in the winter.

The Travels of Professor Lichtenstein in Southern Africa, during the years 1803, 4, 5, and 6, are nearly ready for publication. They are translating from the German by Miss Anne Plumptre, and will form one volume in quarto, accompanied by engravings from drawings taken on the spot.

A new edition of Sir George Steuart Mackenzie's Travels in Iceland is in considerable forwardness.

In the course of the present month a new work will be published, in three volumes octavo, illustrated with maps, under the title of Shipwrecks and Disasters at Sea, or Historical Narratives of the most noted calamities and providential deliverances, which have resulted from maritime enterprise, with a sketch of the various expedients for preserving the lives of mariners.

The first number of Dr. Farre's Morbid Anatomy of the Liver will appear in the course of next month. The work will be in atlas quarto, illustrated by highly finished col[illegible]ngravings.

Mr. de Luc has [illegible]ree volumes of Geological Travels [illegible] for the press.

m. Jaques, of Chelsea, has in
in an octavo volume, a Guide
ıding and Study of the Holy
, with an illustrative supple-
ranslated from the Latin of
Herman Franck, with a life of
, critical notes, and a nota-
ɔks proper for the biblical stu-

r. Mr. Anstie, of Bridport will
arly in the present month, a
:t entitled a Reformed Com-
ffice for the administration of
ian Eucharist, commonly call-
ɔrd's Supper, &c. &c. To
ɔrefixed, an Introductory Dis-
plaining the true nature and
he Lord's Supper.
ance, Esq. has in the press, a
ıe Law and Course of Parlia-
re the commencement of the
ıls.
r. T. F. Dibdin has, in a state
lness, a metrical History of
in two octavo volumes.
press, the Poems of Henry
Earl of Surry, of sir Thomas
ıe elder, and of uncertain au-
o flourished in the reign of
e Eighth; accompanied with
tical, historical, and biogra-
:ounts of the several writers.
ev. G. F. Nott, in two vo-
ıvo.
ıa. By Robert Southey, in two
2mo. is nearly ready for pub-

press, Lex Mercatoria Redi-
ı complete code of Commer-
being a general guide to all
usiness. By the late Wynd-
ɛes. The sixth edition, very
considerably improved. By Joseph Chitty, Esq. In two volumes quarto.

Mr. Clater, of Retford, will shortly publish a new edition of his work on the diseases of horned cattle and sheep.

Speedily will be published, in three volumes, octavo, the second edition of a System of Mineralogy; comprehending Oryctognosie, Geognosie, Mineralogical Geography, Chemical Mineralogy, and Economical Mineralogy. By Robert Jameson, F. R. and A. S. Edin. F. L. S. &c. &c.

Early in the month will be published, in octavo, a fifth edition of a complete Treatise on Land Surveying, by the chain, cross, and offset staffs only, in four parts: to which is now first added, a supplement containing the methods of the Plane Table and Theodolite, together with directions for conducting subterraneous survey. By William Davis. Considerably enlarged with many additional diagrams, plates, and a portrait of the author.

In the press, and will appear in October, in two volumes octavo, a work upon the Prophecies, entitled, 'England safe and triumphant,' or Researches into the Apocalyptic Little Book. By the Rev. Frederick Thurston, M. A.

In the press, in one volume octavo, Strong Reasons for rejecting the Roman Catholic Claims, and incontestible proofs that the Popish Religion is the same now as it ever was, decidedly hostile to the Protestants, whose total extermination a Romish Bishop has declared to be near at hand: with remarks on his interpretation of the predictions of St. John in the Revelations.

LXVI. LIST OF WORKS RECENTLY PUBLISHED.

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s of a new Philosophical
with a practical application to
n and Agriculture. By John
q. 8vo. 5s. 6d.
nal View of the Agriculture,
Property, and Improvements,
unty of Dumfries. By Dr.
ro. 18s.—With numerous en-
and a coloured map.
on Draining Fens. 1s. 6d.
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f dried specimens of British Grasses, with botanical illustrations. By William Salisbury. folio 3l. 3s.

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THE

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FOR OCTOBER, 1812.

Art. I.—*Tales of Fashionable Life.* By Miss Edgeworth, Author of Practical Education, Belinda, &c. &c. 12mo. 3 vols. pp. 1450. Price Johnson. 1812.

FEW can have passed a candid and discriminating eye over the class of religious poor, without admiring the elevation of humble intellect frequently produced by genuine piety. From a mass of ignorance and fanaticism,—from among many deceiving, and many self-deceived, by which, if men of fine taste alone, they are disgusted, if of benevolent piety, grieved,—they distinguish some of the lowest capacity, and the smallest attainments, who are yet, evidently, and undeniably, 'wise unto salvation;' individuals selected from the dregs of mankind, and surrounded by stupifying vice, whom religion, in its simplicity and purity, has rendered both useful and respectable; who 'shine as lights' in their little world, exemplary and eminent for humility, consistency, and the conscientious improvement of the single talent with which they are entrusted; and who, like a current of air, or a spring of sweet water, cleanse and fertilize every spot to which they are led. Scarcely able to discern any thing else clearly, they have yet distinct views of scripture truth, and of moral right and wrong. For the Bible is equally their study and their delight; and having made the testimonies of God their daily meditation, they 'have more understanding than all their teachers:' they understand themselves—the condition and the end of man—and pursue their high vocation in the exercise of uniform, cheerful obedience. 'Things that are hid from the wise and prudent, are thus revealed unto babes;' and the sight is beautiful, in all the emphasis of the expression.

But there is another spectacle, not less beautiful indeed, but more grand, in proportion to the magnitude and

elevation of the objects that compose it; and this is, the consecration of human intellect of the first order, to the service and glory of God. To behold the pride of talent subdued by humility of heart and of principle; the pleasure of it confined to the consciousness of its diligent improvement; the value of it estimated, not by the extent of its despotism, by the vague admiration of the many, or the discriminating reverence of the few, not even by that, which is commonly reckoned its most glorious reward, the comparative immortality of its fame, but, by the means of usefulness it affords, by the opportunity it confers of rendering distinguished service, and acceptable gratitude, to the bestower of every good and perfect gift, in contributing to the improvement and happiness of his creatures,—to contemplate such a spectacle, is to behold the most sublime exhibition of which the human character is capable; one upon which the most correct eye dwells with unalloyed satisfaction; and which the supreme Judge will doubtless reward with the plaudit to be pronounced on 'good and faithful service' in the great day of account.

It is not possible, indeed, for great talents to be regarded with *unmingled* esteem, otherwise, than as thus regulated and devoted. Disapprobation—regret—compassion—and a certain fearful looking for of the final award, painfully check the glow of admiration excited by the first glance at rare and brilliant qualities, when they are not *set*, (if we may use the expression), in correct, scriptural principles. What all this *might* have been—might have accomplished—are ideas which steal away our satisfaction;—and the consideration of how deficient and affecting will be the account it must ultimately render, converts it into positive pain. On this side the grave, there cannot be a spectacle more awful, than that of a superior human mind, engaged in avowed rebellion against its author, governor, and judge: proudly and thanklessly employing the distinguished bounties of God, or, as (to veil the obdurate ingratitude of his conduct) he would call them, of nature, in disputing his sovereignty, in attempting to subvert his laws, and in seducing his creatures into similar revolt:

> ——————'Whose heart
> Distends with pride, and hardening in his strength,
> Glories.'——————

Strange as it appears, there *have* existed such characters! men of giant intellect, who yet, notwithstanding the bravado and defiance that distinguished their rebellions, shall eventually be found 'speechless;' and of whom it is inevitable to believe, that it had been 'well, if they had never been born.'

This daring abuse of the great trust of mental power, if more awful, is not more affecting, than a spectacle which we have frequent occasion to contemplate and lament—the exercise of admirable talents within low and contracted limits; stopping just short of those motives and principles, which alone could render their wisdom effective, and sedulously employed in providing substitutes which may supersede the necessity of referring to them. We see minds of the highest and most vigorous capability, and, actuated by too much natural benevolence; with whom the benefit of society is a decided object; and, who conceive, that, coupled with the establishment of a splendid name, they pursue this object, both warmly and wisely,—who yet, by their utmost exertions, lay scarcely a single stone, and never the foundation stone, in the great work of human improvement. The reason plainly is, because they do not refer to the plan of the original architect, of him who designed, and who knows the end of every part. However beautiful, or even durable, therefore, may be the materials which are brought to the work, they are not so squared as to fit in with *his*, and must be re-formed by his workmen, before they can be useful and compact in the building. If the force which raised these massy columns, the ingenuity that contrived these internal arrangements, the taste displayed in these decorations, had been employed under the eye and direction of the master builder, how useful and beautiful would have been the result! As it is, we behold a Babel. The good produced is, at best, desultory. A want of systematic co-operation,—of design correct from the beginning, deprives it of half its value; and exertions which might have commanded unqualified admiration, excite, with diminished admiration, a strong regret;—the mixed feeling with which we usually rise from any work of Miss Edgeworth's.

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'Vivian exposes one of the most common defects of mankind. To be "*infirm of purpose*," is to be at the mercy of the artful, or at the disposal of accident. An excellent and wise mother gave the following advice with her dying breath,—"My son, learn early to say, No!"—This precept gave the first idea of the story of Vivian.'

The design, thus proposed, is pursued by Miss Edgeworth with her usual variety and felicity of illustration. Vivian, a young man of talent, integrity, and amiable dispositions, but "infirm of purpose," is passed through a course of situations, in which, by this constitutional weakness, his talents are gradually rendered useless or despicable, his integrity under-

mined, and his amiable dispositions sacrificed to the importunities of vice. Irresolute in love, in friendship, in private and in public virtue, Vivian proceeds by natural and affecting degradation to ultimate ruin: and the career is so continually treading in real life,—such is the conduct, and such the destruction of so large a number, that we ought not, perhaps, to complain of the representation, even where crime is most prominent; although prominent crime, in characters which preserve a lively interest, tends, without doubt, to allay that shrinking disgust which it ought to inspire. In the counsels of Mr. Russel, indeed, the hero's excellent friend, who employs, as we may fairly conclude, every motive and argument with which the author could furnish him, and is a kind of personification, or reservoir, of her principles, we might justly expect to meet with a high standard. At least we should expect it, if our previous acquaintance with Miss Edgeworth did not prevent: but perceiving, as her readers will early discover, that she draws from no source superior to human wisdom, employs no remedy more effective than natural conviction, we only regret the deficiency of that materia medica from which her preventives are composed. The consultation being upon that ancient question, 'Wherewithal shall a young man cleanse his way,' it is strange that Mr. Russel, the *reverend* Mr. Russel, should forget the ancient prescription, 'By taking heed thereto according to thy word;' or, another, of *tried* efficacy, 'How shall I do this great wickedness, and *sin against God?*' But the idea of sin, as it regards any thing but the misery and disgrace of the sinner, or of the circle in which he acts, does not appear to constitute any part of Miss Edgeworth's system. The guilt of violating a divine command is not insinuated: and those principles which have been found effectual, in numbers of undeniable instances, to strengthen weakness, or to reclaim from profligacy; those which have conducted even Vivians unseduced among importunate temptations, and made them more than conquerors, are studiously kept out of sight. It was not necessary, that they should prove successful; for numbers hear, and assent to, without allowing them to operate upon their minds. But, surely, it *was* necessary, that a clergyman, who, with a decent deference to religion, is represented as a pattern of virtue and principle, should discharge his trust in something like the Christian character. Miss Edgeworth appears sensible, (poetically sensible, perhaps,) that religion is not to be totally overlooked. It adds the grace of propriety to certain circumstances. She cannot but feel it so. But has she any defined idea of the sentiment, which it would be indecorous wholly to neglect? A vague sense of propriety and necessity,—a kind

of instinctive tenderness, which cannot leave the dying pillow deprived of religious hope, constrain her to admit it: but why is that principle, which, if it be any thing, must govern and model the character, which must purify motive, and regulate action, which, in order to afford substantial support in death, must have been, even upon Miss Edgeworth's principles we conceive, the leading star of life, (for we do not regard her as the advocate of death-bed conversions,) why is this to be exhibited for the first time in its last office? Religion, although a grace, is not a mere grace. Does she intend to intimate, that Vivian had been influenced, during his life, by religious principles? If he were, why do we not perceive their operation, or at least their struggles? And if not, why does she allow him their final consolations? The example of Vivian affords an useful warning to many; and the wisdom of Mr. Russel must be felt as wisdom by all. But let it be remembered, that 'the fear of the Lord is the *beginning* of wisdom;' and that unless this foundation be laid, every thing else will be but as loose stones, without stability, and without completeness.

The first introduction of Vivian's characteristic weakness in the extravagance of castle-building, varies, a little injudiciously, from Miss Edgeworth's usual mode; and appears, for a time, as if 'o'erstepping the modesty of Nature.' It is necessary to become gradually familiar with character for its stronger expressions to please; and although that of Vivian is previously *announced*, yet, as readers require to see and hear for themselves, and yield very little to an author's assurances, the exhibition is too sudden to appear natural. Inferior judgement is commonly detected by this test. Writers of undertalent describe elaborately, and furnish a kind of inventory of the mental and personal goods and chattels, with which their personages are endowed; finding it incomparably easier, and forgetting, that in the same proportion it is less interesting, than the display of characteristic action. But, with this fault Miss Edgeworth is not often chargeable. The magic of her genius conjures up living figures; and presents a phantasma, by which the [redacted] effectually deceived. The character of Lord Glistonb[redacted] described and started at the same moment.

'Lord Glistonbury came to receive his guests, attended by three *anges-ons* of the family, a chaplain, a captain, and a young lawyer. His lordship was scarcely past the meridian of life; yet, in spite of his gay and debonnair manner, he looked old, as if he was paying for the libertinism of his youth by premature décrepitude. His countenance announced pretensions to [redacted]: his [redacted]y and affable address, and the facility with which he exposed himself, gained him credit, at first, for much more understanding than he really possessed. There was a plausibility in all he said;

but if it was examined, there was nothing in it but nonsense. Some of his expressions appeared brilliant; some of his sentiments just; but there was a want of consistency, a want of a pervading mind in his conversation, which, to good judges, betrayed the truth, that all his opinions were adopted, not formed; all his maxims common-place; his wit mere repetition; his sense merely *tact*. After proper thanks and compliments to Lady Mary and Mr. Vivian, for securing for him such a treasure as Mr. Russel, he introduced lord Lidhurst, a sickly, bashful, yet assured looking boy of fourteen, to his new governor, with polite expressions of unbounded confidence, and a rapid enunciation of undefined and contradictory expectations.

'"Mr. Russel will, I am perfectly persuaded, make Lidhurst every thing we can desire," said his lordship, "an honour to his country; an ornament to his family. It is my decided opinion, that man is but a bundle of habits; and it's my maxim, that education is *second* nature—*first*, indeed, in many cases. For, except that I am staggered about original genius, I own I conceive, with Hartley, that early impressions and associations are all in all: His vibrations and vibratiuncles are quite satisfactory. But what I particularly wish for Lidhurst, sir is, that he should be trained as soon as possible into a statesman. Mr. Vivian, I presume you mean to follow up public business, and no doubt will make a figure. So I prophesy—and I am used to these things. And from Lidhurst too, under similar tuition, I may with reason expect miracles—I hope to hear him thundering in the house of commons in a few years—I confess I am not quite so impatient to have the young dog in the house of incurables; for you know he could not be there without being in my shoes, which I have not done with yet—ha! ha! ha!—Each in his turn my boy!—In the meantime, Lady Mary, shall we join the ladies yonder, on the terrace. Lady Glistonbury walks so slow, that she will be seven hours in coming to us, so we had best go to her ladyship—If the mountain won't go to Mahomet, you know, of course, what follows."

'On their way to the terrace, Lord Glistonbury, who always heard himself speak with singular complacency, continued to give his ideas on education; sometimes appealing to Mr. Russel, sometimes happy to catch the eye of Lady Mary.

'"Now my idea for Lidhurst is simply this;—that he should know every thing that is in all the best books in the library, but yet that he should be the farthest possible from a book-worm—that he should never except in a set speech in the house, have the air of having opened a book in his life—mother wit for me!—in most cases—and that easy style of originality, which shows the true gentleman. As to morals—Lidhurst, walk on, my boy—as to morals, I confess I couldn't bear to see anything of the Joseph Surface about him. A youth of spirit must, you know, Mr. Vivian—excuse me, Lady Mary, this is *an aside*—be something of a latitudinarian to keep in the fashion—not that I mean to say so exactly to Lidhurst—no, no!—on the contrary, Mr. Russel, it is our cue, as well as this reverend gentleman's," looking back at the chaplain, who bowed assent before he knew to what—"it is our cue, as well as this reverend gentleman's, to preach prudence, and temperance, and all the cardinal virtues."

Another unprincipled companion, by whom the ruin of Vivian is accelerated, is thus forcibly characterized.

'Among the men of talents and political consequence, whom he met at Lord Glistonbury's, was Mr. Wharton, whose conversation particularly pleased Vivian, and who now courted his acquaintance with an eagerness, which was peculiarly flattering. Vivian knew him only as a man of great abilities; with his real character he was not acquainted. Wharton had prepossessing manners, and wit sufficient, whenever he pleased, to make the worse appear the better reason. In private or in public debate, he had at his command, and could condescend to employ all, sorts of arms, and every possible mode of annoyance, from the most powerful artillery of logic, to the lowest squib of humour. He was as little nice in the company he kept, as in the style of his conversation. Frequently associating with fools, and even willing to be thought one, he made, alternately, his sport and his advantage of the weakness and follies of mankind. Wharton was philosophically, politically, and fashionably profligate. After having ruined his private fortune by unbounded extravagance, he lived on—nobody knew how—in careless profusion. In public life, he made a distinguished figure; and seemed, therefore, to think himself raised above the necessity of practising any of the minor virtues of economy, prudence, or justice, which common people find essential to their well-being in society. Far from attempting to conceal, he gloried in his faults; for, he knew full well, that, as long as he had the voice of numbers with him, he could bully or laugh, or shame plain reason and rigid principle out of countenance. It was his grand art to represent good sense as stupidity, and virtue as hypocrisy. Hypocrisy was, in his opinion, the only vice which merited the brand of infamy; and from this he took sufficient care to prove, or at least to proclaim, himself free. Even whilst he offended against the decencies of life, there seemed to be something frank and graceful in his manner of throwing aside all disguise. There appeared an air of superior liberality in his avowing himself to be governed by that absolute selfishness, which other men strive to conceal even from their own hearts. He dexterously led his acquaintance to infer, that he would prove as much better than his professions, as other people are often found to be worse than theirs. Where he wished to please, it was scarcely possible to escape the fascination of his manner; nor did he neglect any mode of courting popularity; he knew that a good table is necessary to attract even men of wit; and he made it a point to have the very best cook, and the very best wines. He paid his cook, and his cook was the only person he did pay, in ready money. His wine-merchant he paid in words—an art in which he was a professed, and yet a successful adept, as hundreds of living witnesses were ready to attest. But, though Wharton could cajole, he could not attach his fellow-creatures—he had a party, but no friend. With this distribution of things he was perfectly satisfied; for he considered men only as beings, who were to be worked to his purposes; and he declared, that, provided he had power over their interests and their humours, he cared not what became of their hearts. It was his policy to enlist young men of talents or fortune under his banners; and, consequently, Vivian was an object worthy of his attention.'

We cannot help remarking, that Mr. Wharton's share in

Vivian's seduction, although it afforded legal security to the criminal, could not properly restore him to his own esteem, and to that of society, as, apparently, it did. From the moment of this discovery, Vivian, and even Mr. Russel, seem perfectly satisfied; as if the only bar to which crime is amenable, were the bar of man. But legal security can in no instance recover from moral degradation. It is the reproach of manners, and a sign of the most vitiated moral sense, to suppose that it can.

We frankly confess ourselves puzzled by the characters of Lady Glistonbury, and her daughter, Lady Sarah; but, with this want of penetration, it is consoling to suspect, that Miss Edgeworth was puzzled too. There is some trouble bestowed upon the representation—more, apparently, than upon others which are better defined. That of Lady Sarah, particularly, attempts a novel variety of character. But from the inconsistent impressions communicated, it appears to have been never distinctly conceived. At first, we regard them as pieces of 'petrified propriety:' soon after, conclude that they are pharisaical hypocrites, who but ill conceal, under a sanctimonious taste for the writings of '*Toplady*, *Wesley*, and *Bunyan*,' a proud self-esteem, a want of natural affection and social virtue, and, with professed horror, a secret tolerance of vice. But, with no small surprise, we find ourselves eventually reconciled to the mother, and obliged to feel for the daughter the liveliest admiration and esteem. We could almost believe, that Miss Edgeworth intended to compliment the religion of Bunyan by the developement of this character; acting with a degree of consistent, conscientious propriety, such as does not result from the generous dispositions of Lady Julia, or the worldly good sense of Lady Mary Vivian. If Miss Edgeworth is in reality so ingenuous as to attribute the correctness of Lady Sarah's conduct to the peculiarity of her religious views, we are surprised, and grateful. But, whatever be the design, the effect is awkward. The character is interruptedly, and uneasily developed: the indications of latent feeling rather startle than please us; and, till it completely expands, convey no clear impression of what we are to understand by them. In the following scene this character attains its highest interest.

'Left to his cool reflection, Vivian thought, with horror, of the misery into which the event of this duel might involve all with whom he was connected, and all who were attached to him. The affair was, of course, to be kept a secret from all at Glistonbury House, where Vivian was engaged to dine with a large ministerial party. He went home to dress. Hoping to have a quarter of an hour to himself, he dismissed his servant, who was waiting in an anti-chamber, saying, that he would ring when he wanted

; but, on entering his own dressing-room, he, to his surprise and tification, found his wife seated there, waiting for him with a face of ious expectation; a case of new set diamonds on a table beside her.

thought you were at your father's, my dear!——Are not you to be at stonbury House to day?' said Vivian.

'No," replied Lady Sarah. "Surely, Mr. Vivian, you know that father gives a political dinner, and I suppose you are to be there?"

'O yes!" cried Vivian; "I did not know what I was saying—I am be there, and must dress (looking at his watch); for I have no time pare—."

'Be that as it may, I must intrude upon your time for a few minutes," Lady Sarah.

Vivian stood impatiently attentive, whilst Lady Sarah seemed to find ifficult to begin some speech, which she had prepared.

'Women, I know, have nothing to do with politics"—She began in a strained voice; but, suddenly quitting her air and tone of constraint, she ted up, and exclaimed—

'Oh, my dear, *dear* husband! what have you done?—No, no, I can-, I will not believe it, till I hear it from your own lips!—"

'What is the matter, my dear Lady Sarah?—You astonish, and al-st alarm me!"—said Vivian, endeavouring to preserve composure of ntenance.

'I will not—Heaven forbid, that I should alarm you, as I have been med!" said Lady Sarah, commanding her voice again to a tone of quillity.—"I ought, and, if I were not weak, should be convinced, re is no reason for alarm There has been some mistake, no doubt; I have been to blame for listening to idle reports. Let me, however, e the facts.—Half an hour ago, I was at Gray's the jeweller's, to call my poor mother's diamonds, which, you know he has reset——"

'Yes—well?"

'And, whilst I was in the shop, a party of gentlemen came in, all of m unknown to me, and of course, I was equally unknown to them; they began to speak of you in a manner, in which none knowing me uld venture in my presence. They came fresh, as I understood, from gallery of the house, where they had been listening to this day's de-e. They said—I cannot bear to repeat or to think of what they said—u cannot have bartered your public reputation for a marquisate for my ter?—You cannot have done that which is dishonourable—You can-have deserted your party for a paltry place for yourself!...You n pale...I wish, if it pleased God, that I was this moment in my ve!——"

'Heaven forbid, my dear Lady Sarah!" cried Vivian, forcing a smile, endeavouring to speak in a tone of raillery. "Why should you wish e in your grave, because your husband has just got a good, warm place? re! live!" said he, raising her powerless hand; "for consider, as I —and this consideration was of no small weight with me—consider, dear Sarah, how much better you will live for it!"

'And you did consider me? and that *did* weigh with you?—Oh, this hat I dreaded most!" cried Lady Sarah. "When will you know my character? When will you have confidence in your wife, sir? When

will you know the power, the unconquered, unconquerable power, of her affection for you?"

'Vivian, much struck by the strength of her expression, as she uttered these words, was a moment silent in astonishment; and then could only, in an incoherent manner, protest, that he did know—that he had always done justice to her character—that he believed in her affection—and had the greatest confidence in it's power.

"No, sir; no.—Do not say that which I may not, cannot credit! You have not confidence in the power of my affection, or you would never have done this thing to save me pain—What pain can be so great to me, as the thought of my husband's reputation sufferingabasement?—Do you think that, in comparison with this, I, your wife, could put the loss of a service of plate, or house in town, or equipage, or servants, or—such baubles as these?" added she, her eyes glancing upon the diamonds: then, snatching them up, "Take them, take them!" cried she: "they were my mother's; and if her spirit could look down from Heaven upon us, she would approve my offer—she would command your acceptance. Then, here, on my knees I conjure you, my beloved husband, take them—sell them—sell plate, furniture, house, equipage—sell every thing, rather than your honour.—"

"It is sold," said Vivian, in a voice of despair.

"Redeem it! redeem it, at any price!" cried Lady Sarah.—"No! I will kneel here at your feet; you shall not rise me, till I have obtained this promise—this justice to me, to yourself."

"It is too late," said Vivian, writhing in agony.

"Never too late!" cried Lady Sarah. "Give up the place.—Never too late! Give up the place—Write this moment, and all will be well; for your honour will be saved, and the rest is a nothing in my eyes!"

"High-minded woman!" cried Vivian, 'why did not I hear you sooner?—Why did not I avail myself of your strength of soul?"

"Use it now—hear me now—let us waste no time in words: here is pen and ink—write my dearest husband! and be yourself again."

"You waste the energy of your mind on me," cried Vivian, breaking from Lady Sarah, and striking his forehead violently; "I am not worthy of such attachment.—It is done; it cannot be undone. I am a weak, ruined, dishonoured wretch!—I tell you, it CANNOT be undone!"

'Lady Sarah rose, and stood in despair. Then, looking up to Heaven, she was silent for some moments. After which, approaching her husband, she said, in an altered, calm voice, "Since it cannot be undone, I will urge you no more; but, whether in glory or in shame, you are secure that your wife will abide by you."'

We should at least feel *inclined* to respect the religious opinions of such a character.

We were going to object to the extreme youth of Lady Julia—too young for her situations, her eloquence, for every thing but her indiscretions. But we allow for the picturesque necessity of letting her roll a hoop into the company, at her first introduction; a grace which could not well be bestowed upon a girl of more than fifteen, and after which, we acknow-

ledge, she could be only sixteen in the course of a year. But this fault, which is common to most novels, considerably increases their evil influence upon young readers. It renders the transfer of feelings, which youthful imagination is quick to make, more easy, and more dangerous. Doubtless it has inspired the first lisp of many a young coquette; and, although it might be vain to urge this effect with unprincipled writers, we expect more consistency in the moral aim of Miss Edgeworth. We could wish, too, to see *one* novel, in which there should not be heard a shriek or exclamation, more extraordinary, from sober, sensible people, than, in similar circumstances, we should expect from sober people of our own acquaintance. We declare, that in the whole course of our observant lives, we never heard a lady, of any tolerable understanding, scream, or saw her fall into hysterics, or faint away, (which is certainly the most excusable of the three), for love. And, to the best of our recollection, we never heard a well-authenticated report of such phenomena having taken place among our friends. We cannot deny, that things of the kind do, occasionally, happen: nay, more; we could imagine situations, in which they would be divested of much of their extravagance. But to represent them as the general, or only the frequent expressions of emotion, in respectable women, is, we honestly think, unfair; even allowing for the possibility, that accidents of this nature may have been kept a little out of our way.

We have only to add, of the story of Vivian, that the plot, if not very intricate, appears at times a little hurried; and, from the variety of operating causes, does not always submit to instantaneous arrangement.

Of the second tale, Miss Edgeworth observes,

'Emilie de Coulanges exposes a fault into which the good and generous are liable to fall. Great sacrifices and great benefits cannot frequently be made or conferred by private individuals; but, every day, kindness and attention to the common feelings of others, is within the power, and may be the practice, of every age, and sex, and station.'

"Emilie de Coulanges" has one recommendation, in common with all Miss Edgeworth's productions, the basis of a direct, uniform moral; but differs from most of them, in spirit and felicity of illustration. Miss Edgeworth is sensible, we doubt not, of having laboured up the effect of this story, without being able, promptly and neatly, to elicit her own idea. In the first half (in the course of which we suspect that the patience of many readers will be finally exhausted), there is less of Miss Edgeworth, than in any thing we recollect to have seen from her pen; and we should willingly attribute it to one of

the Miss Edgeworths, or Mrs. Edgeworths, or Maria Edgeworths, who have endeavoured to gain the public ear, by availing themselves of this respectable name. The idea is good, and the moral important; many of the didactic hints well deserve a place in our tablets; and, in the latter part of the story, Miss Edgeworth begins to dawn; but it is evidently a point laboured at; not an effort of genius, but, an effort without genius.

It is an unfortunate fact, attaching to the fault which this story is designed to expose, that the expressions of it, however troublesome, are too minute to be delineated *natural size*; and not being announced by the moralist, as *traits magnified*, we are displeased with the exaggeration of the parts. They are insect tormentors, the most irritating that can be endured; but they swim like motes in the sun beam, and are perceived only by the inflammation they excite. It is difficult, of course, to represent them correctly. The copy, in order to catch the eye, must be somewhat enlarged; and this gives an unnatural appearance to a good likeness. For this reason, the character of Mrs. Somers, (who is properly the heroine of the story), will very likely appear inconsistent and out of nature, to many; though others, more observant of the secret tendencies of their own dispositions, or under the torture of such tempers around them, will subscribe to its accuracy. The conception, it is true, seldom starts upon us in the verisimilitude of nature; yet, it enables us to discover the precise object in nature from which it was studied; we do not look at, but through it, and then perceive acute observation of character, foiled in exhibition, by the nicety of the subject, and by the delicacy of touch it required.

But, as it appears to us, there is real inconsistency in Mr. Edgeworth's ranking her among the 'good and generous.' The union of actions of great apparent generosity, with ungenerous selfishness on small occasions, the exorbitant demands frequently made upon gratitude, and the trials to which it is put, are by no means out of nature; any more than the esteem with which Mrs. Somers regards her own splendid sacrifices, ignorant of that pervading principle, which, alone, gives stability and consistency to the impulses of feeling. But generosity, if such it must be called, without principle, is either vanity or instinct, and the gratification of it, a selfish indulgence. It may be complimented with the name, but has scarcely a trace of the family character. Splendid sacrifices are signs by which generosity is occasionally indicated, but are far from being in themselves generous; and, such, indeed, is the condition of the human heart, that every action,

of a nature to inspire popular admiration, stands in the class of the suspected. Virtues that blaze upon the eye of man, arise from that excitement too frequently to escape suspicion; and although simple, genuine characters may preserve integrity of motive in situations of imminent hazard; and although integrity of motive may be presumed, wherever conscientious principle is known to exist, yet, it is safer to infer disposition from inadvertent, scarcely observable traits, than from actions to which public applause is regularly paid: not only, because principle is, in these instances, less exposed to temptation, but, because habits of mind, betray themselves in the minute expressions of habits of conduct. Upon great occasions habit is obliged to pause, and a variety of motives interfere, some of which are as worthless, as others are, probably, noble.

The generosity of Mrs. Somers appears to have less of vanity than instinct. It is the childish gratification of instantaneous impulse; and if Mr. Edgeworth had announced it as such, we should have followed the character in its developement with much greater facility. As it is, our expectations are first puzzled, and then disappointed. The most spirited sketch in the story is that of a volatile French woman, La Comtesse de Coulanges: and we are again startled into an odd kind of gratitude to Miss Edgeworth, by a passing hint, that the virtues of Lady Littleton were, "by the grace of God." Miss Edgeworth has hitherto stood aloof from religion, and better so, than approach it irreverently. Let her remember, if there is any thing treacherous in these advances, that the place whereon she ventures, is holy ground.

The last of the tales, the longest, and the best, is intitled the 'Absentee:' and it requires a spark of Irish enthusiasm to thank Miss Edgeworth, as she deserves, for this patriotic exertion. Ireland must be warmly grateful for the services of such a friend; one, whose generous attachment to the country, whose discriminating observation, whose minute, and yet generalizing intelligence, and whose influence upon the public mind, eminently qualify her for the office she undertakes. The history is that of a great Irish proprietor, residing in England; who embarrasses, or rather, whose lady embarrasses, an ample fortune, by the excesses of London fashion, and exposes his estate and tenantry to the depredations of an unprincipled agent. In this subject Miss Edgeworth is at home; and exhibits the evil with a truth and force of colouring, sufficient, we hope, to reclaim many, not yet lost to the appeals of honour and patriotism, to say nothing of interest. With such, we should think, the following extract, alone, would turn the scale.

It describes the return of the 'Absentee' to his home; and is part of a letter from Larry Brady, an Irish postilion, to his brother Pat.

'So some weeks past, and there was great cleaning at Clonbrony castle, and in the town of Clonbrony; and the new agent's smart and clever; and he had the glaziers, and the painters, and the slaters, up and down in the town wherever wanted; and, you wouldn't know it again.—Thinks I, this is no bad sign!'

'Now, cock up your ears, Pat! for the great news is coming, and the good. The master's come home.—long life to him!—and family come home yesterday, all entirely! The *ould* lord and the young lord, (ay, there's the man, Paddy!) and my lady, and Miss Nugent, and I driv Miss Nugent's maid, that maid that was, and another; so I had the luck to be in along *wid*'em, and see all, from first to last.'

'Ogh, it's I, driv 'em well; and we all got to the great gate of the park before sunset, and as fine an evening as ever you see; with the sun shining on the tops of the trees, as the ladies noticed; the leaves changed, but not dropped, though so late in the season. I believe the leaves knew what they were about, and kept on, on purpose to welcome them; and the birds were singing, and I stopped whistling, that they might hear them; but sorrow bit could they hear when they got to the park gate, for there was such a crowd, and such a shout, as you never see—and they had the horses off every carriage entirely, and drew 'em home, with blessings, through the park. And, God bless 'em, when they got out, they didn't go shut themselves up in the great drawing room, but went straight out to the *tirrass*, to satisfy the eyes and hearts that followed them. My lady *laning* on my young lord, and Miss Grace Nugent that was, the beautifullest angel that ever you set eyes on, with the finest complexion and sweetest of smiles, *laning* upon the ould lord's arm, who had his hat off, bowing to all, and noticing the old tenants as he passed by name. O, there was great gladness and tears in the midst; for joy I could scarce keep from myself.

'That minute there was music from below. The blind harper O'Neill, with his harp, that struck up "Gracey Nugent." And that finished, and my Lord Colambre smiling with the tears standing in his eyes too, and the *ould* lord wiping his, I run to the *tirrass* brink to bid O'Neill play it again: but as I run I thought I heard a voice call Larry.—Who calls Larry, says I? "My Lord Colambre calls you, Larry," says all at once; and four takes me by the shoulders and spins me round. "There's my young lord calling you, Larry—run for your life." So I ran back for my life, and walked respectful with my hat in my hand, when I got near. "Put on your hat, my father desires it," says my Lord Colambre. The ould ord made a sign to that purpose, but was too full to speak. "Where's your father" continues my young lord. He's very ould my Lord, says I. "I didn't *ax* you how *ould* he was," says he, "but where is he." He's behind the crowd below, on account of his infirmities he could; not walk so fast as the rest, my Lord, says I, but his heart is with you if not his body. "I must have his body too: so bring him bodily before us: and this shall be your warrant for so doing," said my lord joking. For he knows the *natur* of us Paddy, and how we love a joke in our hearts, as well as if he had lived all his

life in Ireland, and by the same token, will for that *rason*, do what he pleases with us: and more may be, than a man twice as good, that never would smile on us.'

Not all, but much of this story is in Miss Edgeworth's best style; neither entangled in plot, nor weakened by sentiment. Most of the characters are sketched with the freedom of genius, and the precision of portraiture; and we cannot do better, than let them speak for themselves. One, extremely spirited and agreeable, is that of Miss Broadhurst, a young heiress, destined by both families for Lord Colambre, the youthful hero of the tale. At a gala given by his mother, lady Clonbrony, she is thus introduced:

'"Miss Broadhurst! Colambre—all the Broadhursts'?" said his mother, wakening him, as she passed by, to receive them as they entered.—Miss Broadhurst appeared, plainly dressed—plainly even to singularity,—without any diamonds or ornament.

"Brought Philippa to you, my dear lady Clonbrony, this figure, rather than not bring her at all," said puffing Mrs. Broadhurst,—"and had all the difficulty in the world to get her out at all, and now I've promised she shall stay but half an hour,—sore throat, terrible cold she took in the morning,—I'll swear for her she'd not have come for any one but you."

'The young lady did not seem inclined to swear, or even to say this for herself; she stood wonderfully unconcerned and passive, with an expression of humour lurking in her eyes, and about the corners of her mouth; whilst Lady Clonbrony was "shocked," and "gratified," and "concerned," and "flattered;" and whilst every body was hoping and fearing, and busying themselves about her.—"Miss Broadhurst, you'd better sit here!"—"O! for Heaven's sake! Miss Broadhurst not there!"—"Miss Broadhurst if you'll take my opinion;"—and, "Miss Broadhurst, if I may advise————"

'After some common place conversation, Lady Anne H————, looking at the company in an adjoining apartment, asked her sister how old Miss somebody was, who passed by. This led to reflections upon the comparative age and youthful appearance of several of their acquaintance, and upon the care, with which mother's concealed the age of their daughters. Glances passed between lady Catharine and lady Anne.

'"For my part," said Miss Broadhurst, "my mother would labour that point of secrecy in vain for me; for I am willing to tell my age—even if my face did not tell it for me—to all, whom it may concern—I am past three and twenty—shall be four and twenty the 5th of next July."

"Three and twenty!—Bless me!—I thought you were not twenty!" cried Lady Anne.

"Four and twenty,—next July!—impossible!" cried Lady Catharine.

"Very possible"—said Miss Broadhurst, quite unconcerned.

"Now, Lord Colambre, would you believe it?—can you believe it?" asked Lady Catharine.

"Yes, he can," said Miss Broadhurst.—"Don't you see, that he be-

lieves it, as firmly as you and I do?—Why should you force his lordship to pay a compliment contrary to his better judgment, or extort a smile from him under false pretences?—I am sure that you, ladies, and I trust he perceives that I do not think the worse of him, for this."

'Lord Colambre smiled now without any false pretence.'

After standing for some little time in doubt of this interesting personage, we surrender, at length, our cordial esteem and affection to her.

The portraits of lady Dashfort, and of her silent back-ground daughter, lady Isabel, if more prominent, are so much less pleasing, that we leave our readers to enjoy them by themselves. The former, especially, is one of Miss Edgeworth's boldest, truest, most animated conceptions. Upon none has she bestowed a stronger relief, none is designed with more energy, or expressed with greater ease, than this beacon character; but the conceptiou is malignant, and so, almost, are the feelings it inspires.

There is something peculiarly novel and picturesque in the appearance of Count O' Halloran.

'"Who is this Count O'Halloran?" said lord Colambre.—Miss White, Lady Killpatrick's companion, said "he was a great oddity."—Lady Dashfort, "that he was singular;" and the clergyman of the parish, who was at breakfast, declared, "that he was a man of uncommon knowledge, merit, and politeness."

'They arrived at Halloran castle,—a fine old building, part of it in ruins, and part repaired with great judgment and taste. When the carriage stopped, a respectable looking man-servant appeared on the steps, at the open hall door.

'Count O'Halloran was out a hunting; but his servant said, "that he would be at home immediately, if lady Dashfort and the gentleman would be pleased to walk in."

'On one side of the lofty and spacious hall stood the skeleton of an elk; on the other side, the perfect skeleton of a moose deer, which, as the servant said, his master had made out, with great care from the different bones of many of this curious species of deer, found in the lakes in the neighbourhood. The brace of officers witnessed their wonder with sundry strange oaths and exclamations.—"Eh! 'pon honour,—really now!" said Heathcock; and too genteel to wonder at, or admire any thing in the creation, dragged out his watch with some difficulty, saying, "I wonder, now, whether they are likely to think of giving us any thing to eat in this place?"—and, turning his back upon the moose deer, he straight walked out again upon the steps, called to his groom, and began to make some inquiry about his led horse. Lord Colambre surveyed the prodigious skeleton with rational curiosity, and with that sense of awe and admiration, by which a superior mind is always struck on beholding any of the great works of providence.

"Come, my dear lord!" said lady Dashfort; "with our sublime sensations, we are keeping my old friend, Mr. Alick Brady, this venerable person, waiting to show us into the reception room."

'The servant bowed respectfully,—more respectfully than servants of modern date.

"My lady, the reception room has been lately painted; the smell of paint may be disagreeable: with your leave, I will take the liberty of showing you into my master's study."

'He opened the door, went in before her, and stood holding up his finger, as if making a signal of silence to some one within. Her ladyship entered, and found herself in the midst of an odd assembly; an eagle, a goat, a dog, an otter, several gold and silver fish in a glass globe, and a white mouse in a white cage. The eagle, quick of eye, but quiet of demeanor, was perched upon his stand; the otter lay under the table perfectly harmless; the Angola goat, a beautiful and remarkably little creature of its kind, with long curling, silky hair, was walking about the room with the air of a beauty and a favourite; the dog, a tall Irish greyhound, one of the few of that fine race, which is now almost extinct—had been given to Count O'Halloran by an Irish nobleman, a relation of lady Dashfort's. The servant answered for the peaceable behaviour of the company of animals, and retired. Lady Dashfort began to feed the eagle from a silver plate on his stand; Lord Colambre examined the inscription on his collar. The other men stood in amaze. Heathcock, who came in last, astonished out of his constant 'Eh! I re'lly now!" the moment he put himself in at the door, exclaimed "Zounds! what's all this live lumber?" and he stumbled over the goat, who was at that moment crossing the way. The colonel's spur caught in the goat's curly beard; the colonel shook his foot, and entangled the spur worse and worse; the goat struggled and butted; the colonel skated forward on the polished oak floor, balancing himself with out-stretched arms.

'The indignant eagle screamed, and passing by, perched on Heathcock's shoulders.' 'Count O'Halloran entered; and the bird, flew down to greet his master. The count was a fine old, military-looking gentleman, fresh from the chace; his hunting accoutrements hanging carelessly about him, he advanced, unembarrassed, to the lady; and received his other guests with a mixture of military ease and gentleman-like dignity. 'Without adverting to the awkward and ridiculous situation in which he had found poor Heathcock, he apologized in general for his troublesome favourites.' 'With becoming attention, he stroaked and kept quiet old Victory, his eagle, who eyed colonel Heathcock still, as if he did not like him.' 'Conversation now commenced, and was carried on by the Count with much ability and spirit, and with such quickness of discrimination and delicacy of taste, as quite astonished and delighted our hero.' To the lady, the Count's attention was first directed, he listened to her as she spoke, bending with an air of deference and devotion. &c.

Miss Edgeworth's subordinate characters are not mere backgrounnd; but have, often, as much expression as the prominent figures. An interview between Count O'Helloran, Lord Colambre, and a Mr. Reynolds, (no matter upon what business,) displays one of these, with many natural affecting and touches.

'They arrived in Red Lion Square, found the house of Mr. Reynold's,

and, contrary to the Count's prognostics, found the old gentleman up, and they saw him in his red night-cap, at his parlour window. After some minutes' running backwards and forwards of a boy in the passage, and two or three peeps over the blinds by the old gentleman, they were admitted.

'The boy could not master their names; so they were obliged reciprocally to announce themselves "Count O'Hallaran, and Lord Colambre." The name seemed to make no impression on the old gentleman; but he deliberately looked at the count and his lordship, as if studying *what*, rather than *who* they were. In spite of the red night-cap and a flowered dressing gown, Mr. Reynolds looked like a gentleman, an odd gentleman, but still a gentleman.

'As Count O'Halloran came into the room, and as his large dog attempted to follow, the Count's voice expressed—"Say, shall I let him in, or shut the door?"

'"O, let him in, by all means, Sir, if you please; I am fond of dogs; and a finer one I never saw: pray, gentlemen, be seated," said he—a portion of the complacency, inspired by the sight of the dog, diffusing itself over his manner towards the master of so fine an animal, and even extending itself to the master's companion, though in an inferior degree. While Mr. Reynolds stroaked the dog, the Count told him, that "the dog was of a curious breed, now almost extinct—the Irish greyhound; of which only one nobleman in Ireland, it is said, has now a few of the species remaining in his possession—Now, lie down, Hannibal," said the Count, "Mr. Reynolds, we have taken the liberty, though strangers, of waiting upon you."

'"I beg your pardon, Sir," interrupted Mr. Reynolds; "but did I understand you rightly, that a few of the same species are still to be had from one nobleman in Ireland? Pray, what is his name?" said he, taking out his pencil.

'The count wrote the name for him, but observed, that "he could not answer for it, that they were *to be had.*"

'"O! I have ways and means!" said old Reynolds; and rapping his snuff-box, and talking, as it was his custom, loud to himself—"Lady Dashfort knows all those Irish lords; she shall get one for me.—ay! ay!"

'The count began again on the business of their visit; and commenced with—

'"Mr. Reynolds, your name sounds to me like the name of a friend; for I had once a friend of that name; I had once the pleasure (and a very great pleasure it was to me) to be intimately acquainted, abroad, on the continent, with a very amiable and gallant youth—your son!"

'"Take care, Sir!" said the old man, starting up from his chair, and instantly sinking down again.—"Take care! don't mention him to me—unless you would strike me dead on the spot!"

"The convulsed motions of his fingers and face worked for some moments; whilst the Count and Lord Colambre, much shocked and alarmed, stood in silence.

"The convulsed motions ceased; and the old man unbuttoned his waistcoat, as if to relieve some sense of oppression; uncovered his grey hairs; and, after leaning back to rest himself, with his eyes fixed, and

in reverie for a few moments, he sat upright again in his chair and exclaimed, as he looked round—

'"Son! did not somebody say that word? Who is so cruel to say that word before me? Nobody has ever spoken of him to me but once, since his death! Do you know, Sir," said he, fixing his eyes on Count O'Halloran, and laying his cold hand on him—"Do you know where he was buried; I ask you, Sir? do you remember how he died?"

While we admire the talent, thus variously displayed, we are more permanently indebted to Miss Edgeworth for her wisdom, concentrated, and neatly packed for use, in laconic remarks, and pointed conclusions; over which, those who read for improvement will pause with solid satisfaction, and, if they brush away the chaff, will carefully preserve these precious grains. Of this nature are the following, which must conclude our numerous extracts.

'It is a great inconvenience, a real evil, but an individual cannot alter custom.'—'He fancied that he could extricate himself in a moment, and with the slightest effort, and under this persuasion, he neglected to make even that slight effort, and thus continued from hour to hour in voluntary captivity.'—'People are much more apt to repent of having been guided by the judgement of another, than of having followed their own; and this is most likely to be the case with the weakest minds. Strong minds can decide for themselves, not by the opinions, but by the reasons that are laid before them; weak minds are influenced merely by opinions, and never, either before, or after their decision, are firm in abiding by the preponderating reasons.'—'To this end, to this miserable end, must all patriotism come, which is not supported by the seemingly inferior virtues of prudence and economy.'—'Russel was absent,—the keeper of his conscience, the supporter of his resolution, was not at hand. Woe to him who is not the keeper of his own conscience, the supporter of his own resolution!'—'Those who receive, and those who confer favours, are both in difficult situations; but, the part of the benefactor is the most difficult.'—'Strong emotions of the heart are transient in their power; habits of the temper permanent in their influence.'—'Justice is sometimes felt as the greatest possible obligation; especially by those, who have experienced the reverse.'—'Obligations may command gratitude, but can never ensure love.'—'Those, who have not traced the causes of family quarrels, would not readily guess from what slight circumstances they originate; they arise more frequently from small defects in temper, than from material faults in character.'—'Selfish gratifications may render us incapable of other happiness, but can never, of themselves, make us happy.'—'We can judge better of people by their conduct towards others, than by their manner towards ourselves.'

Should our estimate of the benefits likely to accrue to society from Miss Edgeworth's writings, be inferior to some that have been made, it is obvious that we do not under-rate, either the talent or intention which she discovers. Few have

entered upon public service more superbly accoutred; and few aim more directly, though (for reasons at which we have already hinted) many more successfully, at moral improvement. With a single exception, Miss Edgeworth appears to be furnished with every important requisite for the task she has undertaken—with a sound and cultivated understanding—constitutional freedom from the diseases of sentiment—a clear, discriminating perception of character, acting with instinctive precision, and stamping, rather than tracing, her animated portraits—assisted by a quick sense of the ridiculous, restrained to temperate exercise. To these, we must add genius; but, whether as a distinct possession, or as the perfection and harmony of all, like pure light produced by combining every variety of colour, we are, happily, not obliged to determine. With these natural advantages, Miss Edgeworth unites a comprehensive fund of general knowledge, and that acquaintance with human nature, in its diversities of character and expression, which results from steady, alert, and varied observation. The tact of her mind, like a finely attenuated web, catches every mote that flies across it; while her judgement, (we do not say spider-like) sits always prepared to select or refuse with expertness and decision.

But among these splendid qualifications originate some of her faults. From the diversity of incident by means of which she illustrates character, passing it in and out through every variety of test, results a degree of excess and entanglement. Her machines are, in general, wheel within wheel, to the no small embarrassment of those who attempt to trace the operation; though certainly every tooth and pin has its use, and tends through a series of movements to the great effect. There is no difficulty which some contrivers will not surmount, except that of contriving neatly: but we must not work a watch by a steam engine, even to gain the truest time. In the same way, the healthiness, or, if we may use the expression, the wholesomness of her tone of sentiment, degenerates into occasional dryness; and point becomes manner. Particularly in the canon characters, the Mr. Russels, and Miss Sidneys, who make their appearance, under different names, in many of her tales, there is a short, arid, regular style of virtue and wisdom, which requires a little easing to look like nature. They have the the misfortune, at times, to be deaf and dumb; and have too much the air of glass-case personages to be mistaken for real men and women. This fault has grown up in Miss Edgeworth's sandards from their infancy. We observed it, when they were children at play, in the 'Parent's Assistant,' and we ob-

serve it hanging about them still. In such characters, indeed, as they represent the author's opinions, a degree of sameness may be expected; but, for this reason, greater care should be employed to give them an air of nature; or they will be regarded only as the speaking moral; as invissible oracles, alternately wise and silent.

A more serious charge, and one which we are sorry to alledge, is that of profanity. We cannot realize the act, in a woman, in a lady, certainly not in a Christian, of *writing an oath*; the distinction between which, and speaking it, is far too nice for us to discern. With the reader, unfortunately, there is no distinction at all. He must either pronounce it unembarrassed, which, would Miss Edgeworth advise?—or make a break in her sentence, and destroy its only beauty, the dashing effect. Why not, therefore, abandon a practice, which, to set against being positively wrong, is only disgustingly natural. Nature *could* be represented without it; to the best of our recollection, Miss Porter has shewn that it can; and Miss Edgeworth, who ascribes so much to association, should be willing to make any sacrifice, rather than familiarize the ear to the language of vice.

But where there is no reference to Christian principle, the deficiency will of course betray itself; and it is labour lost to destroy the berries of the nightshade, and leave the root. During several years that Miss Edgeworth's writings have been before the public, while its admiration has been liberally paid to the talents they display, a steady, consistent, and by no means solitary complaint, has been made of this radical defect. Not the outcry of a few ignorant enthusiasts, it has prevailed in the most polite and intelligent circles; has been urged by professional critics of different character and connection; and will pass down to posterity, as the subject of pointed remark and concern, in one of the most elaborate philosophical works of her age*. To all this, Miss Edgeworth cannot be, and to us it is obvious from minute indications in the volumes before us, that she is not, indifferent. Her opinions may unfortunately remain the same; she may not even have taken the trouble to revise them; but it is unpleasant, it is almost startling, to become the object of such general and serious apprehension. A man, an infidel man, might encounter it without blushing; but for a woman to stand unembarrassed, when thus arraigned, requires more masculine courage, than with Miss Edgeworth's good sense, she could wish to avow.

* See Rees's Encyc. Art. Intellectual Education.

For a woman, to whom religion appears a necessary grace, if it were nothing more, whose trials demand it for consolation, and whose characters require the possession of that principle which it is her office first to instil, and to render, by her 'chaste conversation,' winning and lovely,—for a woman, to strike the public eye, and incur public censure, as *irreligious*, cannot be otherwise than painful, must be felt as derogating from the first character she has to sustain,—the character of sex, to the proprieties of which, talent can offer no indulgence. We perceive, accordingly, a somewhat awkward attempt, in the present volumes, to conciliate conscientious readers. One or two instances have been already noticed, and others might be adduced, in which the words, 'religion,' 'providence,' and the like, make such an unexpected appearance as we can satisfactorily account for, upon no other principle. But they have too much the air of interpolation and design to produce the desired effect. Some half-dozen qualifying phrases were to be thrown in, but the ingredients are refractory, and will not coalesce. A chance, or a studied word, is no substitute for prevailing principle; and Miss Edgeworth has conceded just enough to be awkward, and too little to satisfy those to whom the concession is made. This, after the first surprise, is the only light in which we can view it; although, we should much rather believe of herself, what she says of Miss Nugent, that she 'was quite above all double dealing; had no mental reservation, no metaphysical subtleties, but with plain, unsophisticated morality, in good faith, and simple truth, acted as she professed, thought what she said, and was that which she seemed to be.'

Art. II. *The Philosophical Transactions of the Royal Society of London, abridged*, from their Commencement, in 1665, to the Year 1800. With Notes and Biographical Illustrations. By Charles Hutton, LL.D. F.R.S. George Shaw, M.D. F.R.S. F.L.S. Richard Pearson, M.D. F.S.A. 18 Vols. 4to. with many Plates. Price 38l. 6s. 6d. bds. Baldwin. 1803——1809.

Art. III. *History of the Royal Society*, from its Institution to the end of the eighteenth century. By Thomas Thomson, M.D. F.R.S. L. & E. Member of the Geological Society, of the Wernerian Society, and of the Imperial Chirurgo-medical Academy of Petersburgh. 4to. pp. vi. 552. xci. Price 2l. 2s. bds. Baldwin. 1812.

WE place these two titles at the head of one and the same general account, because the books are intended to constitute together one complete work. In the *Abridgement* the mathematical department, (including astronomy, geometry,

optics, mechanics, &c.) and the general editorship, were undertaken by Dr. Hutton; the department of Natural History, including Zoology, Botany, and Mineralogy, was allotted to Dr. Shaw; and that of Medicine, including Anatomy, Chemistry, Physiology, Surgery, &c. to Dr. Pearson. These gentlemen have so arranged their plan, that the subjects and papers are presented in the same order in which they originally appeared. The more important of the dissertations are reprinted in the style and language of the respective authors, with the sole difference of the adoption of the modern instead of the ancient orthography. The less important and valuable papers are, of course, considerably abridged: and when papers occur which have been afterwards re-published, in the works of the authors of such papers, their titles only are given with a reference to the work where the individual article may be found, either in its original or an improved state. The general principle is, that every article shall be *noticed*; and in this, the present abridgement differs from all that have been previously attemped. The title of every paper is given at the head of the Abridgement, as well as the number, volume, and page, at which it is to be found in the original Transactions: while the running titles at the tops of the pages, show at once the date in which the articles were first published, and the volumes in which they are contained. Such papers as appeared in the Transactions, in foreign languages, are here translated; except in a very few instances, such as anatomical or medical papers of a peculiar nature, where there seemed a propriety in leaving them untouched. To many of the papers which needed elucidation, critical and explanatory notes are attached; and when, as is often the case, the subjects are resumed and better treated in subsequent parts of the Transactions, the corresponding reference is made in a note. Biographical notices 'accompany the first mention of any principal contributor to the original work;' with a very few exceptions of the more illustrious names, which it was intended should be noticed more fully in a supplementary volume. With each volume of the abridgement are given two tables of contents, one corresponding with the "numbers" as printed, the other according to a scientific classification of the subjects. Copious general indexes are added at the end of the 18th volume.

From this brief account our readers may form some estimate of the nature of the present Abridgement of the Philosophical Transactions. It is just such a representative of that grand national work, as we should imagine every friend to the sciences, of competent means, would wish to possess; and we hope it will soon be deemed a *requisite* part of the libraries of our colleges, academies, and public institutions. As far as our

examination has extended, (and we believe few persons examined the parts of the work with more minuteness, as they successively appeared) we find the papers very judiciously abridged; their present exhibiting such relation to their original magnitude, as the nature of the several subjects, and the measure of acquaintance with them at the two distinct periods, required. Some of the illustrative notes are peculiarly valuable; and the biographical sketches, while several of them are very interesting, uniformly exhibit (a point which constitutes no small part of their worth) remarkable correctness in respect of dates. Those who wish to ascertain how much of that rapid advance in the physical and mathematical sciences which distinguishes the seventeenth century, is due to British philosophers, will read the earlier volumes of this abridgement with great interest and pleasure; and, if well acquainted with the present state of human knowledge, will discover on examining these volumes throughout, that much more of the existing stock of information than is usually imagined, has been furnished by Englishmen. This is a noble ground of distinction, of which we, as Englishmen, have no inclination to lose sight;—although it is a ground from which foreigners, and especially the French, have always been anxious to displace us. Whoever will be at the trouble of comparing the volumes of the English Transactions, with those of the memoirs of the Paris Academy of Sciences, bearing the same dates, will often find papers on the same subjects, with nearly the same results; the comparison tending, of course, to suggest the idea that the respective enquiries were conducted, and the results obtained, independently of each other. Instead however of being assured that this was the case, we have much reason to believe that in numerous instances the fact was far otherwise. For, while the Transactions of the London Society have usually been published in the course of the current year, or immediately after, the Memoirs of the Paris Academy have as usually been published four or five years after their respective dates; so that the French have always been enabled to see the Transactions of the English philosophers, and thus to avail themselves of our discoveries, long before their Memoirs, *apparently* for the same respective years, have been prepared for the press. By this incidental remark we are far from desiring to undervalue French intellect or French science. We simply wish them to be duly and impartially appreciated. But we also wish that the talents and genius of *Englishmen* should be so appreciated; and we, therefore, recommend most cordially and warmly, this entire and consentaneous abridgement of the Transactions of our Royal

ciety. It is a most valuable repository of literary and ientific knowledge; and as free from incidental and essential ror, as can reasonably be expected of any human production similar extent. We most earnestly wish the sale may be ch, as to remunerate the spirited proprietors for the pains d expence they must have incurred in laying it before the iblic.

Comprehensive and valuable, however, as this voluminous rk undoubtedly is, it was conducted throughout with a view to supplementary volume, to render it complete. The proprie- rs, in the course of publication, announced that, in a detached lume would be given 'An historical sketch of the origin, ogress, and present state of this distinguished institution; gether with biographical memoirs of some of its most ustrious members—embellished with a well-engraven head each.' And to this detached volume we shall now direct a tle of our attention.

We would first observe that Dr. Thomson's object in the mposition of this appendix, appears widely remote from that the proprietors of the abridgement. Of this our readers will dge from the following syllabus of contents. The volume mmences with an introduction of sixteen pages: and this ne contains what can be properly denominated the *History* the Royal Society; the remainder of being devoted to an ridgement, and a very succinct one it must necessarily be, of e papers published in the several volumes of the Transactions, to the end of the last century: so that, as it would seem, this rnishes rather an abridgement of the abridgement to which it professedly supplementary, than a history of the society. It is vided into five books. Of these the first relates to Natural istory, and is subdivided into chapters, on Botany, Zoology, d Mineralogy, and Geography and Topography. The second ook is devoted to Mathematics. The third relates to Mathema- cal Philosophy, comprising nine chapters, on Astronomy, ptics, Dynamics, Mechanics, Hydradynamics, Acoustics, Na- igation, Electricity, and Magnetism. In the strange arrange- ents of this book, such readers as inquire for the subject of neumatics, will need to be told that it is made a branch of *Hydrodynamics:* while they who ask why Navigation is made a anch of Mechanical Philosophy, may be informed that under is head our scientific doctor treats the subject of *tides,*— hich he at the same time acknowledges belongs to astronomy! ut to proceed with our analysis: the fourth book relates to hemistry, which is noticed under the subdivisions of Che- istry proper, Meteorology, and Chemical arts and manufac

tures. The fifth book consists of "miscellaneous articles," viz. 1. weights and measures. 2. political arithmetic. 3. antiquities. 4. "miscellaneous articles:" that is, if we rightly understand the matter, the 4th chapter of this fifth book is *per se* devoted to that which forms the title of the book itself. To this succeeds an Appendix, containing 1st. the Charter of the Royal Society. 2. a Patent, granting Chelsea to the Royal Society. 3. minutes of the Royal Society, respecting Newton. 4. list of the Fellows of the Royal Society. 5. list of the patrons; and alphabetical list of the fellows of the Royal Society.

This, it will at once be seen, is a material deviation from the plan originally marked out, and the execution of which the public had a right to expect. Let us attend to Dr. Thomson's way of accounting for such deviation.

'The plan (says he) being laid before the author some years ago, he readily agreed to undertake the execution of it, conceiving that such a work would be of considerable utility; but in attempting to collect the materials, several difficulties occurred rather of a formidable nature. The first, and not the least fatiguing part of the task, was to peruse the whole of the Philosophical Transactions, and to arrange all the papers under distinct heads, according to the sciences to which they respectively belonged. This took up a much longer portion of time than the author expected, or, indeed, would choose to specify. On proceeding to draw up an account of the papers belonging to each of the sciences, in the order that appeared most convenient, it was immediately perceived that the essays, for the most part, were of so insulated a nature, that it would be impossible to give any interest or connection to the work, if the subjects were strictly confined, as was originally intended, merely to the details to be found in the Transactions. To remedy this defect as much as possible, and to give the reader a greater interest in the sciences as he proceeded, it was thought necessary to begin the history of every science as nearly as possible at its origin, and to give a rapid sketch of its progress till the period of the establishment of the Royal Society. This, it was thought, would put it in the power of every one to judge with more accuracy how far the labours of the Royal Society had contributed to the increase of knowledge, and the advancement of the sciences.

'On attempting to give an analysis of the papers in the Transactions, it was perceived that there were some classes of them which could not with propriety be abridged, on account of the nature of the subjects of which they treated. This in particular was the case with the papers on Botany. In some branches of science the author was overwhelmed by such a multitude of valuable papers, quite unconnected with each other, that it was impossible, without swelling the work much beyond the length that would have been tolerated, to notice them all. This is the case particularly in the sciences of medicine, mathematics, and chemistry. The only resource left in these sciences was to select those topics which appeared of the most importance; and the author is not

without hopes that the selection, which he has made, will meet with the approbation of the reader.

'In several branches of science, where the papers in the Transactions are either very few, or of comparatively trifling value, it was thought requisite to introduce the subject with a short outline of the principles of the science. This method was resorted to, because it was found impossible, in any other way, to give such a connection to the parts as would render the subject treated of in a sufficient degree interesting to the reader. Indeed the original plan was to have given a pretty full outline of each of the sciences which occupy a place in the Philosophical Transactions; such, for example, as the section in the first Book which treats of the physiology of plants. But on putting the work to the press, it was soon found that these outlines would increase the size much more than their utility would warrant. On that account several of the longest of them, such as mathematics and chemistry, were omitted." Pref. pp. v. vi.

It appears, then, from our author's own account of his work, that it is very incomplete: and in truth it is of such a nature that we scarcely know how to characterize it.

Is it, as its title indicates, a History of the Royal Society? Far from it. All that can fairly be considered as constituting the history of the Society, is, as we have already remarked comprised in 16 pages: and this, from its trifling magnitude, is necessarily meagre and defective. Those who are anxious to know what really takes place at the *meetings* of the society, will search here in vain. If they wish to ascertain how members or officers are elected; what process is adopted to determine which of the papers presented to the society shall be published; whether there are proper precautions to prevent undue influence in the rejejection of members or of papers; whether the papers really published form a large or a small proportion of those which are actually read; whether there ever have been (as has been rumoured) at the sittings of the society, or of the society's council, earnest and long discussions upon the propriety of rejecting a candidate "because he was a schoolmaster," or upon the momentous question whether it would not be indecorous to admit "a prince of the blood" as a member, by the usual ceremony of the President's taking him by the hand, unless "the said President had on a pair of gloves specially provided for the purpose:"—If such, or any thing like it, be the information required, the reader will rise from this volume much disappointed. In reply to this, we are aware it may be alledged that the Society is to be considered as a literary and scientific body; and that, as such, its true history is the history, or abridged account, of its publications. Thus, indeed, Dr. Thomson affirms, that the only account of a

literary society which *can* be at all valuable or interesting, is a detail of the efforts which they have made to increase the stock of knowledge, and to promote the various branches of science to which they have directed their attention. '*The result of those efforts is contained in the Transactions of the Society.*' But this, however, positively asserted, cannot be correct. Dr. T. himself furnishes sufficient evidence that it cannot: for he tells us, that at one time there was such a deficiency of materials, that the publication of the Transactions ceased, and that Dr. Edmund Halley, 'offered, on condition that the publication should be renewed, to furnish *one-fourth of the whole out of his own* PRIVATE STOCK;' and that at another time, there was an interval of three years without any publication 'obviously owing to a deficiency of materials;' though no one can imagine that the Society employed all that time in doing nothing. We know farther, that there have been several papers published in the Transactions which were not contributed by members of the Society; and that the Society assure the public annually they will not 'pretend to *answer for* the certainty of the facts, or propriety of the reasonings, contained in the several papers published, which must still rest on the credit or judgement of the respective authors.' On the other hand, we learn from Birch's History of the Society (a work which in many respects Dr. Thomson would have done well to take for his model,) that various experiments and researches of extreme importance have been exhibited to the Society, of which not the least vestige is to be found in their transactions; while the recent exclusion of some curious dissertations by Professors Vince and Lax (although they had been read before the Society) tends still farther to prove, that the *published* transactions furnish by no means a fair picture of the *real* transactions of the Royal Society. Hence it is indubitable that Dr. Thomson's volume cannot be regarded as a *history of that society.*

Is it, then, a history of *science generally?* Here again we must say, Certainly not, although it in some measure professes to be such. In many of the departments of science, there have been numerous inventions and discoveries, even in the course of the last century, to which we have not been able to find the remotest allusion in Dr. Thomson's work. To specify only *two:* we find no mention of the new and curious French system of weights and measures; nor any reference to Lagrange's most interesting result in physical astronomy, respecting the means by which the per-

turbations of the heavenly bodies so correct each other, as to ensure the permanency of the whole system within assignable limits. But these, it may be said, are among the improvements and discoveries of Foreign philosophers. We may, therefore, ask, once more, with respect to Dr. Thomson's work,

Is it a history of *English* science. Still, however, the reply must be in the negative; at least if such a work is meant to exhibit exclusively, a fair, complete, and perspicuous view of English science, and of that alone. We have, for example, accounts (brief enough, it is true) of Leibnitz's Differential Calculus, Euler's Calculus of Partial Differences, and of Lagrange's Calculus of Variations, which are *not* British inventions; but none of Kirkby's doctrine of Ultimators, Landen's Residual Analysis, and Glenie's Antecedential Calculus, which *are*. Nay, if we were to set down the various important discoveries, &c. of British philosophers, of which there is not any the least notice in the volume before us, the bare enumeration would occupy pages.

Once more, then, let it be asked, Is the work an historical, or chronological *abridgement*, of the published volumes of Transactions of the Royal Society? Undoubtedly, the volume answers better to this character than to any other: but even thus considered it is lamentably defective; not to mention that it is a most singular whimsy to abridge an abridgement, and then recommend it to the public, as an useful, if not, indeed, an essential companion to it.

In preparing an abridgement, whether upon a large or upon a contracted scale, of a work relating to such an extreme diversity of topics as the Philosophical Transactions, it would be unreasonable to expect that the degree of knowledge and information requisite to assign to each disquisition in every department its due proportion in the general undertaking, can centre in one man. If Dr. Thomson, therefore, have failed, he is rather to be blamed for attempting what no one could perform adequately, that is, for not duly estimating human powers, than because he is often unsuccessful in endeavouring to describe or to appreciate what he does not comprehend. When handling those subjects with which he may be supposed best acquainted, as the different departments of natural history (with the exception, we think, of botany) and chemistry, the composition of the work is respectable, the information, in the main, correct and interesting, and the relative estimate of discoveries, &c. pretty fairly adjusted. But in other branches of knowledge,

where the Doctor appears to be "almost a stranger," as in "Mathematics," and "Mechanical Philosophy," the information actually presented is too often slight and obscure, while the omissions of important results are most vexatiously frequent. We shall specify only a few instances.

1. In the Philosophical Transactions for 1768, there is an ingenious paper on the theory of circulating decimals, by Mr. John Robertson. This is omitted because, says Dr. Thomson, 'the subsequent publications of Dr. Hutton have deprived this paper of all its interest.' Now it happens that amidst the great variety of subjects treated by Dr. H. in his excellent publications, he has not a single word on that of circulating decimals, except the little, amounting to scarcely any thing more than definitions, in his Mathematical Dictionary.

2. The late Dr. Waring, was, as is universally acknowledged, one of the greatest mathematicians England could ever boast. According to his own account, in his "Essay on the Principles of Human Knowledge," (and he was far too modest a man to deal in exaggeration) he discovered 'between three and four hundred new propositions of one kind or other; considerably more than have been given by any English writer; and in novelty and difficulty not inferior.' Several of these are to be found in different volumes of the Philosophical Transactions; but our author attempts no detail of their contents, nor even enumerates all their titles. The reason he adduces is this: 'Waring was one of the profoundest mathematicians of the 18th century; but the *inelegance and obscurity* of his writings prevented him from obtaining that reputation to which he was entitled. Except Emerson, there is scarcely any writer whose works are so *revolting* as those of Waring!' If *obscurity* and *abstruseness* be synonymous, and if those works on mathematics could be *revolting* which Euler delighted to study, and which D'Alembert and Lagrange characterise as 'full of excellent and interesting discoveries,' then may Dr. Thomson be excused for so speaking of such an author.

3. Among the contributions to the Royal Society by Mr. Geo. Atwood, are two on the equilibrium of floating bodies, and on the stability of ships. These Dr. Thomson characterises as "excellent papers;" but we conceive the subjects to which they relate are much too important, and Mr. Atwood's mode of treating them far too admirable and perspicuous, to allow us to think Dr. T. justifiable in thus passing them over.

4. The subject of *Porisms* is only once introduced, as far
i we recollect, in the whole series of the Philosophical
ransactions; and that is in a very ingenious paper by
[r. Brougham, in the volume for 1798. This valuable
rticle Dr. Thomson has not even *named;* an omission
hich we cannot but consider as very extraordinary, when it
recollected that notwithstanding the attention which has
een paid to the subject by Fermat, David Gregory, Halley,
. Simson, Playfair, and others, among the moderns, it is
ill a matter of doubt what was the exact kind of proposi-
on the ancients designated by this name;* and it is,
ierefore, the more desirable that light should be drawn
om every quarter.

This catalogue might be almost indefinitely extended; as
ight also a kindred one of inadvertencies,—such, as when he
alls the same person Mr. and Dr. Mudge in two successive
ages,—or when he calls fluxions, *fluctions*,—or when he names
laupertuis, Moupertuis,—or when he affirms that 'we have
) history of mathematics in the English *language*'—or when
e ascribes the fundamental principles of hydrostatics to
Ir. Boyle in one page, and to *Archimedes* in the next.
ut the enumeration of such oversights would be an ungra-
ous task: and it is but an act of simple justice to acknowledge
iat this volume, with all its errors, will be found to contain
iuch that is both amusing and instructive. We have said
nough to show that the work is very far from perfect; but it is
i great measure constituted of selections from the Philosophi-
al Transactions, and therefore cannot but be in many
espects extremely useful.

The lists which Dr. T. has given of the successive Presidents,
ecretaries, &c. of the Royal Society, are preceded by an ob-
ervation which we cannot pass unnoticed. Whoever will
xamine the Transactions with care, will easily satisfy
imself that *by far the most valuable* volumes of that work
re the 32 which have been published during the President-
iip of Sir Joseph Banks; and fortunately for the progress
f science, he has enjoyed that situation for a much longer
eriod than any of his predecessors.' Now, we are well aware that
ir Joseph Banks is a very ingenious naturalist, and a very hos-
itable baronet, and farther, we believe he has no great aversion

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'* Though I admire the ingenuity, and fully admit the soundness of
rofessor Playfair's definition, and also the utility of the principle on
hich it is founded, in the discovery of Porisms; I must acknowledge
y doubt of that particular notion of a Porism having ever been adopted
even *proposed*, among the ancient geometricians.' *Dr. Trail, in his*
ife of R. Simson, just published.

to any department of science except that which includes 'Cardan's Rules,' and other equally obscure and revolting' particulars. We are also anxious to assign their due share of praise to the brilliant discoveries of Dr. Herschel, Sir Humphry Davy, and a few other philosophers of the present day. Yet whether it be that we poor reviewers have not so frequently partaken of the abundant repasts in Soho-Square, as some of our contemporaries, or to whatsoever cause it may be attributable, we certainly do not think the Philosophical Transactions of the last 32 years, any way comparable in point of richness and value to those which were published between the years 1695 and 1727; when the volumes teemed with communications from Wallis, David Gregory, Cassini, Demaiore, Hombergh, Woodward, Bernoulli, Pitcairn, Boerhaave, Cheselden, Arbuthnot, Ditton, Keill, Garth, Mead, Loche, Brook Taylor, Desaguliers, Cotes, Huxham, Jurin, Maclaurin, Halley, Newton, Pemberton, R. Simson, Stirling, Stukely, Whiston, Bradley, Hales, &c.—as bright a constellation of genius, as ever illuminated the sciences of any country or any period.

The biographical sketches in Dr. Thomson's work, are by no means such as the advertisements with which it was ushered into the world gave us reason to expect. One of the best is the account of Newton, taken avowedly from 'Turnor's collections for the Town and Soke of Grantham.' But even this occupies only eight pages,—a narrow space to be assigned, in such a work, to the greatest philosopher that ever lived. It contains, however, a few amusing particulars; and among others, the following piece of poetry, written by Newton, when a boy at school, under the portrait of Charles I.

'A secret art my soul requires to try,
If prayers can give me what the wars deny.
Three crowns distinguished here in order do
Present their objects to my knowing view:
Earth's crown thus at my feet I can disdain,
Which heavy is, and, at the best, but vain.
But now a crown of thorns I gladly greet:
Sharp is this crown, but not so sharp as sweet.
The crown of glory that I yonder, see,
Is full of bliss, and of eternity.'

To this we shall take the liberty of subjoining a quotation relating to the *moral* character of Newton.

'Notwithstanding the extraordinary honours that were paid him, he had so humble an opinion of himself, that he had no relish for the applause which he received. He was so little vain and desirous of glory

from any of his works, that he would have let others run away with the glory of those inventions which have done so much honour to human nature, if his friends and countrymen had not been more jealous than he was of his own glory, and the honour of his country. He was exceedingly courteous and affable, even to the lowest, and never despised any man for want of capacity; but always expressed freely his resentment against any immorality or impiety. He not only showed a great and constant regard to religion in general, as well by an exemplary life as in all his writings, but was also a firm believer of revealed religion; as appears by the many papers which he left behind him on the subject. But his notion of the Christian Religion was not founded on a narrow bottom, nor his charity and morality so scanty, as to show a coldness to those who thought otherwise than he did in matters indifferent; much less to admit of persecution, of which he always expressed the strongest abhorrence and detestation. He had such a mildness of temper that a melancholy story would often draw tears from him, and he was exceedingly shocked at any act of cruelty to man or beast; mercy to both being the topic that he loved to dwell upon. An innate modesty and simplicity showed itself in all his actions and expressions. His whole life was one continued series of labour, patience, charity, generosity, temperance, piety, goodness, and all other virtues, without a mixture of any known vice whatsoever.'

This is such a character as a Christian philosopher *should* have. Let the reader contrast it with the lives of such men as Voltaire, d'Alembert, Diderot, Condorcet, and many other philosophers on the continent; and if he feel something like "honest pride" at being the countryman of Newton we can readily forgive him. Dr. Thomson adds in a note, 'Newton's religious opinions were not orthodox; for example, *he did not believe in the Trinity.*' We ask, where is the evidence of this? It is a well-known fact that he was so angry with Whiston for having said he was an *Arian*, that Whiston was not sure he had thoroughly forgiven him for years after. Is it probable, is it possible, that an Antitrinitarian, of the mildest and most placable disposition should be long and seriously angry with another for calling him an Arian? Newton was not likely to embrace *any* opinion, but upon the maturest deliberation; but when once his opinion was formed, although he was far too modest to be often adverting to it, yet he was infinitely too upright to vent his anger upon the person who represented him as holding that, or any kindred sentiments. But we need say no more respecting this often repeated charge. As yet, it has been adduced completely unsubstantiated by evidence; and so long as that is the case we hold ourselves justified in disregarding it altogether.

Here we must terminate our account of Dr. Thomson's history. As we proceeded we have, we confess, been free in our

censures; but not more so than the occasion seemed imperiously to demand. If the instances we have alledged (and the multitude of similar ones we forbore to expose) of misinformation and inaccuracy, had been only secondary oversights, such as are incident to all writers in undertakings of great extent, we should have thought it uncandid to disparage a work in which they happened to occur. But they are of such a nature as indicate either extreme carelessness, or entire incompetency to execute accurately and faithfully the labour undertaken. In the present book-making age this is the besetting sin of authors. We are sorry to find a man of Dr. Thomson's reputation seduced by it. It would have been easy for him to have obtained adequate assistance in those departments of science to which he had paid but slight attention: and in that case we should most probably have found it our duty to recommend warmly, a work which we now hesitate in recommending at all.

Art. IV. *Memoires de Frédérique Sophie Wilhelmina de Prusse, Margrave de Bareith, Sœur de Frederic le Grand; Ecrits de sa main.* Deux tomes. pp. 757. Price One Guinea. Colburn, 1812.

WE are seldom displeased with an addition made to the stock of works of this class. They afford almost the only inlet through which vulgar eyes are enabled to penetrate into the mysteries and manners of courts;—and by disclosing, in their genuine colours, the characters of princes, ministers, and favourites, and the trifling impulses in which the far greater part of their counsels originate, they enable the historian, instead of the vague conjectures in which he is otherwise tempted to indulge, to trace to their true and proper sources the most important political transactions. It has been by the help of such disclosures that we have become possessed of so accurate a detail of the reign of Louis XIV.; and however some persons may lament this rude intrusion upon the privacy of royalty, we are inclined to think that the St. Simons and Montpensiers have upon the whole rendered good service to their country and mankind—though at the same time we are well aware that it is not every mind which can rise uncontaminated from the participation of their secrets.

The very interesting work before us, narrates with the utmost apparent candour and simplicity, and in considerable minuteness of detail, the domestic history of the Princess Sophia, sister of the Great Frederic, during a period of thirty-six years. She was the daughter of William I. King of Prussia; and it may bespeak the interest of the English reader the more strongly in her favour, when it is recollected, that on her mother's side, she was grandaughter of George I.,

and but for the weakness of some, and the sinister interests of others, would have become, there seems little reason to doubt, the wife of his grandson.

As genuineness is not one of the least considerations in a work of this description, it may be proper that the reader should, at the outset, be apprised of the manner in which the Editor, who does not think fit to disclose his name, states himself to have become possessed of the present memoirs. In a short Preface he says that

'Various persons have read in manuscript the Memoirs that are now offered to the public: they are in the hand-writing of the Princess; the Margravine bequeathed them to the Privy Counsellor Hipperville, her first Physician, who had invariably refused to give them publicity. Upon his death, a highly respectable friend of the present Editor obtained possession of them, and did not interpose any obstacle in the way of their publication.'

This is certainly not very satisfactory; but their internal evidence of authenticity would abundantly atone, we think, for an account even more suspicious than this.

The Princess was born the 3d of July, 1709. Her miseries, (of which we shall presently see she was destined to encounter a more than ordinary share) began with her existence. At the recommendation of Lady Darlington (here called Arlington) she was at first confided to the care 'of the daughter of an Italian monk,' (Vol. i. p. 5.) called La Letti, whom she describes as possessing

'The characteristic mind and heart of an Italian—that is to say, very vivacious, very flexible, and thoroughly depraved. She was selfish, proud, and passionate. Her manners corresponded with her origin. Her gallantry attracted numerous lovers, whom she was unwilling to disappoint. Her manners were Dutch; that is, very coarse; but all these defects she contrived to conceal under so fascinating an exterior, that she charmed all who beheld her.'

Such was the person to whom the education of the Princess was immediately confided; and the poison she was thus exposed to, was not likely to find a very efficacious antidote in the persons by whom she was constantly surrounded. Her father was avaricious, brutal, subject to fits of the most ungovernable passion, and a mere soldier; whose sole amusement, when not occupied in drinking or smoking, or abusing his family, consisted in disciplining his regiment of giants, and forming schemes for kidnapping accessions to it. While her mother (who was still living when these Memoirs were written) she says, that though not destitute of some amiable qualities, 'her ambition is excessive, she is jealous to extravance, of a suspicious and vindictive disposition, and never pardoning those who have offended her.'

The condition of the Princess was such, however, as would scarcely be imagined, even under the tutelage of such parents. Blows, famine, and bitter reproaches, constituted the principal ingredients in the life of this singularly unfortunate creature. 'La Letti,' (she says, vol. 1, p. 67) 'used to give me such violent blows with her fist upon the nose, that I sometimes bled like an ox.' So completely, however, had this fiend subjugated her mistress, that no complaints of the ill treatment she received ever passed her lips; and it was not till La Letti had herself expressed a desire to be removed from her situation, that the Queen was informed of the sufferings of her daughter.—'The poor child,' (said Madame de Roukole to the Queen) 'suffers perpetual martyrdom; and I dread that some day she may be brought to you with her limbs fractured: for she is beaten like mortar, and is in danger every day of being maimed.'

She was at length rescued from the hands of this merciless persecutor, of whom, so far from resenting her cruelties, she speaks with remarkable forbearance. But though she was afterwards less beaten, she was not better fed. The work is interspersed with a multitude of passages lamenting the scanty and sorry fare afforded by her father's table. 'My brother,' (afterwards Frederic the Great) 'and I,' (she says) 'were reduced to skeletons from mere inanition.' (Vol. I. p. 158.) In another passage she says,

'The King left my brother and myself to perish with hunger. The King himself performed the office of carver: he helped every body but my brother and me; and when by accident any thing happened to remain in any of the dishes, he used to spit upon it, in order to deter us from touching it. We lived upon coffee and milk, and dried cherries, which entirely destroyed my stomach.' Vol. I. p. 171.

There is another passage very characteristic of the usual habits of this illustrious Prince towards his royal consort and progeny, and which, though somewhat long, is well worth notice. The King asked one of his children in what way she would regulate her establishment when married:

'She replied that she would keep a good table, well furnished with delicacies, and which shall be (added she) better than yours; and if I have children, I will not ill use them as you do, nor force them to eat what disgusts them.—What do you mean by that? said the King; what is there wanting at my table?—There wants (said she) the means of satisfying one's hunger; and the little there is, consists of nothing but coarse garden stuff, that it is impossible to touch. The King had been already enraged by her first answer: the last threw him into a complete fury: but all his anger was vented upon my brother and me. He began by throwing a plate at my brother's head, who avoided the blow. He next threw another at mine, which I avoided in the same manner. A volley

of invectives followed this commencement of hostilities: he railed at the Queen, reproaching her with the wretched education she had given her children; and then addressing himself to my brother, "You ought, (said he) to curse your mother," &c. Vol. I. p. 160.

The only intelligible cause of this matchless brutality towards the Princess, appears to have arisen, not from any misconduct on her part, for she seems invariably to have endeavoured to conduct herself with the most exemplary submissiveness and duty towards both her parents, but from the difficulties that fell in the way of providing a suitable match for her. The Princess's inclinations were of course not thought worth consulting: but unluckily for her peace, her royal parents, with whom the choice rested, could not agree in the selection, or at least in the degree of perseverance with which it was to be pursued. The Queen, who it will be recollected was the sister of George I. 'exerted the whole force of her influence to bring about a double union, between the Princess and Frederic, and two of the children of the Hanover branch of her family. In this wish all of the parties whose interests are upon such occasions thought worth regarding, appeared to concur. As a preliminary, however, to the accomplishment of this project, the King of England required that William should remove from his councils Grumkow, his prime minister, a condition which it therefore became of the last importance to keep from the ears of the minister. The Queen, however, though aware, and warned, of the importance of secresy, with a weakness that is much more easily paralleled than accounted for, communicated the fatal article to a perfidious female favorite, who without delay conveyed the intelligence to the minister. Grumkow, it will readily be conceived, lost no time in prejudicing the mind of the king against the proposed union, and in this he so well succeeded that the scheme was laid aside. By the pressing instances and intrigues of the Queen, the negociation was at several intervals renewed, but unsuccessfully: and the King becoming impatient, insisted that the Princess should marry either of two persons—the Margrave of Schwed, whom she held in utter aversion, or the Duke of Weissenfeld, who was a beggar and a drunkard. After being induced, by the menaces of the Queen, for some time, at the risk of her life, to keep these lovers at bay, another candidate for her hand was thrust forward—the hereditary Prince of Bareith to whom she was afterwards married, and who, by great good fortune made her, upon the whole, a very excellent husband. Like most other German hereditary Princes, indeed, he was pennyless. But so delighted was William

with the successful issue of the negociation (though he immediately afterwards found reason to regret it*) that he promised his daughter she should meet ample remuneration for all her sufferings in the splendid revenue he designed to provide for her; an effort of liberality which prospered so well, that she found herself in possession, after her immediate expences had been defrayed, of a sum of eleven hundred crowns. It was not long, however, before his conscience misgave him; and after due deliberation and repentance of his extravagance, he struck off 4000 crowns from the capital destined for her portion. (Vol. I. p. 402.)

Some time after her marriage, to her great delight, she quitted Berlin. But her patience was still kept in exercise. Upon her arrival at Koff, a castle situated in the territories of her father in law, she was persecuted by the harangues and compliments of all the immediate nobility of the country: and as they appear to have been a variety of the species, of which we never before remember to have met with a specimen, we shall extract some part of the lady's account, or rather caricature of them.

'All of them (she says) wore faces made as if it was their destiny to terrify little children: their visages were half concealed in odious tufts of filthy hair tortured into the shape of wigs, among which a progeny of vermin, boasting as remote an ancestry as their prey, had established their residence. Their matchless persons were decked out in habiliments, which in point of antiquity did not yield to the vermin; they were an inheritance from their ancestors, and had for ages been transmitted from father to son. For the most part, these tatters disclaimed all analogy to the shapes of their wearers: and the gold they had once boasted was so much bedimmed that its position could scarcely be recognized. They wore however their state dresses: and attired in their antient rags, they fancied themselves at least as respectable as the Emperor adorned in those of Charlemagne. Their vulgar manners did not disgrace their habiliments: they were not a whit above the lowest boors. As an embellishment to all their charms they were in the most part plentifully besprinkled with cutaneous eruptions. It was with the utmost difficulty I could refrain from laughing while contemplating these figures.' Vol. I. pp. 8, 9.

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* On the morning of the day on which she was betrothed to the hereditary Prince of Bareith, dispatches arrived at Berlin, from Lord Chesterfield, containing the formal declaration of her marriage with the Prince of Wales, and without requiring any preliminary stipulations. These dispatches were delivered to Grumkow, who contrived to keep their existence from the knowledge of the King till after the Princess had been irrevocably promised to the Prince of Bareith. Vol. I. p. 348.

With these singular personages she afterwards sat down to dinner, and being duly warned of their political importance, did her utmost to entertain them.

'I endeavoured (she says) by starting a variety of topics, to make these automatons speak, but was unable to draw from them any more than yes and no. Not knowing what to say, I bethought myself to mention the subject of domestic economy. The sound of this magic word set their talents in an uproar. In a moment I learnt the details of their household and every thing belonging to it. A controversy arose that was conducted with great spirit and appeared very interesting: one party contending that the cattle of the low countries were finer and more profitable than those of the mountains; while other beaux esprits of the troop maintained the contrary.'

This entertaining conversation was conducted for some time with great vigour, the disputants not forgetting to intersperse it with copious libations to Bacchus: so that at the end of the repast the Princess found herself surrounded by thirty-four drunken men, so drunk as to be speechless. We cannot afford space for the description which the Princess gives of the amiable consorts of these worthy spouses: but they seem in every respect to have been most aptly mated. At Geffres she was met by her father-in-law, the Margrave. "He conducted me to my bed chamber, and staid with me two hours, standing all the while. The conversation turned entirely upon Telemachus, and the history of Rome, by Amelot de la Houssaye, the only two books that he had ever read." (Vol. II. p. 12.) This personage of small understanding, and a body attenuated by disease and daily drunkenness, became passionately enamoured of the sister of our Princess's principal attendant, who was short, fat, not remarkably handsome, and lame: the most tender epistles circulated rapidly between them; and their marriage was only prevented by the death of the Margrave.

These memoirs terminate at the period of the accession of Frederic the Great to the throne; but we are told in the preface that we may expect a continuation of them. During their early days a real attachment appears to have subsisted between the Princess and her Brother; but the work before us contains a variety of anecdotes (to which those given by Thiébault in his "*Souvenirs*" pretty accurately correspond) illustrative of the school in which the character of this cold blooded philosophic King was formed. Few men indeed appear to have derived less benefit from the school of adversity. It neither chastened his feelings nor improved his principles. He was alike ungrateful to those who had relieved his early sufferings,

and unattached to those who had shared them. His inhuman treatment of his youngest sister, the Princess Amelia, and her unfortunate lover, the Baron Trenck, is a stain on his fame, which not all the parade of sentiment in some of his writings will be able to efface. Nor indeed is there much more honesty in his affection towards the Princess of Bareith. Even long after she complains of the loss of his affection, he says, in an "Epitre a ma sœur de Bareith"* with what *sincerity*, will easily be imagined.

> Si sous mes pas tremblans la terre est entr'ouverte
> Si la foule des Rois a conjuré ma perte,
> Qu' importe! Vous m'aimez, tendre et sensible sœur:
> Etant cheri de vous il n'est plus de malheur.

Upon the whole, though these Memoirs will doubtless be read with considerable pleasure on account of the anecdotes they contain, illustrating the manners of the period at which they were written, the predominating sensation in every well-regulated mind, we think, will be one of deep disgust at the display of meanness, deceit and profligacy they exhibit, among persons, upon whom the happiness of so many thousands of their fellow creatures was made to depend.

Art. V. *Petralogy*. A Treatise on Rocks. By J. Pinkerton. 2 vols. 8vo. pp. lxxvi, 600, 656. White. 1811.

AFTER having driven the Celts of antiquity to the very verge of literary existence, and humanely doomed these savages, who are denied even the rank of barbarians, to everlasting wretchedness*;—after having enriched our libraries with a ponderous system of geography, which is demonstrated to surpass all that have gone before it, by the supreme contempt with which almost all other writers on the subject are treated, past, present, and to come;—after having spread a monthly banquet for the public, in a collection of voyages and travels, rather the worse indeed for keeping, but still equally good with some collections circulated in smaller portions, with brick-coloured covers;—after all these meritorious and arduous undertakings, Mr. Pinkerton, commiserating the wants of mineralogy, generously steps forward as its reformer,—to introduce new arrangements in place of the 'absurd classification,' (p. xiii) hitherto employed,—to purge the nomenclature from appellations with which 'the classical language of our fathers' has

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* Oeuvres posthume de Frederic II. Tom. VII. p. 155.

†"The Celts are savages, have been savages since the world began, and and will be for ever savages; mere radical savages, not yet advanced even to a state of barbarism."—Pinkerton's Dissert. p. 68.

been polluted, by 'a truly German want of taste;' (p. xx.) and finally by introducing one of his own, equally 'precise and rich,'—out of this 'chaos' of science to form 'a world.' French politeness has already conferred upon him, as he modestly informs us, the appellation of the ENGLISH STRABO. Should his Petralogy attain to a second edition, we confidently expect that he will add to his titles, that of the BRITISH PLINY. Nor is it by any means probable that his glorious course will terminate here. We are quite convinced that Mr. Pinkerton has at least equal abilities and means to dispute the wreath of fame with every writer of antiquity;—but we will not anticipate his future achievements, while his feats in Petralogy afford such ample scope for admiration. To these we now beg leave to direct the attention of our readers—though neither our limits nor our abilities leave us room to hope that we shall do them all the justice they deserve.

The primary object in this publication was, evidently, *to make a book;* and we must admire the writer's boldness, at any rate, however we may blame his judgement, in choosing that precise subject, of which, among the many he has yet meddled with, he appears to know the very least. It is rather puzzling, certainly, to pronounce on what determined him to this choice; but the following solution appears probable. In order to compile his Geography, which, with its numerous imperfections and gross mistakes, has the merit of being extracted from original documents, Mr. Pinkerton was unavoidably necessitated to consult a great number of writers, many of whom declared they could afford only a small contribution to his pair of quartos. On this stubborn parsimony our author resolved to be revenged; and by great good luck he discovered that the greater part of his waste researches would incorporate in a General Collection of Voyages and Travels. Of the shreds which remained, a majority were found to relate to geology, mineralogy, and the allied sciences, and Petralogy was accordingly pitched upon as the title of the patch-work they were to compose. The question still remained, how they were to be united, so as to produce the best effect. For this purpose nothing could be more cheap and obvious than a new system: and we can readily believe, that Mr. P. composed several, before he hit upon the one with which we are here presented.

The explanation of this system, interlarded with a due portion of contempt for other writers on the same subject, who are of course to be taxed with 'barbarism' and 'absurdity,' affords an ample introduction. A due quantity of the scraps are then ground down, so that their constituent parts are not readily discernible. A number more are rendered sufficiently pliable by such additions as—'Dr. Babington in his catalogue men-

tions'—'Mr. Jameson in his Mineralogy has promised'—'Dolomieu has also observed'—'Patrin says'—and the like. A catalogue of minerals is clipped into pieces agreeably to the division intended, and such observations as the author could furnish added to the whole: and with these the fragments which are honestly placed between inverted commas, and referred to their proper owners, are fastened together. As the principal value of the work evidently depends on the nature of these extracts, which constitute full *five hundred and two* pages out of *eleven hundred and fifty-eight* of which the work consists; it will be satisfactory to know, that Saussure has furnished above one hundred, and Dolomieu about half that quantity. Besides these many names in high estimation occur; among others Daubuisson, Bronchant, Ferber, Werner, Patrin, Kirwan, Jameson, Klaproth, Helms, Zoega, Ferrara, Spalanzani, Faujas, Bourrit, Burnet, Karsten, Kidd, Playfair, &c. &c.

It may be imagined that, when Mr. Pinkerton surveyed this composition, its motley garb could not but strike him as calculated to excite the laughter of an uncivil public; and we admire his address and good humour in joining in the smile at his own perfomance.

'These extracts will,' says he, 'it is hoped, from the *variety* of the style, throw some flowers over a subject proverbially barren; while the expressions of the observers themselves, in the sensations arising from grand phenomena, sometimes enliven the subject with somewhat of a *dramatic interest.* It must also be remembered that *mosaic* is even more difficult than painting, and of incomparably longer duration. Some regard it as a maxim in literature, that a book should be *as complete in itself as possible*; and a reference to a work, which he can neither procure nor read, would contribute little to the instruction of the learner. The candid will likewise consider the *entire novelty of the plan*, &c.!!' p. xlvi.

We will not, however, be quite as severe upon Mr. Pinkerton as he is upon himself. Though the persons speaking in the work frequently change, their speeches are too long, and the principal, great I, in the interposed matter is too distinctly marked, to admit of its being mistaken for a mineralogical drama, nor can his book with any justice be accused of error, from being *too complete.* But to enable our readers to judge for themselves, we shall proceed to give a brief sketch of the contents of the introduction, and an extract or two from the *mosaic.*

The first section opens with informing us, that 'The study of natural history has been divided by the most esteemed authors, and by the general voice, into three kingdoms, the animal, (the) vegetable, and (the) mineral.' Mr. Pinkerton probably means that nature, or, if she must be personified, the

productions of nature, have been thus divided, but he ought to have known that this has been done upon more cogent grounds than the consent of 'the most esteemed authors,' or 'the general voice.' He further observes that these kingdoms 'have again been subdivided into classes, orders, genera, species, and varieties,' and then discloses a grand discovery that the 'common meaning' of these terms 'implies a vital or animated principle.' This fixes him comfortably in the saddle; and he spurs forward to run a tilt against all the mineralogists of whatever age or country, who have used these terms. Whether they will submit to the laws of the ring, which he lays down, is as yet doubtful. 'Human systems' we are told 'are to be regarded as mere artificial memories,' a truth which Mr. Pinkerton is so anxious to impress on his readers, that he assiduously repeats it wherever opportunity occurs. Because authors apply the terms genus, species and variety *differently*, they must not be used at all; because the *species* in the organic kingdoms produce a progeny, and minerals do not procreate, it is altogether 'false and unnatural' to calumniate minerals with the term. As we proceed, we learn that these terms when applied to animals and vegetables convey '*substantial ideas* which belong to real knowledge, and which the mind grasps, so to speak, as *solid* and *tangible*,' whereas, when transferred to minerals, they are 'wholly arbitrary.' And lastly we find that they are '*attributes*' peculiar 'to living substances.' The 'manifest absurdity' of former writers, who entertained an idea that systems were *more* than mere artificial memories, being thus made out; Mr. P. proceeds to furnish us with a new nomenclature which shall convey *substantial, solid, and tangible* ideas of the mineral kingdom. The precise meaning of his expression 'a new nomenclature of arrangement' is not quite evident; and the assertion that 'novelty itself is apt to displease;' displeases for other reasons besides novelty. We will, however, not detain the reader with these trifles, (which would have passed unnoticed had not Mr. P. on a former occasion, when speaking of his style, hinted something of having been 'at the feet of Gamaliel') but hasten to communicate the outlines of his system.

The animal and vegetable kingdoms 'consist of living subjects, which of course may be well considered as divided into classes, orders, genera, and species; but in the mineral kingdom the territory alone constitutes the subject of discussion. 'He 'would propose therefore that the mineral kingdom be considered as divided into three provinces: PETRALOGY, or the knowledge of rocks, or stones which occur in large masses; LITHOLOGY, or the knowledge of gems and small stones: METALLOGY, or the knowledge of metals.' These are to supply

the place of classes; and with what immense superiority of *precision* and *science*, must be manifest to the most obtuse intellect; only it might have been as well to mention, what are the exact dimensions of *great* and *small*.

The *provinces* are again to be subdivided into DOMAINS, and Petralogy has twelve allotted as its share.

'The first six being distinguished by the substances themselves, may be called SUBSTANTIAL; while the remaining six, being distinguished by circumstances or accidences of various kinds may be called CIRCUMSTANTIAL or ACCIDENTAL; but this last division is of little moment.

The first six domains of petralogy comprise, 1. The siderous rocks, or those in which iron predominates, not in the comparative quantity when analysed, but in the quality and essential difference which it imparts. 2. The sileceous, denominated as usual from the quantity of silex. 3. The argillaceous. 4. The magnesian; these two are again denominated from predominance. 5. The calcareous. 6. The carbonaceous.

The remaining six domains, derived from circumstances or accidences, are seven, the composite, or aggregated rocks, as calcareous spar, with schorl, quartz, and garnets, felspar, and siderite, or hornblende, &c. This domain has often been confounded with the granites, however alien from that description. 8. The diamictonic, or rocks in which the substances are so completely mingled, that it is difficult, even upon an analysis, to pronounce which predominates. 9. The anomalous, or those which contradict the common order of nature, and present unexpected and unusual combinations.

Some of these domains, though they afford few objects at present, may in the progress of science, be greatly enriched and enlarged; and the utility of such divisions will be more perceptible as the study advances towards perfection, the greatest obscurity at present arising from want of necessary subdivisions.

The remaining three domains are generally admitted in geological works, namely. 10. The transilient rocks, an interesting series, in which one substance gradually passes into another, as granite into porphyry, trap into wacken, and the like. 11. The decomposed rocks, which gradually decay into sand, clay, or productive soil. 12. The volcanic, which require no other description.' pp. iv. v.

These *domains*, must serve as a substitute for *orders*. 'The smaller distinctions,' Mr. P. informs us, 'can only be derived from the objects themselves,' and what are denominated *species*, in the 'arbitrary and unnatural systems' of mineralogists, are henceforward to be called *modes*, which 'must be chiefly understood to refer to the chemical mode of combination upon which the nature of the substances, as is now allowed by the greatest chemists, is yet more dependant, than even upon the ingredients combined.'—A definition of 'combination,' and 'the nature of substances,' would not have been misapplied in this place.

'This, the most important point of the arrangement being thus borowed from chemistry, which, like a guardian angel, should always hover ound and direct the labours of mineralogy: the other subdivisions only equire a characteristic clearness to assist the memory (the chief object in ny system of natural history), and an appropriation to the subject so as to atisfy the judgment and imagination. From the earliest productions of innæus to the present time, the word STRUCTURE has been applied, ith classical propriety, to denote a most striking and characteristic disinction between mineral substances, whether on a great or on a small cale.' p. viii.

Leaving this singular definition of the word *structure* to the onsideration of our readers, we have only to remark, that, nstead of the '*sub-species*, *varieties*, and *sub-varieties*,' as they ave been called, 'with great penury and uncouthness of language;' Mr. P. out of the riches of his classical stores produces the terms *aspect*, *variety*, *diversity*, and *lineament!*

Having advanced thus far, the next step is, to shew the ncalculable value of his own system, which he attempts by nstancing the embarrassments of his predecessors. Whether e can gain disciples simple enough to believe, that the difficulty of distinguishing between different kinds of minerals, is emoved by calling them *modes* and *aspects*, instead of *species* nd *varieties*, we know not; but this is really and truly the sole mount of his pretension, notwithstanding it is cloaked beneath our pages of extract from Werner, (whom he is equally ready o use and abuse;) half a page from Ainsworth, to instruct us n the 'ancient and classical senses' of the word species; and a age from Saussure: notwithstanding, too, this division of his ork is enlivened with a sneer at the 'truly risible pedantry of Milton,' whose 'logic was the art of talking nonsense accordng to a fixed method;' a blow at the 'prolix, confused and ligressive style of Dolomieu' and 'his strange, very curious, nd original specimen of a definition!' and a thrust at Werner's truly German distinctions:' and lastly, notwithstanding the urious information, that the word species 'chiefly belongs, vith the greater part of the Linnean language, to a modern atinity so barbarous, as even to confound *gender and cases* nd *many others* of the commonest *rules of grammar*.'

The second section treats of the order of the distinctive haracters. These he has arranged in the following succession: exture, hardness, fracture, fragments, weight, lustre, transpaency; 'to which,' says he, 'colour is sometimes added hough the most vague and insignificant of all the characteris-ics.' This last observation is only very partially true, as here are minerals in which colour is of the greatest consequence and perfectly distinctive, as in several of the lead and

iron ores, though certainly it cannot be made indiscriminately of equal importance in every case.

The different comparative degrees of these characteristics, have been generally denoted by the ratio of numbers, the extremes of which indicated the maximum and minimum in which such a property could exist. It *is* difficult, no doubt, in such an arbitrary scale, to attach precise ideas to the numbers; but the difficulty arises from our want of means to compare the intensity of the characteristics themselves. Mr. Pinkerton, therefore, only renders bad worse, by introducing a set of terms to express this ratio, whose relation to one another is equally indistinct. His terms for weight, are *pumiceous*, *carbonose*, *siderose*, and *barytose*; for hardness *cretic*, *gypsic*, *marmoric*, *basaltic*, *felsparic*, *crystalic*, *corundic*. Now, it is scarcely possible even for Mr. Pinkerton to suppose himself a jot the wiser when these terms are applied to the substances from which they are borrowed, as when coal is said to be of a *carbonose* weight, and felspar of a *felsparic* hardness. And when they are applied to other substances, unless you remember the order in which he has arranged them, that is, *unless you reduce them to numbers in the mind*, you have still no scale of comparison with minerals in general. You simply learn that this or the other substance is as hard as corundum, or as heavy as barytes, without knowing whether corundum is one of the harder or softer minerals, or whether barytes is heavier or lighter than pumice. How greatly our language has been enriched by these ingenious adjectives we do not pretend to determine, but must inform our readers on the part of the author, that

'While some recent authors of mineralogy pollute the classical language of our fathers, with an inundation of barbarous German words, derived from the vulgar dialects of illiterate miners, who, of course, first observed the distinction between mineral bodies; it became the more an object of ambition to treat this difficult subject with such a degree of classical purity, as not to disgust the eye of taste, contemn the discussions of grammar, or vitiate the eternal tenor of our language.' p. xx.

The quotations in this section are: Dr. Townson on Texture, and Werner on Hardness, which are given with due exactness, even to Werner's note, informing us that knives, files, magnifiers, &c. are 'to be met with, well made and adapted, at Mr. Schubert's, Mechanic to the Academy of Mines, Fryberg.' And lest the beginner might suspect that the hardness of minerals is to be tried by his teeth, he is distinctly reminded *four times*, that the proper instrument for this purpose is the knife.

The third section is entitled 'Remarks on Werner's Geognosy, or System of Rocks.' These begin with the assurance, hat 'we can hope to observe little exceeding the three thouandth part of the semidiameter of the earth.' Now Chimboaço is 20,000 feet above the level of the sea, and were the trata placed in the most unfavourable situation, that is, horiontally, we might still reasonably hope to become accurately cquainted with so much of the earth's diameter. Nay, even he strata of our own country present a succession amounting robably to above three miles, which, arithmetically expressed, ill convince Mr. Pinkerton that there can be no difficulty in bserving a portion at least three times as large as he supposes. Ve are, however, very much inclined to suspect, that Mr. 'inkerton's ideas of stratification are far from being 'substanial and tangible.' He complains that there are not sufficient roofs 'that granite is the universally radical rock,' because if we examine the accounts of the substances found at the reatest depths in *coal mines* and other excavations, there is no ppearance of *granite!*' p. xxx. He seems to think that plains, as being nearer the centre of the earth, have lower strata han the mountains. p. xliii: and seriously hints that coal may e expected in Surry, if it be true that iron is generally an inlication of that substance. p. 96. He is also so anxious to disprove the necessity of studying rocks in nature, that we are nvoluntarily reminded of the animal, who found the fashion of o *tails* so peculiarly convenient and becoming*. It is therefore by no means a matter of astonishment, that he dissents from Werner, (and indeed every other author in existence,) and refuses to adapt his work to his system, for

'If a work of petralogy were founded upon this theory, it must fall with t; and no writer of *judgement* or *industry*, would choose to risk his labour pon such an uncertain foundation.' p. xxxi.

* Mr. Pinkerton's arguments upon this subject are of such a very homely kind, that we cannot avoid giving them in his own words, for the consolation of such of our readers as may happen to be in the same predicament:

'Petralogy, therefore, or the knowledge of rocks, must, like the other branches of mineralogy, be studied in cabinets as well as in nature; and in the substances themselves, not in supposed theoretical positions; for if the student cannot distinguish a rock without these adventititious aids, (nature and theoretical positions), which in the great variety of nature, will themselves often lead to false conclusions, he may be pronounced as truly gnorant of the subject, as he who cannot distinguish gems without being nformed of their countries, sites, and gangarts. And this would be the nore absurd, as it is self evident, as already observed, that large *substances* nust present *more palpable* and *more numerous* characteristics, than the *minute*.' p. xxxiii.

In section the fourth, our author pleads for the admission of 'iron, not as a metal, but as an earth.' His reasoning, as far as we are able to discover it, is, that since iron imparts characteristic properties to several minerals, it ought to afford a title under which they might be arranged; but we confess that we are unable to divine why it is not to be admitted as a metal, which it must and will remain whether in the form of carbonate, oxyde, or any other chemical combination. Mr. Pinkerton adduces Sir H. Davy's recent discoveries in his defence, since they

'evince that the alkaline earths, that is the calcareous, magnesia, barytic, strontianic, are of a metallic nature or yield peculiar metals, while he suspects the other earths to be in the like predicament (as the silicea has since proved), it would be absurd to reject iron as an earth, merely because it yields a metal.' p. xli.

But the fact is, that though Sir Humphry's experiments have brought the earths under the appellation of metals, we are by no means at liberty to call the metals earths, or to make the two terms synonymous, unless we intend to render one or the other superfluous. The earths still remain united by so many common properties, and separated from the other metals by so many distinctions, that we must preserve them as a particular class, either by giving them a new name, or, which is evidently more rational, by new modelling the definition of their old appellation. Perhaps their retaining a stronger attraction for oxygen than that of carbon, even in the highest degree of heat which we are capable of producing, would be sufficient. At any rate, we protest against re-establishing the old reign of the metallic calces under the name of earths, and the needless multiplication of appellations by calling oxyde of iron, *sidegea* and *siderous earth*.

The introduction is closed with a fifth section, which contains *miscellaneous observations*. The first ascribes the slow progress of mineralogy to its being too wide for the labours of one man; and extols the utility of 'general systems or compilations,' concluding with the remark that, 'In this also, as in the other sciences, more genius is required to build a system than to make observations. In the latter, Newton must yield to Herschel.' p. xliii. The inference intended, we leave to our readers, lest we should offend Mr. Pinkerton's modesty.

The second observation is on petralogy and geology, and only proves that he knows nothing about either. The third exposes the futility of small tours. 'When an author in his cabinet, studies the whole globe, and the collective labours of two thousand years, these little journeys only impress him as puerile excursions; and, in conversation, he regrets to find

the smallest tourists the greatest boasters.' p. xliv. We have found them surpassed by one who, we shrewdly suspect, never made a geological tour in his life. In the 4th, on *the study of rocks*, we are told that ' The vagueness of ideas in the works of Dolomieu and Faujas, and many other observers, is such, that nothing can be learned.' p. xlv. Yet Mr. Pinkerton condescendingly honours the former by borrowing trifling extracts from his works, to the amount of nearly *sixty*, and from the latter about *twenty* pages. The observations on *exact nomenclature* would have been useful, if the author had applied them to himself. Of the *apology* for his plan we have already given a specimen.

From this ample account of that part of Mr. Pinkerton's work, which may with some degree of propriety be esteemed his own, our readers will be able to form an idea of the manner in which the other *original* portions of his book are executed. They will every where meet with the same vagueness, or rather absence of ideas, concealed beneath a profusion of sonorous words; the same fruitless attempt to solve the difficulty of distinguishing between allied substances, by giving them new names instead of new definitions; the same deplorable proofs of ignorance in the fundamental and elementary principles of mineralogical science; the same supercilious contempt for every writer except one; and the same persevering determination, in spite of all these disqualifications,—to make a book. To prove these assertions, we need only open either of the volumes. We select, at random, the fifth, or Calcareous Domain. After informing us that calcareous earth is an important substance, produced by burning limestone, &c. that ' its taste is hot and acrid,' that it is ' incapable of fusion,' that ' limestone is composed of lime and carbonic acid,' and ' mortar of quick lime and sand,' &c. and acknowledging that ' these observations are *chiefly* extracted from Kirwan, Thompson, and Patrin,' though he might also have learnt them from a schoolboy, he mentions Sir Humphrey Davy's discovery, and concludes his introduction thus:

' In some works of mineralogy, the first three modes of this domain, (marble, konite, and limestone,) and even the three succeeding (alabastrite, limeslate, and coral rock), have been arranged as mere subspecies, or varieties of limestone. Strict chemical analysis *may probably* discover a different proportion of ingredients, as, for example, more water of crystallisation in marble, and more or less silex or argil; and there is, *at any rate*, a difference in the mode of combination. But the chief use of any system being to assist the memory, even the strict precision of terms becomes mere pedantry, if it be not subservient to this main object. Too large masses of colour, or too small, will render the picture equally inelegant and obscure.' Vol. I. pp. 378, 379.

To preserve elegance and perspicuity, therefore, the six first modes are entitled marble, konite, limestone, alabastrite, limeslate, and coral rock. The first, which is a distinct mode, merely because it admits a *fine* polish, is divided into the granular, the compact, the conchitic, and the zoophytic, in perfect despite of nature, as marbles containing shells and zoophytes are uniformly compact, and it would be nearly as difficult to find a block of conchitic marble without zoophytes, or of zoophytic without shells, as to discover a pasture in spring without daisies, or without butter-cups. But, to complete the confusion, 'coral rock' is introduced, as a distinct mode: whereas, if Mr. Pinkerton merely means, by that expression, the immense animated zoophytes of the southern ocean, they as little belong to mineralogy as snail-shells or cows' horns; and if he intends the rock composed of petrified corals, he necessarily includes the zoophytic marble under this mode. The second mode, *konite*, is described as 'a stone *universally* employed in architecture, and which may be regarded as intermediate between marble and limestone.' From the sequel we find, that he means the Portland and Bath stone, though he confounds them with the stone of which the pyramids are built, and which, if we are not mistaken, is a whitish, compact limestone. The third mode, *limestone*, he divides into granular, compact, conchitic, zoophytic, pisolite and sinapite; but is woefully bewildered, for want of a little knowledge of shells and zoophytes—witness the following paragraph:

'The *nummulites*, *or porpites*, occur in the limestone of Egypt and of France, being *thin shells*, or rather *moveable opercules*, or covers, to protect some shell fish. Belemnites, another embarrassing form, are generally found *detached*. Entrochites, or *joints* of the *sea-star*, are very common. The encrinites, other joints, resemble lilies.' p. 453.

Now the fact is, that neither nummulites, nor porpites, are *opercules*; but the former univalve shells, the latter a species of madrepores. The belemnites he confounds with the spines of echini; and being the reliquia of a perfect shell, it would be difficult to imagine how they can be found otherwise than detached. The entrochites are indeed marked with a star, and may have been called sea-stars, but have no relation whatever to the asterias, or true sea-star. And not the *joints* of the encrinites, but their body, or head as it has been called, resembles a lily.

The term *pisolite* has been before applied to the pisiform concretions of Carlsbad; but *sinapite* is an invention of Mr. Pinkerton's, in lieu of oolite, which has long been established. We might adduce abundance of examples of ignorance

equally gross, and innovations equally needless, with those just quoted; but our readers' patience is probably exhausted, and our own is in the same predicament. That they may however form some idea of our author's new and classical nomenclature, we shall still present them with the appellations of the modes of the two first domains, with their former names.

I. Siderous Domain. 1. Siderite (hornblende). 2 Basalt. (grunstein). 3. Basaltin (basalt). 4. Basalton (grunstein). 5. Porphyry. 6. Porphyrin (fine-grained porphyry). 7. Porphyron (coarse-grained porphyry). 8. Porphyroid (substances approaching to a porphyritic structure.) 9. Amygdalite. 10. Iron-stone. 11. Jasper. 12. Slate. 13. Mica Slate. 14. Sidero-magnesian rocks (chlorite, actinote, serpentine with iron). 15. Siderous intrites (variolite, &c.). 16. Siderous glutenite (Breccia, Rothe todt liegendes.)

II. Siliceous Domain. 1. Quarz. 2. Keralite (hornstein). 3. Felspar. 4. Felsite (compact felspar). 5. Granite. 6. Granitin (quarz, felspar, and hornblende or grunstein). 7. Graniton (granite with large crystals.) 8. Granitel. 9. Granitoid (calcareous spar, quarz, and mica or hornblende). 10. Granitic porphyroid. 11. Gneiss. 12. Pitchstone. 13. Siliceous intrite (hornstein porphyry, klingstein porphyry, &c.). 14. Siliceous glutenite (pudding-stone).

To repeat the names of his diamictonic rocks, *hermite*, *democrilite*, *firmicite*, *synesite*, *zozimite*, *&c. &c. &c.* would be as useless a waste of time, as it was to invent them.

As for the extracts, which form the principal, and by far the most valuable part of these volumes, the names of the authors which we have mentioned above, will be a sufficient pledge that the majority of them are deserving attention, though some would scarcely have found their way into a judicious compilation. The works of Saussure being probably in the hands of few of our readers, we select as a specimen part of a letter of Donati, which he has preserved, as it gives an account of a rare, though still too frequent phenomenon, the fall of a mountain, from decomposition of the inferior strata:

'After having travelled four days and two nights, without halting, I came in front of a mountain, all covered with smoke; and from which were incessantly detached, by day and by night, large masses of stone, with a noise perfectly like that of thunder, or of a large battery of cannon, but still louder and more terrible. The peasants had all retired from the vicinity, and did not dare to look at this ruin, but at the distance of two miles, and even farther. All the neighbouring fields were covered with a dust much resembling ashes, and in some spots this dust had been carried by the winds to the distance of five leagues. All said that they had seen, at intervals, a smoke, which was red during the day, and accompanied with flames at night. These observations led people to believe that it was a volcano. But I examined the pretended ashes, and only found a dust, composed of brayed marble: I attentively observed the smoke, and neither

perceived flames, nor any smell of sulphur; nor did the rivulets nor fountains, which I examined with care, present the least appearance of sulphuric matter. Thus persuaded, I entered into the smoke, and, though quite alone, went to the brink of the abyss, where I saw a large rock dart into that abyss, and observed that the smoke was only dust, raised by the fall of the rocks; the cause of which I soon after sought for and discovered. I saw that a great part of the mountain, situated above that which had fallen, was composed of earth and stones, not disposed in beds, but confusedly heaped together. I thus perceived that the mountain had been subject to similar falls; at the end of which the large rock, which fell this year, had remained without a support, and with a considerable projection. This rock was composed of horizontal beds, of which the two lower were of slate, or rather of fragile schistose stone, and of little consistency; while the two beds beneath these were of a marble like that of Porto Venere, but full of rifts which crossed the beds. The fifth bed was wholly composed of slate, in vertical leaves, entirely disunited; and this bed formed all the upper part of the fallen mountain. Upon the same level summit there were three lakes, of which the waters, penetrated constantly by the fissures of the beds, separated them, and decomposed their supports. The snow, which this year had fallen in Savoy in so great abundance as had never been seen in the memory of man, having increased the effort, all these waters reunited, produced the fall of three millions of cubic fathoms of rock; a mass sufficient to form a large mountain.' pp. 264—266.

In the label on the back, twenty-five plates are promised; and twenty-five plates are certainly to be found in the work. But of these, twelve are diminutive vignettes, seven botanical finals at the bottom of the pages, one *intended* to illustrate the theory of veins, and two of shells, so execrably drawn, that it would be utterly impossible to guess what the figures represented, were it not for the name at the bottom. We cannot conclude without a sincere wish, that it may be long before conceited ignorance, and supercilious insolence, impose upon us another task so repugnant to our feelings, as that which we have experienced in rendering an account of Mr. Pinkerton's Petralogy.

Art. VI. *The Philosophy of Melancholy;* a Poem, in four parts, with a Mythological Ode, by T. L. Peacock, 4to. pp. 126. Gale and Curtis. 1812.

OF this gentleman's poetical capabilities we have already had occasion to speak rather favourably; * and the production which forms the chief part of the present volume, is unquestionably the most successful of his efforts. Though it cannot boast any great originality, either of subject, or of

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* Eclectic Review, Feb. 1811.

ught, it yet contains much interesting sentiment, and plea-
g imagery, conveyed in a very harmonious flow of versifica-
n. It will be observed with pleasure, that it is tolerably free
m that glare of ornament, and laboured pomp of diction,
on which we formerly ventured to animadvert. The author
at last learnt, to clothe his ideas in language more cor-
ponding to his subject—more simple and impressive. His
ner, too, is much more his own. He seems to have grown
amed of his quondam servility, and instead of following Mr.
tt at humble distance, has courageously struck out a path
himself. From the first, indeed, it appeared to us that Mr.
cock's talents were fully equal to the task of conducting
readers, if not into very highly picturesque, at least into
ate and elegant intellectual scenery: and a perusal of this
ume has convinced us that our expectations were not inor-
ate. It bears, it is true, an occasional resemblance
he style and manner of another very interesting bard,
ugh of a school widely different from the one to whom we
e just alluded, we mean the author of '*The Pleasures of
mory.*' The likeness, however, is little more than general,
proceeds, perhaps, more from the nature of the subject
n from any designed imitation. On the justness of the
parison our readers may decide from the following passage,
cted from among many others which might be adduced for
purpose. We except, of course, the sublimation of the
y grove, in the sixth line.

'When the worn pilgrim turns to press the soil,
On which fond memory dwelt through all his toil,
How thrills his heart, while every breeze he hears
Recalls the play-mates of his tender years!
The ivied tower, by sportive childhood climbed,
The fairy-grove, by hope's first dream sublimed,
The laurel-shade, when love's young sigh was breathed,
The wood-bine bower, by mutual ardor wreathed,
The cataract-rocks, where lonely fancy roved,
The twilight-path, confiding friendship loved,
The thoughts, the tales, of parted times restore,
And wake the forms his eye must hail no more.
Sweet sorrow sings in every breeze that bends
The church-yard grass that shrouds his earliest friends,
And heaven looks down to bless the falling tear,
Of filial duty on a parent's bier." p. 47.

rom the title of the performance, 'The *Philosophy* of Me-
holy,' and the lines which immediately follow the opening
he poem, it was natural to conjecture that the writer's de-
was to inquire into the nature of that solemn and sublime
tion, so frequently experienced by minds of a serious and

reflective cast, and the causes of that mysterious ki pleasure which often attends its indulgence.

> 'Why loves the muse the melancholy lay?
> Why joys the bard, in autumn's closing day,
> To watch the yellow leaves, that round him sail,
> And hear a spirit moan in every gale?
> To seek, beneath the moon, at midnight-hour,
> The ivied abbey, and the mouldering tower,
> And, while the wakening echoes hail his tread,
> In fancy hold communion with the dead.' p. 7.

Such a disquisition, however, would have been of a ki metaphysical to assume, very gracefully, a poetical dres the author has certainly judged wisely in satisfying h with the contemplation of some of the various sources solemn but tender temperament of mind, and pointin some of those effects which are likely to proceed from its gence. In pursuing this course of thought, an oppor is offered for delineating some of the most interesting sce nature, as well as many of those diversified situations arise out of the ever-shifting train of human events, and are adapted to awaken, or nourish this tranquil musing pensity. The subject is obviously interesting, and very ceptible of high poetic colouring. It is, in its nature culated to touch the *feelings* of the reader, and therefor competent degree of skill and talent be employed in senting it to him, is sure to arrest his attention, and rise to many pleasurable emotions and reflections. To pe the beauties, and appreciate the merits of lyric, th matic, or the epic Muse, something more than taste susceptibility is frequently requisite—an acquaintanc instance, with history, antiquities, or mythology. topics, such as those that have been specified, are fa to every mind. They come home to the "bosom and busi of the reader, and with the associations which they excite always prepared to sympathize. Who has not p with mingled awe and delight, when some bold n tain-view, or the magnificence of the wide-spread o has suddenly arrested his attention? Who has not ta-te "joy of grief," while bending over the tomb of a departed tive or friend? And whose recollection has not hovered sweet, though mournful pleasure, over scenes and situation dered sacred by our earliest and fondest associations? The duction before us, accordingly, abounds with images "find a mirror in every mind," and they are, for the part, sketched with an elegant, and, not unfrequently, an impressive pencil. Take, for example, the followin scription of a cataract in frost.

'More wildly sweet nor less sublime, the scene,
When winter smiled in cloudless skies serene,
When winds were still, and ice enchained the soil,
O'er its white bed to see the cataract toil.
The sheeted foam, the falling stream beneath,
Clothed the high rocks with frost-work's wildest wreath:
Round their steep sides the arrested ooze had made
A vast, fantastic, crystal colonade:
The scattering vapour, frozen ere it fell,
With mimic diamonds spangled all the dell,
Decked the grey woods with many a pendant gem,
And gave the oak its wintry diadem.' p. 16.

Or the following representation of the effect of music, on a mountain-lake, in the evening.

'Thine are the lute's soft-warbled strains that wake
The twilight echoes of the mountain-lake,
When silent nature drinks the plaintive lay,
When not a ripple strikes the pebbly bay,
When the reflected rock lies dark and still,
And the light larch scarce trembles on the hill.
The wanderer's feet, o'er foreign steeps that roam,
Pause at the strains that soothed his native home:
Fond fancy hears, in every changeful swell,
The tender accents of the last farewell;
Recalls, in every note, some wild-wood shade,
Some cherished friend, some long-remembered maid.'

In commenting on the salutary influences of this cast of mind, the author remarks that it is friendly to the evolution of genius, and that the fine arts owe their most pleasing and powerful impressions, to their partaking of the same character;—that the social affections derive from this sentiment their most endearing ties;—that it reigns in the charities which seek out and relieve distress;—and that, while it sooths and softens, it also tranquillizes the mind, by familiarizing it to the contemplation of vicissitude, and thereby rendering it superior to calamity, and leading it to perceive that the existence of some portion of evil, is indispensable to the general good, and perfectly compatible with that unerring wisdom which preserves in harmony the whole system of created brings. A single specimen of the manner in which the poet illustrates this part of his subject may be sufficient.

'Blest is the sigh, the answering sigh endears,
And sweet the solace of commingling tears.
The stoic frost, that locks their source, destroys
The purest spring of nature's tenderest joys.
The hermit cell, the spangled domes of pride,
Alike uncharmed, unsoftened by their tide,

Can yield no balm of that divine relief,
That flows in love's participated grief.
Oh mutual love! thou guardian power, bestowed
To smooth the toils of life's unequal road!
Thou! whose pure rose preserves, in wintry gloom,
The unchanging sweetness of its vernal bloom,
Sheds richer fragrance on the winds that rave,
Shoots in the storm, and blossoms on the grave!
Thou! whose true star, amid the tempest's night,
Streams through the clouds imperishable light,
More brightly burns, when wilder whirlwinds sweep,
And gilds the blackest horrors of the deep!
If e'er in woodland-shade by Cynfael's urn,
Thy altar saw my votive incense burn,
May thy propitious star, thy deathless flower,
Illume my path, and twine my rustic bower.' pp. 41—42.

With the utmost disposition, however, to applaud Mr. Peacock, it is impossible not to see that his poem has many faults. The story of Rinaldo and Rosaura, though told with a good deal of simplicity and tenderness, is on the whole so very like a hundred others of the same kind, which the reader may meet with in every common writer of romance, that it fails to excite any deep interest. There is more originality of conception in the episode which concludes the third part of the poem, but its effect is, we think, very much diminished if not entirely spoiled, by the introduction of an extravagant fiction, which represents a tree as springing from the ashes of a funereal urn, and animated by the spirit of which those ashes were the corporal receptacle. This marvellous relation is surely by no means of a piece with the character and design of a sentimental poem, which proposes to take truth and nature as the sole basis of its theme.

There is also a tolerable sprinkling of minor defects in this poem. We meet with many flat and prosaic lines; and could point out instances in which sense is occasionally sacrificed to sound; and others which shew, as Dr. Johnson expresses it, "how resolutely a rhyme is sometimess made, when it cannot be found."—With what propriety is 'man's sovereign strength' made the *object* of the verb 'relume'? And how can a cheek 'respire'? But, in truth, Mr. Peacock still seems to indulge a lurking fondness for shewy finery, and sweet pretty nonsense; and is never "most melancholy" without being at the same time "most musical."

On the whole, however, 'The Philosophy of Melancholy' has afforded us gratification. It is the peculiar design of the poet's art, at once to interest the imagination, and to awaken the affections of the reader; and to the degree of

success with which these objects are combined, will the meed of poetic honour be proportioned. Both of them are attained, we think, with a considerable degree of felicity, by the author of the present work. The concluding passage is perhaps the best.

> 'From him all beings wake, in him they rest,
> The first, the last, the wisest and the best.
> From him the sounding streams of fire are given,
> The firm-set earth, the planet-spangled heaven,
> The ambient air, the billowy occean's might,
> One power, one spirit, one empyreal light.
> He rules and circumscribes this mundane ball,
> Combines, dissolves, restores, arranges all.
> His voice from chaos in the birth of time,
> Drew beauty, order, harmony sublime;
> When love, primeval night's refulgent child,
> Sprang forth in circling flight, and gazed, and smiled,
> And o'er the spheres, new-rolled from nature's strife,
> Shook from his golden wings the ambrosial dews of life.'

The mythological ode, which turns upon the triumph of Mahometanism over the religion of the magi, is a pretty fair specimen of that species of inditing—which to say the truth, is usually about as wearisome as it is unintelligible.

Art. VII. *An Appeal to the Gospel,* Or an Inquiry into the justice of the charge alleged by Methodists and other objectors, that the Gospel is not preached by the National Clergy. In a series of discourses delivered before the University of Oxford in the year 1812, at the lecture founded by the late Rev. J. Bampton, M. A. Canon of Salisbury. By Richard Mant, M. A. Vicar of Great Coggeshall, Essex; and late Fellow of Oriel College. 2nd. edition. 8vo. pp. 540. Rivingtons. 1812.

THE objects of Mr. Mant's attack, in this volume, are the Methodists, in the largest acceptation of that term. In this line of argument he has of late had many coadjutors. Somewhat more vague, zealous, and declamatory than any of them, Mr. Mant makes greater pretensions to candour and fair dealing,—and is equally chargeable with illiberality and misrepresentation: he is more haughty and brow-beating, without possessing better arguments or more skill in urging them; and congratulates himself on victory in a louder tone, though he has been equally unsuccessful in breaking the ranks of the enemy, or driving them from the field. His purpose is to show, that the body of the national clergy preach the doctrine of scripture, in its purity, without alloy or abatement. And in order to effect this object, he proposes to contrast the principles of the orthodox clergy with those of methodistical

or evangelical teachers, and to evince, that while the former agree with the scriptures, the latter are at variance with them. In these operations, however, offensive and defensive, Mr. Mant does not appear to us to be so successful as he pretends: and as the subject both in itself, and in consequence of the notice which it has attracted, is of considerable importance, we intend after a few reflections on the spirit and pretensions of this book, to enter into a pretty copious examination of its contents.

It is not very ominous for Mr. Mant's success, that he stumbles at the threshold of his work. He represents the charge he has undertaken to refute, as originating with the evangelical teachers: whereas, before the clamour raised by the founders of Methodism, had engaged the public attention, it was a notorious fact, that the body of the clergy had, in their sermons, abandoned the doctrine of the church, and the pure principles of scripture. This was not only remarked by persons who were indifferent or inimical to the church, but was confessed by some of her best and greatest members,—by Warburton, Balgus, Paley, and others who attempted to offer some justification of the conduct of the clergy,—as well as by Secker, Horne, Horseley, Porteus, and other dignitaries, who deeply lamented it, and employed their eloquence and authority to effect a reformation. Now in repeating a fact thus notorious, teachers, whether regular or sectarian, should not, one would think, appear remarkably blameable, especially when it is recollected they acted in self-defence—but it suited Mr. Mant's purpose to make the Methodists the aggressors.

Our lecturer affirms, in the concluding discourse of this volume, that the charge which he has attempted to refute is presumptuous, and accompanied with much misrepresentation: for, says he, 'the Clergy of the Church of England consists of several thousands of individuals: with whose sentiments and style of preaching, otherwise than as they are to be inferred from our assent to the authorized declarations of the church, it is impossible that they who advance the charge, should be acquainted.' p. 508. Unluckily here, as in many other instances, this polemic employs a two-edged weapon. Those who make, and he who repels the charge, are in this respect upon a level. The same sources of information are open to both. If the evangelical preachers cannot be acquainted with the sentiments of the clergy, neither can Mr. Mant. On his own principles, therefore, it will be a difficult task to absolve him of egregious absurdity in professing

to explain and vindicate their doctrines. Whoever will take the trouble to look through Mr. Overton's most satisfactory apology for those of the Methodists who belong to the church, will be satisfied that they betray no want of familiarity with the sentiments of their brethren, and are far from being addicted, as Mr. Mant insinuates, to indiscriminate censure or rancorous abuse.

He who accuses others should himself walk very circumspectly. Mr. Mant is engaged in a dangerous undertaking. Though he professes to act on the defensive, by far the greater part of this volume is pure assault. Upon those who are called Methodists, whether for the sake of ridicule, contempt, or distinction, he wages implacable war, now thrusting at one party, then at another, and often attacking them in mass. Now, as the body that shares this general name is so various and in many points discordant, a plan like this appears extremely liable to abuse, even in the hands of a moderate and impartial polemic, and should have been especially eschewed by one of Mr. Mant's temper. His account, accordingly, both of the doctrine and character of the Methodists is obnoxious to the severest animadversion.

As to the points of doctrine which are common to them all, such as justification by faith alone, conversion, the province of good works, &c., Mr. Mant has not taken his statements from writers of whom they are known generally to approve. Sedulously passing over these, it is quite sufficient for Mr. Mant, if he can fasten upon some minute person belonging to the body, who is to be found uttering doctrines which they disavow or explaining those that they hold in a manner to which they take exception. These he instantly attributes to the sect; and proceeds courageously to refute them. This is a practice, we take it, which would disgrace any writer, on any subject. In one of his lectures he is at the trouble to compose a system according to which prayer is useless, virtuous desires and good exertions are impossible, the Supreme Being is destitute of wisdom and equity, delights in the misery of his creatures, and is the author of evil, not only obstructing men in the practice of good but compelling them to sin. And of this system so frightful, monstrous, and absurd, he has the effrontery to represent Mr. *Overton* as the advocate, and to introduce *him* as teaching it 'to be the system that peculiarly exhibits the Almighty promoting his own glory and the greatest ultimate good of his creatures.' p. 223. Such a proceeding as this, must be left to the animadversions of a man's own conscience: it is far above the tribunal of criticism.

To judge from this 'Appeal,' the evangelical teachers have really nothing to say for themselves. They advance charges, it should seem, without so much as attempting to substantiate them; and hold doctrines of which they offer not a syllable in defence. At least neither testimony nor argument does Mr. Mant condescend to notice, except now and then a very weak one propounded in a bad form. Whether this is to be ascribed to weakness or contempt is uncertain: but, to triumph as he does, without trying his strength with the forces of the enemy, is certainly not remarkably becoming. We would advise him by all means to ruminate on the character of Parolles. There seems to be a wonderful similarity in the temper of the two heroes; and Mr. Mant will have no little cause for self-congratulation if he comes off without some share of the disgrace.

It is, however, in describing the character of the Methodists, intellectual and moral, that our author exhibits the qualities of his mind in their greatest prominence. Human learning, says he, they detest and abhor, as a diabolical invention. They are proud, presumptuous, given to detraction and calumny. Among themselves they are quarrelsome, and to others intolerant. They are hypocritical, and hypocondriac. Nor are these spiritual vices compensated by the extermination of those of a sensual nature. For they are often of profligate lives, and libertine sentiments, and amorous complexions. p. 427—433. It is difficult which to admire most, the fatuity or impudence of a preacher, who could venture on such a description as this, in a public lecture, before the University of Oxford. Among the evangelical body must be ranked some of the brightest ornaments of this country. They can boast of genius, erudition, and virtue. As to learning and intelligence, the members of this body are at least upon a level with their neighbours in similar conditions of life. No plans of charity and beneficence are set on foot of any importance of which they are not active assistants: and they are generally so pure in their principles, and so virtuous in their lives, that sensual and profligate persons, instead of mingling with them, are purged off and expelled. Any pretext indeed, for this writer's calumnies that exists at all, is no more than the shadow of what might be adduced for saying, of those who style themselves Orthodox churchmen, that the clergy are grossly ignorant of the plainest facts of revealed religion that they are scandalously prophane and intemperate, many of them being guilty of swearing, and others found inebriated while performing the most solemn offices of the church; that they neglect their parochial duties for the most

lalous amusements, fox-hunting, horse-racing, boxing, drunken reveling: that the people are such as might be cted from the priesthood, unacquainted with the principles nobservant of the duties of religion, yet loud in their pro-ons of regard for it, and most inveterate against all sectaries, nest, intemperate, prophaners of God's name, violators of rest of the sabbath, sensual, passionate, calumniators, and ngeful. All this, might be asserted, with at least as much n as any thing said by Mr. Mant to the discredit of the gelical body: but whoever should offer it as the description party, would clearly be guilty of most shameless defama-

If our author calmly reconsiders this part of his dis-ion, he will, we are sure, see cause to renounce his plan of ing of the general rule by its exceptions.

is now time to take a closer view of these lectures. As-ng it to be the duty of Christian ministers to preach the el, no charge, Mr. Mant justly supposes, can be brought nst them so heavy or disgraceful as that they preach it not. charge when brought against the clergy, he maintains is st: and to determine the matter, the appeal must be made ne scripture, which, as the Methodists must allow, it re-es much caution, humility, and diligence to explain. esting, very needlessly, against some religionists who n exclusively a supernatural illumination in the explaining cripture, he lays down the principles of interpretation, by ch, he thinks, the charge alluded to may be successfully lled. These are, to adhere as far as possible to the literal e of scripture; to make allowance for figurative and idioma-expressions; to consult the original text, the context, parallel scriptures; to explain obscure passages by those ch are plain; and to consider the circumstances with ch they are connected, the scope of the composition, the general tenor of holy writ;—all which are laid down great pomp and solemnity, as if they were not the pro-ed rules by which every evangelical teacher expounds word of God, and as if any member of the University Oxford could be ignorant of them.

aving thus divulged the canons of interpretation, our licator proceeds in the second lecture, to apply them, reating of Christian works. He expatiates so very much rge, and treads so often on the verge of contradiction, it is not easy at first to say, what he defends, or he condemns on this head. He cordially approves e 'doctrine that we are justified by faith only.' p. 66. 'Yet 'I fear not to contend, that "do this and live;"

from gross works, and the [illegible] caused by
works co-operating with f[illegible]h. In con
this, he observes that 'Ch[illegible]e represe
teemed just for the merits of Christ, when th
partakers of the gospel covenant,' that faith
tinguished from Christian works in the business
cerning with God, and that, from the gener
holy writ, it appears that good works are th
of our final acquittal in the sight of God. Th
of a two-fold justification, borrowed by the orthod
we believe from the Socinians, is in itself very
meets in Mr. Mant with a very inept supporter.

The pardon of our sins—of the defects of our
perversities of our hearts, and the obliquities of ou
is at least an ingredient in our justification. Tha
perfect virtues and this defective practice, shoul
condition on which their own blemishes are forgiv
ficult to conceive. This clumsy effort to suppla
trine of the Methodists, of the Reformers, and th
that we are "*justified by faith without the deeds o*
will never succeed with those who are sensible o
imperfections.

But, if we mistake not, Mr. Mant himself ove
parts of this doctrine. That the first justificatio
by faith alone is evident, because, according to o
faith is 'not distinguished from good works,' a
misconceive the Apostle's reasoning, if we conte
designed to establish any distinction 'or oppositi
faith and works, as parts of the [illegible]ne dispensat
The passages also, by which [illegible]r. Mant attempt

as to the last absolution of our sins, and admission into the favour of God. But as from these principles of our vindicator, it is a natural consequence that the first justification is not by faith alone, he seems also to evince that the last is not by good works. In the eighth lecture he notices, in arguing against the abettors of perfection attainable in this life, 'the general tenour of the Old and New Testaments, which represent the sacrifice of Christ as necessary to every man, to make a continual atonement for actual sins.' To illustrate and confirm his doctrine, he introduces the pious Hooker, in his dying moments, when, not resting on his works as the condition of his acquittal at the tribunal of the Supreme Judge, but in the exercise of that faith which "excludeth our good works, so that we may not do them to this intent, to be made just by doing of them, and pointeth us unto Christ, for to have only by him re-mission of sins, or justification*," he said, 'Where I have failed, Lord, show mercy to me for I plead not my righteousness, but the forgiveness of my unrighteousness, for his merits who died to purchase a pardon for penitent sinners.'

This doctrine of a two-fold justification thus confuted by its advocate, can receive but little support from his arguments. For though some of the passages do, after our version has been mended for the purpose, seem to imply that the faithful were already justified, the conclusion Mr. Mant deduces hence, by no means follows. "That a man is justified by faith without the deeds of the law"—"that a man is not justified by the works of the law but by the faith of Jesus Christ," and similar propositions in St. Paul's epistles, are universal, verified as often as men are justified. If the primitive Christians on believing the gospel obtained the first pardon of their sins 'by faith alone,' is it not the natural conclusion that every successive pardon must have been, and the final absolution itself must be, obtained by the same means.

It is not true, as Mr. Mant maintains, that faith, when we are said to be justified by it, is not employed in contradistinction to good works. Having quoted a passage from the epistle to the Galatians in which it is affirmed 'a man is not justified by the works of the law, but by the faith of Jesus Christ,' he asks whether 'it has the most distant relation to the works of a Christian life?' and whether 'there is any consideration to confine the faith of Jesus Christ to faith as contradistinguished from obedience?' p. 84. To this we might reply by asking whether the general proposition "we are

* Homily—of the Salvation of Man.

justified by faith," in connexion with the exclusive phrases "without works," "without the deeds of the law;" the assertion that we are justified, by the faith of Jesus, "freely," "by grace," "by the blood of Christ;" the fact that the *law* here mentioned is that which comprehends both Jews and gentiles, whose attributes are holiness, justice, and goodness, which shews us our offences, and which condemns the heathen;—whether all these particulars do not exclude works of all kinds from the business of our justification, and exhibit faith as the only instrument by which we receive and retain that blessing.

As Mr. Mant affirms that the objects of his attack 'discourse so largely on the doctrine of faith alone, as to disparage, if not to condemn, morality,' and evidently wishes it to be believed that they do *not* insist largely and strenuously on the necessity of good works, we must, before we leave this branch of the subject, state distinctly, that the controversy turns not on the *necessity*, but the *province* of good works. As to their necessity both are agreed; but while 'the orthodox divines' maintain that they are the conditions of our justification, the evangelical teachers inculcate them and more successfully, if we may judge from observation, as the fruit and evidence of faith, the ornaments of the Christian profession, and the measnre of our future reward.

The third and fourth lectures are directed against the Calvinistic division of the Methodists. Whatever Mr. Mant has here produced that can be called argument is to be found in the fourth chapter of the Bishop of Lincoln's Refutation of Calvinism. Referring our readers to the valuable remarks of Mr. Scott and Dr. Williams, on that chapter for a view of the Calvinistic doctrine, and of what may be said in reply to Mr. Mant, we shall content ourselves with two or three brief remarks, not so much upon the eternal question of predestination itself, as on the manner in which it is treated in this Appeal.

The stale argument against the Calvinists, deduced from the intolerance of Calvin and some of his followers, Mr. Mant has had the imprudence to revive, without once reflecting how easily it may be retorted. He is a very unskilful controvertist, that employs an argument equally conclusive for or against his doctrines. Mr. Mant surely needs not to be reminded that Cranmer, whose religious principles, he will allow, were similar to his own, not only stretched the laws against the Papists to the very utmost; but readily acquiesced in the death of Lambert, and Anne Askew; induced Edward the sixth to consent, though with tears, to

Joan of Kent's death, and was accessory to the burning of Dan Paris.* The intolerant persecuting principles of Laud, the great instrument of introducing anticalvinistic principles into this country, are notorious to a proverb, and are to be considered as one of the causes of the civil wars. We mention these instances not to determine the truth or falsehood of the principles of those men, but to shew, that Mr. Mant is very foolish in his choice of arguments.

In treating of this subject our author often adverts to its acknowledged difficulty and obscurity ;—and yet is perpetually indulging in gross misrepresentation, and insufferable dogmatism. If the 'tenets' which he labours to explode are so irrational, absurd, impious, and 'abominable,' that no reasonable, much less religious mind, can embrace them, they cannot, obviously, be the principles of the Calvinists—which, by supposition of difficulties on both sides admit of something *plausible* at least, being advanced in their favour. And if the question is really obscure and mysterious, why does Mr. Mant pronounce upon it so magisterially? Why does he condemn with so much confidence those who differ from him, on a point where 'angels fear to tread?'

It is scarcely necessary to add, that the principles which it is attempted to refute in these two sermons are not maintained by the Calvinists of our times. The force of truth has extorted this from Mr. Mant, as appears from the following sentences. 'Far be it from me to assert, that every man, who calls himself a Calvinist, does admit these abominable tenets. There are *some* persons bold enough to maintain them.' pp. 144—145. From these acknowledgements, it is not going too far to conclude, that our author knows no living Calvinistic writers who hold those tenets, and that they are reprobated by that body as blasphemous and pernicious. It is a circumstance not a little remarkable, that the antagonists of the modern Calvinists, scarcely ever venture to attack their doctrine as it is delivered in their books.

In the fifth lecture, both the Calvinistic and Arminian Methodists fall under our author's correction. He chastises the former for holding, that the operation of the Holy Spirit is irresistible, the latter for maintaining that it is sensible. As to the first of these points, we profess that we cannot understand wherein the Calvinistic doctrine of the efficacy of God's spirit, correctly stated, differs from what our author

* Hume—Neale.

expressly maintains. Of the following words he signifies his hearty approbation. 'It is surely of the grace of God only, that we first be inspired and moved to any thing good.' p. 264. 'There is not,' he says, 'a doctrine more clearly revealed in the sacred volume than this, which attributes our ability to "work out our salvation" to the preventing and assisting grace of the Holy Spirit of God.' p. 256. 'The whole glory of the victory,' he elsewhere teaches, 'of those who persevere, is to be ascribed to the free mercy of the Father, to the meritorious sacrifice of the Son, and to the preventing and assisting grace of the Holy Spirit.' p. 185. Now this is precisely the doctrine of the Calvinists; and Mr. Richard Mant may, to the infinite amusement of the Methodists, declaim to hoarseness against those who represent man as a mere machine, whose will is forced by the irresistible influence of the Holy Spirit, who is 'chained, and dragged, and irresistibly forced to the altar like a brute beast,' whose good or evil acts are alike ascribable to supernatural impulse. After he has spent his fury, the Calvinists will reply, that they do not believe the Spirit of God deprives the mind of its liberty, or forces men to good, or drags them to the altar against their inclination. Before he has time to recover himself, they will say, if the first motion to good arises from the divine inspiration, if the glory of perseverance in the path to heaven is to be ascribed to God, the difference between those who are adorned with Christian virtue and those who are not, is owing to the salutary influence of God's Spirit, not chaining, but enlightening the mind, not compelling but sweetly inclining the will, not urging the heart contrary to its inclinations, but inspiring it with the love of whatever is fair and beautiful. They will subjoin for his information, that, while they consider every man voluntary and spontaneous in the choice and practice of evil as well as of good, a pure heart, an upright will, good desires, and well-regulated dispositions are, in their rise and consummation, the produce of God's Spirit, acting in harmony with our rational nature, and the promises, commands, and threats of holy writ.

Having thus tired himself with beating the air, in the former part of this discourse, nothing will content our author in the latter but a vigorous assault on Mr. Mant. He undertakes to show that the influence of the Holy Spirit does *not* operate sensibly, and begins by conceding that we may *feel* in ourselves the working of the Spirit of Christ. p. 290. Feeling, we take it, is one mode of being sensible of things, and to say, that we may feel the working

of God's Spirit in ourselves, and yet contend that they are insensible, is a plain contradiction. Mr. Mant indeed endeavours to involve the whole in impenetrable mystery, holding that it is impossible to distinguish between the motions of the Spirit and the suggestions of the human mind. But here, it seems to us, he labours the point too far. If we believe with the Homily on Whitsunday, that "man of his own nature is without any spark of goodness in him, without any virtuous or goodly motions, only given to evil thoughts and wicked deeds," it will follow that whatever good thoughts, or desires, or deeds, are conceived and matured by the mind of man, proceed from the Holy Spirit. What is good being clearly taught in scripture, a little care will enable us to distinguish between the fruits of the Holy Spirit and the indigenous produce of the human mind.

In saying thus much, we would not be understood to justify many of the passages that Mr. Mant has quoted with regard to the *forcible* and *sensible* nature of the spirit's operations. Some of them indeed admit of a mild interpretation. Others are wild and extravagant, and though dictated probably by a good intention highly censurable. All we wish to be inferred, is, that Mr. Mant, having a very indistinct and uncertain view of the points in question, has shot arrows entirely beside the mark. We have great pleasure in extracting the following paragraphs.

'Liable then as we all are to be deluded, the man who feels in himself those inward motions, which he is willing to be persuaded are the workings of the Holy Spirit, would do well to be cautious how he inconsiderately gives way to the evidence of his feelings: instead of trying by a surer test, whether they may not be ascribed to the passions or infirmities of his nature, or to the suggestions of his crafty enemy the devil, and not to the gracious influence of the Spirit of God.'

'No impurity of any kind can proceed from him; for he is "the Spirit of holiness:"—no hypocrisy, nor fraud, nor falsehood of any kind can proceed from him; for he is "the Spirit of truth;"—no pride, no vanity, no boasting, no ostentation, no presumptuous confidence in our own security, can be the effect of the Spirit; for he "resisteth the proud, and giveth grace to the humble:"—no disobedience, no contempt of lawful order and authority, can be the work of the Spirit; for "he is not the author of confusion, but of peace: "as in all churches of the saints:"—no hatred, or malice; no slander, or evil-speaking; no murder, nor any act or thought of revenge, can be suggested by him; for he is the Spirit of peace, of mercy, of patience, of consolation, and of love:—in a word, he cannot be supposed to influence us to do any thing unrighteous, any thing at all inconsistent with the will and word of God; for he is the Spirit of righteousness.

'And thus by considering what things are not the effects of the Holy Spirit, we are led to understand on the other hand those that are. Purity of heart, shown by purity of words and actions; true devotion and piety to God, and the walking honestly, and the speaking of truth every man with his neighbour; lowliness and meekness; "not to think of himself more highly than a man ought to think, but "to think soberly, according as God has dealt to every man the mea-"sure of faith:" obedience and submission to "them that have the rule over" us, to lawful and constituted authorities both in church and state; mildness, gentleness, and forbearance; and charity, which is approved by our thinking and speaking favourably of our neighbour, by a willingness to "do good unto all men, and especially unto them who are of the household of faith," by forgiving those, who have injured or offended us, as we would hope for foregiveness of our offences at God's hand, and by endeavouring as much as lieth in us, to live peaceably with all men; to speak in one word, Faith; not an unfruitful assent to the truths of the gospel, but a lively and an active faith in Christ; such a faith, as in the language of St. Paul, "worketh by love," or as St. James expresses it, "shows itself" by the works of a religious and charitable life; these are the most undoubted effects of the Holy Spirit.' pp. 315—323.

Mr. Mant employs the sixth discourse, in order to prove that we are made Christians by baptism, 'that by baptism a man is born of water and of the spirit.' The reverse of this doctrine, he calls heresy; and the opposers of it, if churchmen, are not to be heard without the deepest indignation. In proof of this monstrous dogma, that we are made Christians by baptism, Mr. Mant argues, that if regeneration is not affected by baptism, then we shall have only our own judgement to determine whether we are in possession of what is indispensible to salvation. But why should he consider this as so singular a hardship? Is it not said "without faith it is impossible to please God;" "without holiness no man shall see the Lord?" And by what other means shall we determine whether we are in the possession of those requisites for pleasing and seeing God, than by comparing our feelings and conduct with holy writ? Mr. Mant thinks it as clear as day, that when it was said to the ruler of the Jews "Except a man be born of water and of the spirit he cannot enter into the kingdom of God," our Saviour taught 'that baptism is the vehicle of regeneration.' This, however, is very far from being clear to us; because, according to the subsequent explanation, the consequence of this new birth is, that he who was carnal becomes spiritual,—an effect which observation teaches us is not an inseparable adjunct of baptism. Will any well informed man pretend that the thousands of idolaters regularly baptised by the Romish missionaries, were any wiser or more virtuous after than before

baptism? And are we not, indeed, expressly told, that Simon Magus, though baptized by an inspired evangelist, was still in the gall of bitterness and the bond of iniquity? Interpretations of scripture that contradict plain facts cannot be true.

Mr. Mant betrays a fear that this part of his labours would seem like a logomachy. 'Let it not be supposed,' he says, 'that the present argument is a mere question of words.' Notwithstanding this caution, we cannot help being of opinion that Mr. Mant is all the while contending about empty names, and that he actually concedes every thing for which the Methodists plead. He maintains, with Mr. Overton, 'that none who have arrived at maturity and are capable subjects, are in such a sense Christians, as that they will obtain happiness and heaven, except those who are influenced by Christian principles, and exhibit a Christian conduct, who are penitent believers, and habitual observers of God's laws.' p. 347. What is this, but to say that a person may have been baptized and yet not be a Christian in reality and to good purpose? and consequently that he must undergo such a change as is signified by the word regeneration as used by the 'Methodists?'

If, however, Mr. Mant had conducted his argument much more consistently, and his evidences for the sameness of baptism and regeneration, had been much weightier than they really are, the 'Methodists' would still have something to alledge in excuse for rejecting so strange a doctrine. It is, as they might observe, most illiberal and extravagant; since it excludes from the future blessedness, persons of unquestionable piety; and affirms a more sudden revolution to take place in the principles and temper, than ever was imagined by the wildest fanaticism, while, at the same time, it is evident from experience that no such change has been effected. It subverts the very nature of true religion; since, if we are made sons of God by an external rite, faith, love, and obedience are wholly unnecessary to the possession of this high character. In a word, it stands in direct opposition to all those scriptures that represent divine truth as the instrument of regeneration, and obedience to God, in heart and life, as its natural and invariable consequence.

In his seventh discourse, our lecturer undertakes, with true knightly courage, to show that 'a special and instantaneous conversion is not necessary for Christians'. Of this doctrine, we hazard little in affirming that the abettors have no existence. It is upon those who are not Christians, who have neither Christian principles nor Christian dispositions, that, the Methodists inculcate the necessity of conversion; and here they prefer a gradual to an instantaneous change. But so

determined a controvertist is Mr. Mant that he will not permit them quietly to profess his own doctrines.

'Conversion, according to our notions, may not improperly be said to consist of a rational conviction of sin, and sense of its wretchedness and danger; of a sincere penitence and sorrow of heart, at having incurred the displeasure of a holy God; of steadfast purposes of amendment with the blessing of the divine grace; of a regular and diligent employment of all the appointed means of grace, and of a real change of heart and life, of affections and conduct, and a resolute perseverance in well-doing.' p. 391.

So far well. But if the methodists declare that 'in order to a state of salvation a change of mind, of views, and dispositions must be effected in every person,'—not who has kept his baptismal vow, who, in the habitual tenor of his life has followed the example of our Saviour,—but who has broken the law, and is a Christian in appearance only, this doctrine, a doctrine so like his own that they cannot be distinguished, is immediately pronounced by this most orthodox appellant 'a conceit, which revelation warrants not, and which reason and experience disclaim.' p. 396. He has written a book to abuse the Methodists, and abused at all events they must be. To shew the pertinacious quarrelsomeness of Mr. Mant's temper, we shall just subjoin two other passages. The first contains a description of evangelical preaching by way of caricature.

'It is true, we hear them telling their deluded followers, that they ought to be converted; expostulating with them for not choosing to be converted, and for putting off their conversion, for not turning to God directly; intreating them to repent and be converted; Yet wherefore? when in almost the same breath they tell them, that the Author of this conversion is the Holy Ghost; that it is not their own free will; it is not moral suasion; that nothing short of the influence of the Spirit of the living God can effect this change in their hearts.'

With this, (which, it should be remembered, is considerably exaggerated,) we beg our readers to compare the description of the orthodox teaching.

'Founded upon this are the exhortations, which we address to our people; whilst carefully reminding them on the one hand that "we are not sufficient of ourselves to think" or do "any thing as of ourselves, but that our sufficiency is of God," "who worketh in us both to will and to do of his good pleasure;" we are equally assiduous on the other, in exhorting them to "fight the good fight of faith," to "strive for the mastery," to "give diligence to make their calling and election sure," and to "work out their own salvation with fear and trembling." Bearing in mind the prudent caution of our reformers, that "all men be to be monished, and especially preachers, that in this high matter, they, looking on both sides, so attemper and moderate themselves, that they neither so preach the grace of God, that they take away [illegible] will nor on the other side to extol free will that injury be done to [illegible]ace of God:" whilst we promote the humility of our h[illegible] by admonishing

them, that faith and repentance are "the gifts of God," we stimulate their exertions, by reminding them that "God commandeth all men to repent and believe." Whilst we encourage them by the promise of God to his people, that he will "circumcise their hearts" and "cleanse them from all iniquity;" we stir up their activity by his precept, that they "circumcise their own hearts," and "wash themselves and make themselves clean." Whilst we call on them, to pray to God with the psalmist, that he will "create in them a new heart, and renew a right spirit within them;" we warn them that God calls upon his people by a prophet, to "cast away from them all their transgressions, and make themselves a new heart and a new spirit." Whilst we animate the hopes of the desponding by God's gracious promise, that "he will put his fear in the hearts of his people, that they shall not depart from him;" we endeavour to awaken the careless, and to humble the proud, by setting before them the end of those, who "did not choose the fear of the Lord."' p. 295.

After this example of the conformity of evangelical preaching on the subject of conversion, with what he found it convenient to attribute to the orthodox divines; and after what we have seen of his vehemence in defending, under the name of 'baptismal regeneration', the most instantaneous kind of conversion that can be conceived, it seems quite needless to interrupt Mr. Mant, in his ravings, against those who maintain the necessity of sudden conversion for Christians, or of the necessity of conversion for those 'who have so followed the heavenly motions of the Holy Spirit, and improved his sanctifying graces; have so pursued the calm and blameless tenor of their way; have preserved that child-like simplicity of character and that child-like innocence of conduct, that their angels may not blush to behold the face of their heavenly father.' It would be a waste of time to animadvert on the inconsistency between what we have quoted, and the attributing of the 'conversions wrought by the apostles to moral suasion,' p. 413; or to point out the resemblance which the conversion of the jailor bears to that effected by 'methodistical' preaching; or to expose his misrepresentations as to the tendency of such preaching, or to correct him for his prophane exposure of the most pitiable infirmities of humanity. pp. 416—418.

The last of the Methodistical doctrines, which Mr. Mant attacks, are, assurance and perfection. These subjects occupy the eighth discourse. Against neither of them, however, in their moderate form, does it become him to contend. Not against the last; for it is his opinion, as we have seen, that there are Christians who 'have so pursued the calm and blameless tenour of their way, that their angels may not blush to behold the face of their heavenly Father.' Not the former; because, the doctrine of scripture, he contends, evidently

is 'that "as many as are led by the spirit of God," acting in obedience to his heavenly motions, in conformity to his revealed will, "they are the sons of God;" they continue in full possession of those privileges of adoption, to which they were admitted when they were "born again;" and they enjoy an inward testimony of their continuance in that state, a testimony conveyed to their hearts by the influence of the Comforter, the Spirit of truth; and they are filled by Him with "all joy and peace in believing."' If these passages are to be understood according to the ordinary usage of language Mr. Mant holds both assurance and perfection. He may shake hands therefore with the methodists, though at the expence of quarreling with himself.

We mean not to advocate either of the foregoing doctrines. Neither of them is necessary to a state of salvation or the enjoyment of final happiness. As to an assurance of our safety, it seems to be the fruit of extraordinary religious attainments rather than the common lot of every Christian. It arises, not from any mysterious voice, so much as from perceiving that our character is similar to that of the faithful who have gone before us. 'That true faith in Christ *necessarily* produces a full assurance of salvation,' is therefore a doctrine that we reject as unscriptural and dangerous: and in doing so we shall have the sufferage of all, but a very small minority of the evangelical body. The notion also of perfection in the strict sense of the word, being attainable in this life, seems to labour under insuperable difficulties.

But the doctrine of perfection though we give up altogether, and that of assurance hold in a mitigated form, still Mr. Mant appears to us extremely censurable. He is guilty of uttering flat contradictions; asserting, as we have just seen, assurance and perfection, at the same time that he contends against both. He has deduced conclusions from these doctrines to render them odious which their advocates utterly disavow. He has, without proof, attributed their origin to principles of which no man, without the strongest proof, ought to accuse another; and has drawn the character of their adherents, in defiance of fact and observation. These circumstances prevent us from speaking of this discourse, many parts of which we highly approve, in such terms as we should otherwise have been glad to adopt

The concluding discourse consists of general miscellaneous remarks. He begins with commenting on the 'general character' of the charge he has been endeavouring to refute. It is, he observes, 'arrogant and presumptuous,' implying a decision upon the most difficult and mysterious questions: it is uncharitable and unjust, being accompanied with much misre-

presentation: it is also urged with bad temper, and is extremely vague and unmeaning. Whatever degree of truth there may be in these reflections, no one, we are satisfied, who attentively reads this volume, or indeed any of the publications penned by 'the orthodox divines' against the evangelical teachers, will fail to perceive that they may, with great justice and propriety, be retorted on their author and his fellow labourers.

In the fifth and sixth remarks, in which our lecturer attempts to vindicate himself and his brethren, from the specific accusation of having abandoned the doctrine of the reformation, and of preaching popery, there are many offences against historical fact, and some hallucinations in argument. There are two ways of representing the events of past ages. The one consists in narrating them, as, it appears from credible documents, they actually took place; the other in describing them, in contradiction to all kind of testimony, just as we wish they had, and think they ought to have occurred. This last way is adopted by our lecturer, in the view that he gives of the doctrine of the English reformers. 'Unquestionably the doctrines of Calvin, he says, 'did not form part of the system of faith, which was generally adopted by those who separated from the church of Rome.' pp. 521. 'Let it not be supposed,' he adds in the following page, 'that these doctrines did in fact constitute a part of the creed of those, whether individuals or churches, whom we are bound to regard with the most grateful and fond attachment.' And this, he says, notwithstanding a very slight comparison of the Confessions of faith of the different protestant churches will be sufficient to make it appear, that the doctrines of the reformers were in general the same: notwithstanding the assertion of Bishop Burnet, that 'in England the first reformers, were generally in the sublapsarian hypothesis:'* notwithstanding Mosheim explicitly states, that under the reign of Edward VI. Geneva was acknowledged as a sister church, and the theological system, there established by Calvin, was adopted and rendered the rule of public faith in England;† notwithstanding it is affirmed by Hume,‡ that the first reformers in England, as in other European countries, had embraced the most rigid tenets of predestination; and notwithstanding a host of other accessible and well informed writers have exprssed themselves decidedly to the same purpose.

As a practical conclusion from the whole of these discourses,

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* Expos. of xxxix. Art. pp. 151. † Eccles. His. vol. iv. p. 387.
‡ History of England, vol. vii. p. 291.

Mr. Mant says, the clergy should be stimulated more than ever, to take heed to themselves and to their doctrine. Nothing can be more appropriate than such advice. It is by attending to it, that the evangelical teachers, especially in the church, succeed so wonderfully, notwithstanding the obstructions that are thrown in their way, and in spite of the books that are written to render odious, both their character and doctrine. It is precisely because "they take heed to themselves," exhibiting in their 'personal conduct,' and in 'the discharge of the duties of their profession,' a most edifying combination of devotion and charity, of zeal and prudence, of self respect and condescension, of faith and diligence, of dependence on the grace of God and activity in doing his will, of firmness in maintaining the pure principles of the gospel and skill in turning them to the support of morality,—that they recommend themselves to the consciences, and gain on the affections, of those who hear or know them. Whenever their adversaries shall cease from the fruitless labour of compiling Refutations and Appeals, and in good earnest betake themselves to 'the preaching of the true evangelical faith,' to the vigilant inspection of their flocks, to the diligent exercise of their clerical functions, and to the personal exemplification of the Christian virtues, they may rest assured, that, however they may fail in arresting the progress of *methodism*, they will, at least, secure the nation and church against every attack, and encircle her with unfading glory: they will establish their own character in the esteem of the wise and good, and their accusers will become their panegyrists.

Art. VIII. *An Account of the Gold Coast of Africa;* with a brief History of the African Company. By Henry Meredith, Esq. Member of the Council, and Governor of Winnebah Fort. 8vo. pp. 264. Price 9s. Longman and Co. 1812.

IN describing the manners of a people and the state of a country, notwithstanding the superior opportunities of information that lie within the reach of a native or domiciliated inhabitant, the traveller of intelligence possesses advantages, we think, which are likely to make his account more generally interesting, and more powerfully impressive. He brings with him in his mind, an *ideal*, formed from the land which gave him birth, or from the aggregate of the countries which he has visited; or, if his philosophy does not abstract so far, at any rate the recollection of his own nation, or that which he visited last, is still fresh in his memory. Thus, he is furnisdeh with a standard whereby to me[illegible]d to judge

atever he sees; diversities of manner do not escape him, as has always the corresponding diversity by which to compare m; and he can estimate real advantages and disadvantages, knowing the effects resulting from the want of them. In sketch, he marks those traits in which the inhabitants of foreign nation are unlike his countrymen, rather than ineates their general mode of life, habits, and customs. ch accounts are productive of entertainment, because they sent a continual succession of novel scenery: but at the same e it is evident, they must be liable to great faults and sconceptions. Those customs which are the most widely ferent from the ideal of the traveller, are often esteemed most important; and a solitary accident, if it happen ring the time of his visit, is put down as a prevalent occurence. The native or naturalized resident, though certainly a great measure exempt from the incorrectness arising from se causes, is liable to err on the opposite side. He gets that the habits to which he is accustomed are not the bits of mankind, but those of his country: in describing it, will be liable to omit the most interesting particulars, beuse they have lost their interest for him: and dullness is most inevitably his doom, for want of contrasts to give a per value to the colouring of his picture.

Of this truth Mr. Meredith's little work is a striking exple. The trade for gold, ivory, and slaves, on the Coast of inea, is a subject which has, as yet, been very partially laid fore the public; the nature of our possessions in this quarter the globe is little known, unless to such as are interested in e profits arising from them, and who naturally wish to draw veil of the thickest obscurity over their haunts. The produce the country, and the manners of the natives, seem highly eresting; and the present moment, when the trade of the untry is forced into another channel, by the removal of man flesh from the market, appears the best calculated for awing public attention to this territory. Yet, with all these vantages, Mr. Meredith can hardly keep his reader's attention ve.

We have notwithstanding perused his book with some atification, as it certainly affords accounts considerably more tailed than any which have been published since those of rman, at the commencement of the last century. In extent information he is, however, much inferior to his Dutch edecessor, either from want of opportunity to examine the nners of the natives, or from disinclination to enlarge on bics which to him had lost the charm of novelty, and which, thout the assistance of this seasoning, afford little to gratify e better feelings of the heart. It is to be hoped, indeed, at not all the Europeans on the Gold Coast are so completely

inured to the manners of the converted Christians,—if we may apply this term to such of the white settlers as have been converted to heathenism—as to expatiate with the same degree of pleasure as the Dutch factor on the licentious practices in fashion. But at the same time the testimony of a candid observer is desirable, to confirm or refute many points in Borman's Narrative. We should have been glad, therefore, if his work had been rendered superfluous, as a book of reference, by Mr. Meredith's publication. Unfortunately, this is not the case; and we fear that, notwithstanding its obscenities, it will still be allowed to retain a place in our libraries.

The aim of this little work, as we find it candidly acknowledged, in an Introduction, addressed 'to the Members of the African Institution,' is, to establish an opinion, that the Gold Coast possesses advantages equal or superior to the West India Islands, for the produce of those commodities by which the latter have been enriched. It is, however, very doubtful, whether any exertions or representations will stimulate individuals to risk the experiment, or government to afford them that protection, without which they would be exposed to the depredations of the powerful nations of natives. It is equally doubtful, whether the interests of our own country would be benefited, by transferring the trade of the West Indies to Africa, or dividing it between both; and it is still more questionable, whether the interests of humanity would be consulted, by establishing an empire, similar to that in Hindoostan, on the Coast of Africa; though the dissensions among the natives, if properly managed, appear to offer facilities for the purpose. Be this as it may, Mr. Meredith does the best in his power to make the Gold Coast appear a very desirable territory.

The climate, he assures us, is the most temperate in tropical Africa; the usual degree of heat, in the hottest months, being from eighty-five to ninety degrees of Fahrenheit's thermometer, at Cape Coast Castle, which is esteemed the hottest part of the coast; while at Sierra Leone and Senegal, it rises to ninety-three and ninety-eight. At Winnebah it has been as low as seventy-four, and for some months not higher than seventy-eight. The soil is extremely rich, contrary to what prevails at the northern and southern extremities of the continent of Africa. How far inland this fertility may extend does not appear; but it is evident, from the numbers brought into the field, in the sanguinary contests of the natives, that it must be considerable. Mr. Meredith's remarks on the seasons seem to be the result of much observation, and are consequently valuable. The vernal rainy season is the most violent: it commences at the end of May, or early in June, and concludes

with the month of July. The succeeding foggy season is extremely unhealthy, owing probably in part to local circumstances. In October the second rainy season sets in, and in November the dry season commences. The land and sea breezes alternate, as usual on tropical coasts; but, besides these, the Gold Coast is visited by the tornado and the harmattan. The latter prevails during December, January, and February, from Cape Verd to Cape Lopez; its duration varies from one or two days to a fortnight, and it returns three or four times in a season. It is attended by a haze, which obscures the light of the sun, and extreme dryness, which parches up the vegetables. The effects upon the human frame appear to be salutary, though attended with some unpleasant sensations, and it is particularly useful in checking infection. The tornadoes commence in March, and cease when the rains set in.

'A tornado may be expected a day or two subsequent to the full and change of the moon, and gives sufficient notice of its approach, so that ships at sea and at anchor have time to prepare for their safety. When vivid and successive flashes of lightning are seen in the eastern quarter, not many degrees above the horizon, attended with thunder and heavy clouds, and the horizon appears clear and of a blueish cast, all these are tolerable (if not certain) indications of an approaching tornado. As the storm approaches, the horizon becomes darkened, and in a short time the eastern hemisphere becomes entirely so: the lightning advances in vivid flashes, and in quick succession, attended by slow and apparently distant thunder. The scene now assumes, every moment, a more awful and terrific appearance, and a solemn silence appears to pervade the whole face of nature: although it is calm, yet the heavens exhibit a degree of commotion truly surprising: the feathered tribe flee with the utmost solicitude to a place of shelter and security, and, notwithstanding this precaution, they are sometimes overtaken by the storm, and exposed to its rigour and violence.—A gentle air is first perceived, which increases, almost instantaneously, to violent gusts of wind, which are usually accompanied with rain, and which do not continue longer, in general, than half an hour or fifty minutes: the more southerly the wind is, the longer is its continuance. When the violence of the wind is over, rain falls with great rapidity, and in a short time a very considerable quantity of water descends. The lightning and thunder which, it would appear, yielded to the violence of the wind, again commence; but it is only those who are acquainted with these storms, or similar ones in tropical countries, that can have a perfect idea of the enlightened state of the heavens, and the tremendous peals of thunder which roar in every direction. On the whole, words cannot adequately describe the awful sublimity of this scene. Rain continues to fall for two or more hours; after which, the hemisphere brightens, but the sun continues obscured for the remainder of the day.' pp. 14—16.

The country is in general over-run with wood, and vegetation is extremely luxuriant.

The natives Mr. M. shall describe in his own words, since every authentic piece of information respecting the real character of that injured race, deserves the widest circulation, as ultimately tending to prove that they are our brothers, having the same passions as ourselves. Our author is of opinion, that the influence of different modes of government upon them is very considerable. If this be really a national feature, can we wonder at the character given of our West-India negroes, when we consider the government to which they are subject?

'Those who are governed by an arbitrary or despotic power, are reserved and cautious in their manner and proceedings; they are fearful of communicating their thoughts to each other; their passions seldom get to that state of maturity, as to oppose restraint; they are humble, submissive, and respectful; whereas those, whose government encourages more freedom or where it is lodged in the hands of the community, are under little constraint, and every kind of licentiousness is daily practised; they are strangers to all moral obligations, and the ties of affection are very loosely united. They have a great desire for gain, and will undergo many vicissitudes and hardships to obtain it; patient under misfortunes, and meeting affliction with tolerable fortitude. Frugality and temperance in eating prevail among them in a rigid manner. They have a great turn for oratory; and on occasions, where they are obliged to display their eloquence to the utmost extent, their expressions are accompanied with much feeling and energy. They are disposed to singing, dancing, and music; and appear to have a strong idea of the harmony of sound. The women are very industrious and remarkably prolific.' pp. 18, 19.

Mr. Meredith afterwards extends and modifies these remarks, when considering the inhabitants under the classes of traders, fishermen, and such as subsist by agriculture.

'Among the traders, when there is a prospect of a good bargain to be obtained, every species of low cunning and mercenary artifice is practised to acquire it. They accommodate themselves with much ingenuity and facility, to our humours and fancies; every attitude, every expression, is carefully recommended by flexibility and supplication; yet they artfully avoid too great a desire of obtaining what would turn out profitable or advantageous to them: and when they know that their wishes are not to be gratified as easily as was expected, disappointment is carefully concealed, and a seeming indifference is preserved in their behaviour. In observing a native of the Gold-Coast, throughout this scene, we see him place every confidence in his rational faculties: he contracts a bargain with reason: he is not precipitate in making an exchange, without being pretty well assured of the advantages that will arise from it: he conducts himself with ease and address, and, on the whole, manages himself in a manner that betokens a perfect knowledge of what he is about.

'Those who gain a livelihood by fishing, are a laborious people; and our knowledge of them extends a little further than of the traders, because they are employed frequently by us, as canoe men at our houses. This employment is profitable; for fish is readily [illegible] by the people

inland, and on the coast. When these men are employed by us, as canoe-men, they perform their duty with cheerfulness; and if encouraged, will go through a vast deal of labour: but they must be treated with exactness and punctuality. When they call for any customary allowance, or for payment, they do not like to be put off; they expect that their labour should meet with its instant reward. If they be not punctually attended to, they become neglectful and inattentive to the interest of their employer. They are much addicted to that vice (theft) which prevails in almost every part of the world, and, indeed, are very expert in the practice of it, particularly as to small articles, which they can easily conceal.

'Men who follow an agricultural life, and who chiefly inhabit the inland parts, will be found more uniform in their conduct than the traders or fishermen. They are divested of that low cunning and deceitful artifice known and practised by those who gain a livelihood by a more intimate connection with Europeans. They possess no small share of honesty, sincerity, and benevolence; and are strangers to the corrupt and licentious conduct plainly to be seen among the inhabitants of the water-side, particularly amongthe Fantees, a people who bear the most unfavourable characters of any of the inhabitants of the Gold-Coast. The natives of the sea-coast, from a more immediate connection with Europeans, we should suppose, are more inclined to industry than those inland; but it will be found that real industry prevails more uniformly inland, and vice is less encouraged. Every person on the coast appears very diligent in acquiring the profits of his occupation; but profligacy, drunkenness, and debauchery are practised to a pernicious extent.' pp. 21—23.

Borman's account is far less favourable in many respects; nor does he appear to allow them a 'strong idea of the harmony of sound,' when he tells us that their drums and horns 'afford the most charming asses music that can be imagined: to help out this they always set a little boy to strike upon a hollow piece of iron with a piece of wood; which alone makes a noise more detestable than the drums and horns together.' He however allows that 'yet it is not so horrid as to require a whole bale of cotton annually to stop one's ears, as Focquenbrog has it.'

The notices of the animals and of the vegetable productions, are vague and defective. The laws according both to Mr. Meredith and Borman are particularly strict, and during the continuance of the slave trade the punishment inflicted was almost uniformly that of slavery. Trials for witchcraft appear to have been very frequent, but,

'Since the abolition of the slave trade, (says Mr. M.) we have heard of no conviction of this sort; and we may suppose that the severity of the laws, as they regard trifling and imaginary offences, will be mitigated, if not absolutely altered, in consequence of that humane act.'

The chapter on the customs and superstitions of the natives is more concise than we could have wished, though Mr. M. makes up its deficiencies in some degree when treating of the

separate states. In general it accords with Borman's account. The cautions given to new-comers are such as most persons of sense would be able to prescribe to themselves.

After having finished these general remarks, our author proceeds to a more minute description of the different settlements of Europeans and states of the natives, but our limits do not allow us to give even an extract from his remarks. The account of the attack of the Ashantee forces on the town of Annamboe which they destroyed, massacring eight thousand of its inhabitants, and of the resistance made to the victorious army by the British fort with a garrison of less than thirty men, including officers and artificers, for several successive days, affords a good idea of the desperate courage of the natives and the great ascendancy of European arms and discipline. This war took place in the year 1807, and was terminated by a peace negociated by the English.

From the short history of the African company annexed to the volume, we learn that the Company of Royal Adventurers of England was established by letters patent under the great seal in 1662, in order to defend the trade on the coast, from the rapacity of the Dutch who esteemed themselves lords of the territory. The measure was not, however, found efficient; and ten years after, the late Royal African Company of England was incorporated, to which the Royal Adventurers ceded their possessions. Since the passing of the act of parliament of 1697, the trade has continued free, but the Company were at the expence of keeping their works in repair till 1730, when they obtained a grant from parliament of 10,000l. per annum for this purpose. This aid they continued to receive till the year 1752, when they ceased to be a company; and their forts, castles, and all other possessions in Africa were vested in the new company of merchants trading to Africa, who were allowed from 10 to 15,000l. per annum for the support of their fortifications, a sum which, since the abolition of the slave trade, has been raised to 23,000l.

From the above account of Mr. Meredith's work it will be sufficiently evident to our readers, that it contains a considerable quantity of instruction: but we cannot say much in praise of the manner in which it is brought forward. Evident traces of carelessness and haste appear every where, and many passages have been suffered to stand, which a friendly editor ought to have erased from Mr. Meredith's manuscript. However, where novel and authentic information is to be gained from a book, we are always ready to overlook the want of embellishment; and believing that the work before us has this claim upon our indulgence, we dismiss it with our recommendation.

Art. IX. *Select Remains of the late Ebenezer White*, of Chester. To which are prefixed Memoirs of his Life, and Extracts from his Correspondence, By Joseph Fletcher, A. M. With a Preface and a short obituary of Mr. White's mother, By the Rev. W. B. Collyer, D. D. 12mo. pp. 256. Price 5s 6d. boards. Gale and Co. 1812.

STRONGLY as the human mind is diversified, we can hardly conceive it to be so diametrically contrasted, as that any reader of this slender volume should not, in some measure, sympathize with the very interesting character which it faithfully pourtrays. Mr. White was evidently possessed of genius and piety; but so constituted in body and mind, as to be always in action or in affliction, and usually in both. He seems to have been continually agitated, and sometimes carried away, by the torrent of his natural feelings, which, at the same time, were of that delicate and tender cast, which excites commiseration unmingled with disgust. Dissatisfied with himself, discouraged by the insensibility or indelicacy of others, but gratefully partial to his friends, he retained his early attachments, while he relinquished, one after another, situations in which he had prematurely flattered himself with durable comfort and usefulness. To a disposition like his, religion was the only preservative from despair and ruin: and it happily prevailed, throughout the greater part of his limited course, to restrict the excesses of his feelings, and to direct his talents and energies to the most important purposes.

Such was the subject of the publication before us; of which the greater proportion is occupied by Mr. White's "Remains"—consisting of letters, devotional and theological extracts, and poems: and of these, the epistolary and poetical pieces are almost equally biographical, with the introductory additions of his affectionate friends—one of whom was his fellow student, and the other a member of the first Christian Society of which he accepted the pastoral charge.

Mr. White was born in 1771, and having the advantage of a religious education, he discovered, it seems, so remarkable a progress both in parts and piety, as, at ten years of age, to officiate as 'the chaplain of the family circle' when his father was absent. No great sagacity was requisite to foresee, that such a youth, if he lived to maturity, and retained the proper effects of early instruction, would become a preacher: But he had to pass through the ordeal of an apprenticeship in London; and few, perhaps, who know the snares of such a situation, would have been very sanguine or confident in their predictions. This portion of his life, too,

was thrown upon troublesome times. How could a su
tible youth, panting for "freedom," resist the infatu
splendour of the French Revolution? Approaching the
piration of his servitude, he called on his young co
nions:

'With social mirth, serene and gay,
Come celebrate with me,
The welcome, memorable day,
That sets a bond-man free....
Come break the yoke, and burst the bands,
And let us hope to see
Freedom extend to distant lands,
As it extends to ME!' pp. 173, 174.

A yet more dangerous delusion coincided with
Paine's miscalled *Age of Reason* derived its fatal success
the political ferment which ushered it into public notice
was but a step farther, to regard infidelity in the ligl
emancipation from prejudice and priestcraft. Mr. Wl
religion seems to have been rather that of the affections,
of the understanding: and although his early impres
and habits happily guarded him, amidst seductions w
have slain their tens of thousands, against every kin
licentiousness, their force had been so much dimini
during his apprenticeship, that his principles were e
shaken by the popular apostle of Deism. Add to this,
he had undergone a preparatory seduction from "pure
undefiled religion," by an unhappy predilection for
ministry of the notorious Huntington. "Many a time," says
"when a boyish dupe, have I run sweating to Huntingt
to be amused, or *surprized*, when my conscience might
been more effectually searched, and my mind edifie
White Row." p. 17. He afterwards laboured strenuousl
detect and efface those antinomian errors, to the propagt
of which the labours of that celebrated personage appea
be devoted; though it may be doubted, perhaps, whether t
effects were ever completely eradicated from his own m
Be this as it may, the young speculator had discerm
enough to discover that the pulpiteer's rejection of the m
law as a rule of conduct, was a much less consistent, an
less effectual mode of exemption from restraint of the
tural inclinations, than Paine's complete rejection of di
revelation

'I was once,' says he, 'very nearly an infidel. Paine's A
Reason opened an amazing scene to my view. Till then I never dre

that the scriptures or the writers of them were ever suspected of forgery. Paine's arguments mightily shook my implicit faith in the Bible. I happened too, at that time, to fall into the company of some injudicious christians, whose credulity and cant filled me with unutterable disgust. Their weakness joined with the impiety of my own heart, had nearly driven me from the little profession which I then made. It is remarkable that many late freethinkers, in the lower and middle ranks of society, were such as once professed religion. Perhaps by reading a good deal of polemic divinity, they lost that simplicity and gentleness of disposition, so essential to the Christian character. They then gave up one point of Christian doctrine after another; perhaps they met with infidel acquaintances, who advised them to read such authors as Chubb, Tyndal, Morgan, Collins, Shaftsbury, Voltaire, &c. From being rational Christians, they become Christian deists. They next become philosophical deists, treat Christ as an impostor, and end in absolute scepticism. I once thought a sensible man might go as far as Deism, and there stop; that is, that he might believe in God, Providence, the obligations of mutual justice and virtue, and a future state, and give up all the rest as nonsense and knavery. But I am now confident that we must believe the *whole* of Christianity; and that a deist is within one degree of an atheist. Infidelity in fact is nothing but an apology for vice; it is the attempt of wicked hearts to throw off the restraints which the awful sanctions of religion would lay upon their lusts and passions.' pp. 39, 40.

With feelings so susceptible he must have been unutterably wretched, had he become wholly the victim of infidelity; and his course to a still more dreadful eternity would doubtless have been rapid and short. 'But,' says Mr. F.,

'his mind did not long remain under the influence of these unreasonable suspicions, and his faith became stronger by the conflict he had endured. Often during his apprenticeship he had entertained serious thoughts of devoting himself to the work of the ministry; and he found a kind and intelligent friend in the late Rev. John Olding, of Deptford, who encouraged his serious and studious inclination, and directed him in his reading. When his engagements with Mr. Butler expired, his anxiety about the important question, whether or not he should become a candidate for the ministry, was so urgent and distressing, that he resolved to state ingenuously all his feelings and impressions to some Christian friend; and at length, by the special recommendation of the late Rev. John Reynolds, of Camomile Street, he offered himself as a probationer for the ministry, to the directors of Hoxton Academy.' pp. 3, 4.

We refer to Mr. White's own language in verse and prose, those of our readers who wish to peep into the arcana of dissenting academies and congregations: but we would warn them against the influence of quick feelings on some points of the delineation. Mr. W.'s constitutional melancholy, indeed, unfitted him for the trials that await a dissenting minister, almost as much as those of Cowper (the object of his delight and imitation) disqualified *him* for the post of a barrister. His choice, also, of situations (for his talents and character ensured him a copious selection) was unfortunately injudicious. He

declined several, in which his abilities and manners would have attracted general attention and respect, for a secluded village: and this, he afterwards exchanged for a county town, in which the congregation was notoriously heterogeneous and discordant. These circumstances concurred to foster that afflicting dejection, the disposition to which he seems to have inherited from his excellent mother.

The contrast which he has drawn of his own lot with that of others, (pp. 142, 150) is sufficient to shew that his feelings were not unadapted to poetical energy; and the various short compositions which he has left, though encumbered with prosaic lines (which he would probably have amended had he designed them for publication) suffice to prove that he might have become a reputable versifier, had his mind not been otherwise occupied. Almost all his pieces are on serious, if not on mournful, subjects. In one of them, however, the fertile source of equivoque in the occupations of a gardener, is amplified with a playful dexterity. The following address to the Eolian harp is neither the best, nor the worst, of the small selection here published.

'Unaided by Cecilian art,
Sweet chorister, thy notes impart
Sincere delight to me!
Thy simple octave entertains,
With all the mellow-flowing strains—
Of wild variety!

But silent thou, a useless toy,
Till due precautions we employ,
And hush the clam'rous throng.
In a devout position laid,
As if t' invoke celestial aid—
Then swells thy charming song!

So in a pensive mood, and sad,
(For souls there are, not always glad,
Nor such unknown to me)
Soft friendship charms the gloom away,
Its soothing breath revives the play
Of mental harmony.

The faithful preacher lays to view
The Christian system, pure and true—
A toneless harp to me!
Till vital breezes, from above,
Wake up the energies of Love—
Then sweet the melody!

My harp! in concord let us dwell,
Thy magic shall the spleen dispel
And anxious cares remove;
Till—all my tale of sorrow told,
I change thee for a harp of gold,
And join the choirs above!' pp. 168, 169.

few of his letters that are given, do credit both to the and the selector. The private meditations evince the nal turn and habits, which, doubtless, chiefly contri- to the support of the author's mind, under its outward vard trials. On the whole, this volume is not only inte- , but highly instructive: and the latter, both for imitation arning, especially to young men designed for, or d in, the ministry of the gospel.

papers here published, or reprinted, shew that Mr. W. alously intent on doing good. He successively found ns of refuting Antinomians, Swedenborgians, and Ro- atholics; of consoling the afflicted, and advising his r friends of both sexes. The writer of this article hap- personally and intimately to know Mr. W. in the earlier his course; and can bear his testimony to the indefati- ctivity, not merely in preaching, but in the religious tion of children, and in every mode of doing which characterised his deceased friend. His manners delicate and amiable in a high degree. No young er of equal talents and acceptance, appeared to be more tely free from self conceit, or intrusive forwardness; many instances his ministry was signally useful. He did st to the precarious effect, of unconnected subjects for courses, when he had opportunity of pursuing a co- eries: but a plan of this kind, which is inserted (pp. 3, pears to us too defective to pass unnoticed, lest it should pted by any one implicitly as a pattern. Mr. W. pro-

Lord's day mornings, to pursue regular series of subjects, so as to accurate *body of divinity.* On afternoons, to discuss those pas- herein the *gospel* is summarily announced in successive passages of . This done, to succeed with the *covenant of grace,*'—' in its disclosure, the Father's engagement to the son, &c. &c.; then to with the promises *of* Christ, *to* Christ, *in* Christ, to the church in to saints in particular, &c.' pp. 13, 14.

extreme danger of repetition, or of "wire-drawing," hair-splitting" the proposed subjects, in proceeding on plan, is obvious: but it seems liable to weightier objec- especially from its exclusion of those practical topics, so largely engross the writings of the New Testament. formed the substance of our Lord's personal ministry; nostly occupied, as indeed they occasioned, the epistles; se, the apostles dwelt in their discourses; and by these, he book of Revelation is pervaded. The sublimest doc- of the gospel are usually introduced by the inspired , for the evident and avowed purpose of enforcing some of Christian conduct. Mr. White had been too well

instructed from above, to lose sight of this indispensable object; his letters promote practical piety, or oppose practical evils; and his sermons were doubtless designed for the same great ends. But the question is, whether he might not have adopted a more effectual method of accomplishing them? It is a question, indeed, that concerns every minister, every student, every hearer of the gospel: and the most unexceptionable answer that can be given, is an appeal to inspired examples. What was our Lord's reply to Nicodemus? "Except a man be born again, he cannot see the kingdom of God."—To the young Ruler? "Give all thou hast to the poor, and follow me."—To Martha? "One thing is needful." The apostle Paul, likewise was aware, that mankind in general know more than they practise, and that, without conviction of sin, they can feel no interest in the doctrines of salvation. When Felix therefore sent for him, to hear concerning the Faith of Christ, he "reasoned with him of righteousness, temperance, and judgement to come." While a vast proportion of the clergy fatally err, on the one hand, by keeping out of sight the peculiar doctrines of the Gospel, and on the other by substituting mere morality for evangelical holiness,—the more enlightened of them, together with multitudes of dissenting teachers, in shunning these rocks, are sometimes apt to fly to an opposite extreme, and dwell upon a system of doctrines, which, without being closely and continually applied, fosters "the knowledge that puffeth up, not the charity which edifieth."

To return to the subject of the book. His acute feelings, from a variety of causes, gradually undermined his constitution, and, having tried too late the effects of a voyage to Dublin, he resigned his charge, and a few months afterwards his life, when he had completed only the fortieth year of his age. He was deeply lamented, as he had been justly beloved, by all who were acquainted with his worth, especially his surviving brethren in the ministry. One of them hardly more than half his age, of the most eminent qualifications for usefulness, who spoke over his grave, and was to have edited his literary remains, was cut off by a most afflicting casualty, before he could fulfil that friendly office.—But this subject awakens feelings that peremptorily demand its close. Our hearts have too recently bled, from a similar stroke, to admit of any other addition, than our Lord's apostrophe to his heavenly Father, "not my will, but thine be done!"

Art. X. *A Chronological Abridgment of the History of Great Britain, from the first invasion of the Romans to the year 1763. With genealogical and political tables.* By Ant. Fr. Bertrand de Moleville. 4 vols. 8vo. pp. 510, 483, 576, 590. Price 2l. 10s. Cadell and Davies. 1812.

THERE is no kind of historical composition more useful, perhaps none, in reality, more interesting, than that of which the president Henault has given the most perfect example. He has described, briefly but distinctly, and, in many instances, with great depth and originality, the principal events, laws, and customs connected with the external and domestic history of France: his work is full of remarks and illustrations, the result of extensive, if not always exact, research: and in short there are few books, which, in so small a compass, contain so much and such important matter.

A history of England executed on the same plan, and with equal ability, would doubtless supply a material deficiency in our literature: but we are by no means of opinion, that the vacant space is fully occupied by the work before us, although in itself considered it has considerable value. It is written, on the whole with spirit and talent, is compiled from good sources, and accompanied by short chronological tables and memoranda, appended to each of the nine periods into which is it divided. For this departure from the plan of Henault, M. de Moleville assigns various reasons, but none of them appear to us quite satisfactory. It will be necessary, indeed, to abandon altogether the reference to the President, and consider these volumes as merely containing a new abridgment of the History of England, upon a larger scale, and with higher pretensions than usual.

Viewing the work in this light, however, we think the author has both extended it to an impolitic length, and has mingled with it too much of what is commonly called the "philosophy" of history. The narrative of an abridgment is necessarily naked and imperfect. What it principally requires is dexterity in throwing forward the important points, and in marking inferior circumstances rapidly but distinctly. It is obvious that in order to accomplish this, all comment, all discussion, all inference, must be discarded; the space so occupied being wanted for other and indispensable purposes. Besides, the readers of abridgments are generally of a cast to trouble themselves very little about reasoning and investigation: they have either no time or no relish for mental exercise: they want merely to know what oc-

curred at a certain time, to be told a few particulars of the occurrence, and to be carried from one event to another with as little expenditure as possible of time and attention. By this class of readers we fear, the slight and superficial sketch attributed to Goldsmith will be more highly prized than the very superior abstract of M. de Moleville.

This history is divided into nine periods: the first 'from the first expedition of Cæsar in Britain to its invasion by the Saxons:' the second from the termination of the first to the end of the Heptarchy: the third to the reign of William of Normandy: the fourth to the reign of Henry 2nd: the fifth to the reign of Henry 4th: the sixth to Henry 7th.: the seventh to the accession of the house of Stuart: the eighth comprehends the history and expulsion of that dynasty: the ninth concludes the work.

M. de Moleville appears, on most occasions, to have consulted original authorities. For this he certainly merits praise: but the labours of preceding inquirers have made this task so comparatively easy, as to leave little more to their successors than the care of verifying the accuracy of their references. A more familiar acquaintance with the sources of their information, or a more impartial investigation of their import, would, we are persuaded, have frequently led our author to different results: nor can we receive, without pretty close scrutiny, the statements and comments made by a Frenchman of the *ancien regime* on the origin, the progress, and the sanction of our English liberties. It is full time, however, to furnish our readers with a specimen or two of the manner in which the work is written.

After describing the escape of Robert Bruce from the English court, our author proceeds as follows.

'He arrived in a few days at Dumfries, the chief seat of his family interest, where he found a great number of the Scottish nobility assembled, and among them the traitor Cumming. He discovered to them the object of his journey, and represented to them with the greatest energy, that in the desperate extremity to which they were reduced it were better for them at once to perish like brave men with swords in their hands, than to dread long, and at last undergo the fate of the unfortunate Wallace.

'The spirit with which this discourse was delivered, the bold sentiments which it conveyed, assisted by Bruce's manly deportment, and by the graces of his youth, roused all those principles of indignation and revenge with which the Scottish nobles had long been secretly actuated. They accordingly declared their unanimous resolution to second the courage of Bruce, in asserting his and their undoubted rights against their common oppressors. Cumming alone, who had secretly concerted his measures with the king, opposed this general determination by his representations on

the great power of England, governed by a Prince of such uncommon vigour and abilities. Bruce already apprized of his perfidy, followed him on the dissolution of the assembly, attacked him in the cloisters of the Gray Friars, and running him through the body, left him for dead. Sir Thomas Kirkpatric asking him if the traitor was slain; "I believe so," replied Bruce; "and yet is that a matter," cried Kirkpatric, "to be left to conjecture? I will secure him," upon which he drew his dagger, ran to Cumming, and stabbed him to the heart. The family of Kirkpatric took for the crest of their arms which they still wear, a hand with a bloody dagger, and chose for the motto these words, "I will secure him."

To us, this detail appears tame, spiritless, and in several points incorrect; the following account from the preface to the murder of Caerlaverock in the third volume of Mr. Scott's Minstrelsy, is in all respects its perfect contrast.

'In the year 1304, Bruce abruptly left the court of England, and 'held an interview, in the Dominical church of Dumfries with John, 'surnamed from the colour of his hair, the Red Cuming, a powerful 'chieftain, who had formerly held "the regency of Scotland." It is 'said by the Scottish historians, that he upbraided Cuming with having 'betrayed to the English monarch a scheme formed betwixt them, for 'asserting the independence of Scotland. The English writers maintain 'that Bruce proposed such a plan to Cuming, which he rejected with 'scorn, as inconsistent, with the fealty he had sworn to Edward. The 'dispute, however it began, soon waxed high betwixt two fierce and 'independent barons. At length, standing before the high altar of the 'church, Cuming gave Bruce the lie, and Bruce retaliated by a stroke 'of his poniard. Full of confusion and remorse for a homicide com-'mitted in a sanctuary, the future monarch of Scotland rushed out of the 'church with the bloody poniard in his hand. Kirkpatric and Lindsay, 'two barons who faithfully adhered to him, were waiting at the gate. 'To their earnest and anxious enquiries into the cause of his emotion, 'Bruce answered, I doubt I have slain the Red Cuming! 'doubtest 'thou?' exclaimed Kirkpatric, 'I make sure!' Accordingly, with 'Lindsay and a few followers, he rushed into the church, and dis-'patched the wounded Cuming. Hence the crest of Kirkpatric is a 'hand grasping a dagger, distilling gouts of blood proper, motto, '*I 'mak sicker.*'

Of the parallel which M. de Moleville has traced between the character of our Charles 1st and Louis 16th of France, the following portion is, we think, the best.

'There remains a peculiar disparity worth noticing, between the character of Charles I. and Lewis XVI. The latter, though endowed with the same personal courage and intrepidity as Charles, was much more deficient in that vigour of resolution which the situation of both so essentially required. But what is still more remarkable, that the history of Charles I. which Lewis never failed to read every day from the beginning of the revolution to the end of his life, instead of point-

curred at a certain time, to be told a few particu the occurrence, and to be carried from one event t ther with as little expenditure as possible of time a tention. By this class of readers we fear, the slig superficial sketch attributed to Goldsmith will be highly prized than the very superior abstract of Moleville.

This history is divided into nine periods: the first the first expedition of Cæsar in Britain to its invasion Saxons:' the second from the termination of the the end of the Heptarchy: the third to the reign of W of Normandy: the fourth to the reign of Henry 2. fifth to the reign of Henry 4th: the sixth to Henry the seventh to the accession of the house of Stuart: the comprehends the history and expulsion of that dynasty ninth concludes the work.

M. de Moleville appears, on most occasions, to have sulted original authorities. For this he certainly merits but the labours of preceding inquirers have made this t comparatively easy, as to leave little more to their suc than the care of verifying the accuracy of their referen more familiar acquaintance with the sources of t formation, or a more impartial investigation of their would, we are persuaded, have frequently led our au different results: nor can we receive, without pretty clos tiny, the statements and comments made by a Frenc the *ancien regime* on the origin, the progress, and the of our English liberties. It is full time, however, to our readers with a specimen or two of the manner in w work is written.

After describing the escape of Robert Bruce from the lish court, our author proceeds as follows.

'He arrived in a few days at Dumfries, the chief seat of his interest, where he found a great number of the Scottish nobility ass and among them the traitor Cumming. He discovered to them the of his journey, and represented to them with the greatest energy in the desperate extremity to which they were reduced it were be them at once to perish like brave men with swords in their hands, dread lord, and at last undergo the fate of the unfortunate Wallace.

'The spirit with which this discourse was delivered, the bold sent which it conveyed, assisted by Bruce's manly deportment, and by the of his youth, roused all those principles of indignation and revenge which the Scottish nobles had long been secretly actuated. They accordingly declared their unanimous resolution to second the courage of Br asserting his and their undoubted rights against their common oppressors. Cumming alone, who had secretly concerted his measures the king, opposed this general determination by his representa-

Art. XI. *An historical and descriptive Account of the four Species of Peruvian Sheep, called Carneros de la Tierra;* to which are added, Particulars respecting the Domestication of the two wild Species, and the Experiments hitherto made by the Spaniards to cross the respective Breeds, to improve their Wools, &c. By William Walton, jun. 8vo. Price 8s. Longman and Co. 1811.

CONSIDERING the extreme jealousy with which the Spaniards have almost invariably viewed every attempt to investigate the internal economy of their American possessions, and the consequent difficulty of obtaining information on subjects connected with it, we ought not, perhaps, to wonder that so little, and that little almost altogether erroneous, has been hitherto known of the "interesting animals," whose habits and description are detailed in this memoir. It must, however, be confessed, that this ignorance has been brought down to rather too recent a date, and that in the years 1810 and 1811 naturalists ought to have known better than to confound the Alpaca with the Guanaco, or with the Llama, and the Llama with the Vicuna. The present publication will put an end to this uncertainty. It contains as much, probably, as is necessary to be known upon the subject, and although not remarkably well written, exhibits a greater share of observation and good sense, than a reader of the Present State of the Spanish Colonies would be prepared to expect.

The Peruvian sheep, called by the Spaniards "*Carneros de la Tierra*, or country sheep," are of four distinct kinds; the Llama and Alpaca, which are domesticated and used as beasts of burden, and the Guanaco and Vicuna, which are as yet wild. It is a singular circumstance that, notwithstanding the general equality of the temperature with that of their native mountains, these animals are not to be found native in Quito, Santa Fe, or Caraccas; and the only reason which the American naturalists have been able to assign for this fact is, that a particular species of grass, common in the Cordilleras, is supposed not to exist in the regions north of the Line.

The Llama is 'from four to four and a half, sometimes five feet in height, and about the same in length. His shape slightly resembles that of the fallow deer, but tapers greatly at the loins, so as to produce a very small waist, that appears to prolong under the two haunches, like that of a greyhound.' He has no horns; his hoof is divided, 'and the fore parts are armed with two indurated, black, horny, hooked spurs, resembling the talons of a bird of prey, that serve to support him on the flakes of frozen and slippery snow,' which cover the precipices and declivities of 'his native mountains.' 'Below the breast, upon the sternum, is a callosity, or flake of a horny substance, about six inches long and three wide, as in the camel, but which Pennant, and after him Dr. Shaw, has wrongly called a protuberance. On this he rests, for when he lies down, as he bends his legs under him, his body falls and is received on this substance, with a sensible noise.' The fleece of the Llama is coarse and mixed with hair, but answers perfectly well for blankets, friezes and coarse woollens. The skin is extremely hard, and but little used by the tanner. The common price of this useful animal is three dollars, and his average load 100lbs. In their journies they are preceded by a regularly

trained Llama, who is decorated with flags, ribbons and bells, and the Indian driver brings up the rear. Of this race of men the following painful, but, probably not inaccurate description is given.

'As a conquered being he' (the Indian) 'hates and detests the Spaniard; mistrusts him in every act, negociation or intercourse, even when they appear advantageous. He assists and obeys him, because he is his superior; an expression of regard seldom escapes his lips; he is scarcely reduced to servitude, but by fear and rigour; he is fond of solitude and retirement; abstemious; superstitious in his exterior worship; reserved, cautious, melancholy; has a peculiar sadness marked on his face, in his voice, and song; a promptitude to deny any thing that is asked of him; a great obliqueness of answer; fond of his children, cruel to his wife; disrespectful to his aged parents; capable of remaining in the same posture for hours, without moving or speaking, with a variety of other characteristic traits, but yet fond of his Llama, whom he puts and carouses.'

The Alpaca is somewhat smaller than the Llama, but resembles him generally in his habits and conformation. He is gentle and attached to his master, and appears to be even a milder and more submissive slave than the Llama. But the chief value of the Alpaca is derived from his 'long, lank and flaxy fleece,' which obtains the same price as 'that of the common sheep, but is much cleaner, and sells for seven or eight rials per arroba (25lbs) or four cents per pound.'

The Guanaco 'is the largest of the two species of wild Peruvian sheep, yet generally rather smaller than the Alpaca, of course less than the Llama.' The colour is commonly 'a russet brown or reddish,' but in a few instances white. He is fierce and swift, and it is extremely difficult to take him alive. Under the government of the Incas, the chace of the Guanaco and the Vicuna was exclusively a royal pastime. The best bezoars are produced by this animal, which is pronounced by Mr. Walton, 'the least interesting of the four species of Peruvian sheep,' and its fleece 'the coarsest, the most shaggy, and least valuable.'

The Vicuna is by far the smallest, most delicate, and from the fineness and consequent nature of its wool, the 'most interesting' of the camel sheep. Its height seldom exceeds three feet. 'The general appearance of the Vicuna,' says Mr. W., is rather ungraceful, compared with the other three species, for it has neither the erect and majestic aspect of the Llama; the soft expressive looks of the Alpaca, nor the spirited and independent carriage of the Guanaco. Its eyes are black, but they are unmeaning; they are rather round than oblong; and the pupils proud, which gives the animal a degree of vacant state.'

This species is extremely timid, and herds together on the snowy tops of the Peruvian mountains. It is supposed to intermix occasionally with the Guanaco. The flesh is 'very good eating,' and the skin worth about three or four rials, (27d.)

The remainder of the book is occupied by an investigation of the practicability of domesticating the Alpaca and the Vicuna, and of naturalizing them to the climate of Europe, and by various details connected with the wool trade, which are scarcely susceptible of abstract. The plates are very respectably executed.

Art. XII. *Poems.* By Whiston Bristow. 8vo. pp. 180. J. M. Richardson. 1812.

READERS less fastidious than ourselves, as well as less doubtful of the moral tendency of amatory lays, will, we dare say, find this assemblage of "blue eyes," "dewy lips," and "snowy arms," very pretty and entertaining.

Art. XIII. *An account of the different Charities belonging to the Poor of the County of Norfolk*, abridged from the returns under Gilbert's act, to the House of Commons in 1786; and from the Terriers in the office of the Lord Bishop of Norwich. By Zachary Clark. Longman and Co. 1811.

MR. CLARK a resident at Downham, in Norfolk, and a member of the Society of Friends, was led to originate this very laborious, difficult, and expensive enquiry, by the apprehension that 'charities left by benevolent individuals for the use of the poor were often mismanaged and mis-applied.' A brief, but extremely interesting history of his researches is given in the preface, written by Mr. Thomas Clarkson, and from many of the documents quoted in the body of the work, it seems unavoidable to infer, that an indolent acquiescence in prescriptive abuses prevails extensively to the serious injury of the interests of the poor. The public, we think, is deeply indebted to Mr. Clark for his active philanthropy, and we cordially join in the hope which he expresses;

'That individuals, seeing these terriers in print for their respective parishes, would actually step forward in behalf of the poor, and secure to them their just rights wherein they appeared to have been invaded. He had also another hope, viz. that as he himself had endeavoured to collect in one book the Charities belonging to his own county, others might be induced to make similar collections for those to which they respectively belonged; so that one following the example of another, the rights of the poor might in time be ascertained, and put upon record through the whole kingdom.'

In two instances, Mr. Clark has been enabled by the result of his enquiries, and by his personal interference, to increase considerably the funds of the parochial poor.

Art. XIV. *Early Piety;* a Sermon on Proverbs, Chap. iv. verse ix. Addressed to the Children of Sunday Schools. By a Friend to Youth. 12mo. pp. 21. Price 6d. Hatchard. 1812.

THIS is at once an useful and interesting discourse. It is written in a stile, somewhat too gay, perhaps, for the sobriety of rigid criticism, but well adapted to captivate the imagination of youthful readers. A very extraordinary and impressive anecdote is introduced, (p. 12.) of a wretched drunkard, roused in the very moment of intoxication to a sense of his guilt and danger, by the strong and seasonable admonitions of the writer of this tract.

Art. XV. *History of Charles the Great and Orlando*; ascribed to Archbishop Turpin; translated from the Latin in Spanheim's Lives of ecclesiastical Writers; together with the most celebrated ancient Spanish Ballads relating to the twelve Peers of France mentioned in Don Quixote; with English metrical Versions. By Thomas Rodd. In two vols. 8vo. pp. 275, 232. Price 11. 1s. Rodd. 1812.

A Publication consisting of a mass of dull and monstrous fictions, destitute of the slightest pretension to historical accuracy is, we must honestly confess, very little to our taste. As for the Editor, he has, it is true, translated a string of Spanish ballads into loose English verse, but has completely evaded every opportunity of giving interest or importance to his collections. A comprehensive historical enquiry, in the form of a preliminary dissertation, might, in the hands of a well informed and elegant writer, have formed a valuable accession to the literature of romance; but this seems to have been a task beyond the powers, or at least, the industry of Mr. Rodd. He contents himself with a long extract from Mr. Ellis by way of introduction to Turpin's lying legend, and makes a narration of the battle of Roncesvalles from a Spanish Chronicle answer the purpose of a preface to the ballads. The latter, at least, should have been the subject of some historical discussion; for so completely do the French and Spanish writers differ in their account of it, as to render it extremely doubtful whether any such battle was fought during the reign of Charlemagne; it is not mentioned in the chronicle of Alphonso the Great, and it appears pretty clear that Mariana more than suspected it to be a mere invention.

In addition to these sins of omission Mr. Rodd has thought it an excellent speculation to swell the bulk of his publication by printing the original along with his version. We cannot think that this will answer his purpose. Few people will buy Spanish ballads at so dear a rate. If he wished his book *to take* he should have followed the example of Mr. Ellis, given a spirited prose sketch, with occasional specimens of each romance, and included the whole in a single volume.

Art. XVI. *An useful Compendium of many important and curious Branches of Science and general Knowledge*; digested, principally, in plain and instructive Tables, to which are added, some rational Recreations in Numbers, with easy and expeditious Methods of constructing magic Squares, and Specimens of some in the higher Class. By the Rev. Thomas Watson. London. Longman and Co. 1812.

WE believe this title-page to be an honest one. The book is both compendious and useful.

Art. XVII. *A new System of Arithmetic*, including Specimens of a method by which most Arithmetical Operations may be performed without a knowledge of the Rule of Three; and followed by Strictures on the Nature of the Elementary Instruction, contained in English Treatises on that Science. By Thoman Clark. 8vo. pp. xxxiv. 132. Budd, 1812.

SO far from agreeing with Mr. Clark, in supposing that readers who have gained their knowledge in arithmetic through the medium

iglish works on this science, have yet *to learn* the rules of ction, multiplication, and division,' we are quite convinced ere is no country in Europe where the principles and practice metic are better understood than in our own—and farther, that if cellent little books of Hutton, Bonnycastle and Keith, were to reseded by this self-confident gentleman's octavo, arithmetic would ittle known in England, in less than thirty years from the present s the Syriac language.

VIII. *Themes of Admiration*, a philosophical poem. With other rical Specimens. By T. Heming. 8vo. pp. 160. Price 7s 6d. wood and Co. 1812.

ublishing this volume Mr. Heming states himself to have been efly actuated by a desire of ascertaining the rank he may fairly in the literary commonwealth. 'It may be demanded,' he says, we do not weigh with humility our own pretensions. For myself that *I want a comparative scale from which I could satisfactorily* r. I am not able to boast the prolific fancy of a Shakespeare, pacity of a Milton, the *profoundity* of a Pope, or the pathos of a son.' But what then?—'Is the sparrow found to sit mute, &c. e the nightingale, &c.'

unparalleled modesty of this disclaimer must strongly interest reader of taste and discernment in the author's favour. In this *pretention*' for a bard like Mr. Heming voluntarily to come for- with a confession of inferiority to such writers as Milton and speare, is really a very extraordinary proceeding, and will, we not, inspire our readers with a vehement impatience to obtain posses- f some specimens of 'a commodity' of which the vender merely es to affirm that it is 'compounded of original effusion and genuine ty.'—'In the following paragraph extracted from the philosophi- en, they will be reminded of the 'capacity of a Milton,' the fancy Shakespeare, and the profoundity of a Pope,' only to admire how tfully they are combined in the person of a Heming.

'The splendid sun displays his burnished dress
The grand Chronometer of days and years;
The seasons' guide, who, traversing his walk
Purges and qualifies the vital air,
Distils refreshment o'er the herbage beds
Well rectified, and—nourishes the earth.
The geocentric moon, crescent or orb,
Whose law impulsive to the restless deep
Its verge of flow or lowest neap prescribes;
The mariners' and lovers' grateful lamp
Compass of months, Hyperion's stately bride,
Who, with him dancing through the GRAND SALOON
Varied positions shews; now changing sides,
Now face to face with bolder countenance
A pair unequalled in the baldric train.
Round the gay gallery nine moving spheres
Of the first order, spinning on their poles
With twice nine servants in their glorious train.

Far swifter speed along their yearly tracts
Than ball exploded from the cannon's throat.'

The next poem entitled the 'scene of sorrow,' is more calculated to bring into comparison 'the pathos of a Thompson.' It is a sort of elegy, which may be said to kill two birds with one stone, as it contains a *lament* both for Louis XVI. and his royal consort. The poet begins by noticing the impropriety of merely 'yielding a shudder' at the miseries he is going to describe.

'To thee the sorrows of the injured cry
The sorrows of thy tongue their cause deserves,
Vollied with rage indignant let them fly,
And shiver in their course the knottiest nerves.'

In order to do this the more effectually he enters into a disquisition on the nature of man.

——————————'here be it understood
That man compounded both of hot and cold
If Direan torch e'er touch his sulphurous blood
A wild combustion rages uncontrouled.'

Having first of all despatched poor Louis, he directs the 'piteous eye of Melpomene' to the 'quondam queen,' whose melancholy situation is feelingly deplored.

'No vivid beam her languid eye can yield
And every brace of body seems unstrung.'

She has notwithstanding, sufficient strength left to deliver a speech or speeches to the amount of seventy six stanzas; after which ensues a description of the trial, execution, and posthumous proceedings.

'No black plume nods amid procession slow
Unhonoured with a tumulus of sod, &c.

The poet concludes with a patriotic exhortation to 'the King of England,' from which we unfortunately can only afford room for a single stanza.

'For pastors to conduct thy Christian flocks,
In schools of diligence for talent search,
It wounds the heart of good old Orthodox
To watch the languor of his ward the church.'

There are several miscellaneous pieces in addition to these two. But we should think we have already afforded our readers, 'a comparative scale by which they can satisfactorily estimate.' Whether they will be inclined to place the name of Heming on a level with the illustrious names to whom he directs their attention, we presume not to determine. He appears to be a man of good intentions, and we hope will long survive the memory of his verses.

Art. XIX. *Observations upon Commercial Terms of Peace with France, and our own Resources.* By a London Merchant. London. Gale and Curtis. 1812.

THIS pamphlet is not very remarkable for either profi l or extensive views of the very important subjects on which it co ments; but it breathes a peaceable spirit,—and so far merits our l approbation.

Art. XX. *A Commercial View, and Geographical Sketch of the Brasils*, in South America, and of the Island of Madeira; being a description of the Portuguese Colonies, Islands, Cities, Chief Towns, Harbours, Rivers, &c. Together with *their* Climate, Soil, and Produce; Trade, Religion, Manners, Customs, &c. Serving as a guide to the Commercial World, and pointing out to the manufacturing Towns of Sheffield, Birmingham, Manchester, Stockport, Leeds, Northampton, Nottingham, Coventry, Stroud, Dursley, Wooton, Painswick, &c. new sources of wealth and springs of industry, by directing their attention to the formation of such goods as are consumed in the New World. By T. Ashe, Esq. Who travelled the Continent of America several years. pp. 100. 8vo. Price 7s. 6d. Allen. 1812.

POOR Richard's 'way to wealth' was, we believe, offered to his American country-men at a rate considerably cheaper than Mr. Ashe can afford to sell the information of this starved and hungry octavo. If however, he cannot dispute the palm of patriotism with a Franklin, all must acknowledge that the disclosure of 'new sources of wealth and springs of industry' to 'the towns of Sheffield, Birmingham, Manchester, Stockport, Leeds, Northampton, Nottingham, Coventry, Stroud, Dursley, Wooton, Painswick'—beside those included in the &c. at the rate of three half-crowns,

'is wondrous cheap
And for the money quite a heap.'

Even such as are debarred from the immediate advantage to be derived from the discovery, surely cannot grudge so trifling a sum, to be in possession of a remedy which will shortly add red-herrings and bacon to the dry bread of our manufacturing poor, and put the legions of General Lud more effectually to flight, than all the soldiery sent against him has been able to effect. But the Yorkshire cloth-buyers have a bad habit, which they call '*pearling*.' The cloth bought of the manufacturer, is drawn over a pole, in such a manner, that the light falling through, discovers the faults and defects, for which a deduction is made from the price agreed upon; and we strongly suspect that they will cause Mr. Ashe's work to undergo a similar operation. Nor are we without apprehensions that the Sheffield manufacturers, when they hear that the Brazils are an ingredient in the nostrum, will pronounce the work a '*quaster*.' Had Mr. Ashe timed the publication of his book a itle more happily, we have no doubt, that on the bare credit of the itle, it would have been bought up like the first supply of fashionable oods for the season: but, unfortunately, so many of the inhabitants of he towns of Sheffield, Birmingham, Manchester, Stockport, Leeds, &c. ave gone in quest of the sources and springs to which he offers to lead hem, without any other reward for their trouble than losing—more than heir shoes in the mire; that it will be as easy to persuade them that he sources of the Nile are to be found in the Brazils, as that they will ind 'sources of wealth and springs of industry,' in that quarter. He roduces his goods after the fair is over.

'A Commercial View and Geographical Sketch of the Brasils' must owever be interesting, independent of the influence of temporary cir-

cumstances. We shall therefore, take the liberty of merely passing his description of England, 'with its various *factitious qualities of air and complicated system of most artificial society;*' p. 6. We leave it to the *Pearkers* to meditate on his solemn assurance, that 'our introduction to South America ... is a measure *repugnant* to this country with events of the highest consequence: events which must ... secure that wealth and prosperity with which we were so recently *threatened to be denied.*' p. 13. We shall leave the inhabitants of Birmingham to appreciate the intelligence that 'gold, silver, and precious stones, which were formerly exported to Lisbon,' were there 'framed into gold and silver crosses, idols, images, *and saints.*' p. 15. We shall leave the Sheffield Merchants to rejoice in the singular discovery, 'that there are no nations who *consume* more cutlery than the Spaniards and Portuguese.' (p. 19.) and that 'this love for fine cutlery which they manifest at home, is carried to a passion by them abroad, and few are seen without knives, or instruments resembling them, and which they use not only at their meals, but for the gratification of sudden resentment, and the commission of private cruelty and crimes.' p. 19, 20. The enlightened manufacturers of Leeds (to whom he gives sundry hints on the subject of education), may be the better, though we are not, for being told that: 'The man who sacrifices the idle pursuits of trivial, and, at the same time, expensive pleasures, to the rational and *satisfactory desire* of that sort of knowledge which may turn to his own and to public account, qualifies himself for the favours which fortune may offer; and which, without *such acquisitions*, it would be out of its power to embrace or improve.' p. 31. And though we have been informed by persons who seemed to know, that *British lace* is the term used by the Nottingham manufacturers, to distinguish the wove net-lace from that made with bobbins in Northamptonshire, Bedfordshire, and the neighbouring counties; yet, as Mr. Ashe addresses himself to 'the manufactures of British-lace at Northampton,' we hope the manufacturers of British-lace at Northampton will be benefited by his advice. The stocking merchants of Nottingham, too, we hope, will be induced to send their best goods to the Brazils, when they hear that 'the Brazilians being for the most part, *not only wealthy, but rich;* and consequently able to indulge themselves in luxuries which people of other countries have no pretensions to afford.' p. 35.

All these choice pieces of intelligence, we relinquish to those whom they may concern, in order to come at the Geographical Sketch, in which we soon discover symptoms in the information, that the Brazils are 'bounded on the north by Terra Firma.' Proceeding farther, we learn that 'the Indian Salamander is a kind of long *four-legged* insect of so venomous a nature, that *the very sting* of it is mortal, unless either burned with a red hot iron, or immediately cut off.' The account of the different *Capitanias*, too, or Captainricks, as Mr. Ashe elegantly englishes the term, affords a number of variations from the vulgar mode of spelling the names; though it is but justice to observe, that he seldom spells the same name twice alike. His description of San Salvador, however, appears to be drawn up with some degree of correctness, and

though abundantly rough, affords by far the most favourable specimen of his work. As for his account of the Island of Madeira, it actually occupies seven pages, but for more than half that extent it has to thank the ingenuity of the printer in spacing *properly:* in return, for which we suppose, he has suffered the numerous printing faults, (as, '*enchanted* climate,' for '*enchanting* climate,' 'the finest sweetmeats are made in the world,' for 'the finest sweetmeats in the world are made,' 'ensigna' for insignia,' and numberless others of a similar complexion,) to pass unnoticed. We cannot close our observations without expressing a degree of surprise, that, after Mr. Ashe has asserted: 'there is no greater error than that of thinking that any rubbish of goods suits the South American market—I know from the most ample experience, that the best articles will sell there well, and at the best possible prices'—(p. 22.) he should suppose that exactly the reverse is the case with the English nation.

Art. XXI. *Stereogoniometry;* also Leeway and Magnetic Sailings. By John Cole, Purser of H. M. S. Aboukir. 8vo. pp. xvi. 326. Price 14s. Lunn. 1812.

THIS book is very neatly printed, and very ingenious, but we fear very useless. It contains a new and somewhat operose theory of solid angles, with an application of its results to Astronomy, Dialling, Leeway, and Magnetic Sailing: but we do not find that any of the rules deduced from the new theory, are at all preferable to those which have been long in use.

Art. XXII. *Poetical Vagaries;* containing an Ode to We, a Hackneyed Critic, Low Ambition, or the Life and Death of Mr. Daw; a Reckoning with Time: The Lady of the Wreck or Castle Blarneygig: Two Parsons, or the Tale of a Shirt. By George Colman, the Younger. 4to. pp. 144. Price 11 1s. Longman and Co. 1812.

A GREAT deal of drollery squandered to very little purpose. The most ludicrous of these pieces is the biographical account of "Mr. Daw:" a gentleman, who, after having acquired great renown in the personation of brutes, was, by a managerial order, converted into the hind moiety of an elephant. Conceiving himself, however, to be thrown too much into the back-ground, he thought proper to express his dissatisfaction, by a severe snap at the neck and shoulders: when the latter facing about, a grand intestine scuffle ensued, which ended in the total demolition of the outside, and the exposure and sibilation of the two bowels. The "Lady of the Wreck" though not destitute of wit, is too long for a parody. As for the tale of the "Two Parsons" it is so infamously indecent, that it is to us a matter of astonishment, how any man, who was so far civilized as to know the use and comfort of breeches, could bring himself to write it. Its publication is beyond question a nusance, and ought to be abated as "the law directs."

ART. XXIII. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* ECLECTIC REVIEW, *by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

Preparing for the press, and to be published shortly, in one volume, octavo, Part the First, of Studies in History, by the Rev. Thomas Morelle, St. Neots, containing an abridged History of Greece, accompanied with moral and religious Reflections; intended principally for the use of Families and Schools. The Series will include the History of Rome and of England on a similar plan.

Dr. Cogan has in the press, the first volume of Theological Disquisitions, which treat of the characteristic Excellences of the Jewish Dispensation, and it is expected will appear early in November.

The Rev. A. Smith is printing a translation of Michaelis on the Mosaic Law.

The African Institution intend to publish the last Journals received from Mr. Park, with the Narrative of Isaac, his companion, for the benefit of Mr. Park's widow.

Sir Philip Warwick's Memoirs of the Reign of Charles I. with a continuation to the restoration of Charles II. is printing in an octavo volume, from the original edition, with Annotations by an eminent Literary Character.

George Chalmers, Esq. has in the press, a new edition, corrected and continued to 1812, of a Historical View of the Domestic Economy of Great Britain and Ireland, with a comparative estimate of their efficient strength.

Mr. Oldfield will publish, in November next, a complete History of the House of Commons and Boroughs of the United Kingdom, from the earliest period to the present time, in four octavo volumes.

Mr. William Earle, of Duke-street, Portland Place, proposes to publish a Topographical Survey of Great Britain, in monthly volumes, in octavo, with maps and plates; the first volume, containing Bedfordshire, to appear on the first of November, and the other counties following in alphabetical order.

Willis's History of Abbies and Churches, with Additions and Memoirs of the Author, by the Rev. John Homfray, is proposed to be published in two octavo volumes, by subscription.

Painter's Palace of Pleasure is printing from the edition of 1575, in two quarto volumes, edited by Mr. Joseph Haselwood.

Maria Grahame has in the press, in a quarto volume, a Journal of a residence in India, illustrated by engravings from drawings taken on the spot.

Mr. F. Francis has in the press, an elementary work on Geography.

Mr. J. G. Jackson, professor of Arabic and African languages, author of an Account of Marocco, Timbuctoo, &c. is preparing for the press, a translation into English of the celebrated Latin and Arabic Grammar of Erpenius, with notes and observations.

Dr. Alexander Monro, jun. has in the press, Outlines of the Anatomy of the Human Body, in its sound and diseased state, in three octavo volumes, illustrated by forty-four engravings.

Engravings from specimens of Morbid parts of the Urethra, &c. preserved in Mr. Charles Bell's collection, Windmill-street, are nearly ready for publication, and will appear in four fasciculi of ten plates each, in folio.

Fauna Orcadensis, or the Natural History of the Quadrupeds, Birds, Reptiles and Fishes of Orkney and Shetland, by the Rev. G. Low, Minister of Birsa and Hutay, is printing in quarto, from the original MS. in the possession of Dr. W. E. Leach.

Sermons, by the late Rev. W. B. Kitwan, dean of Killala, with a sketch of his life, in two octavo volumes, will shortly appear.

Dr. J. Brown has in the press, a His-

Political Explanation of the

r. T. F. Dibdin continues to on his Bibliotheca Spence- from the great increase of and the requisite engravings tion on wood and copper, the e enlarged to three volumes.

ess, the Rival Roses, or wars d Lancaster, a metrical tale, s octavo.

ess, an Essay on the Influence l Climates, more particularly of India, on European con- the principal effects and dis- ced thereby, with the means g and removing them. By nson, Surgeon in the Royal large volume octavo.

ess, Letters on the Religious l Tenets of the Romish Hie- dressed to the Rev. Dr. Troy, bishop of Dublin. By the ales, D. D. late Professor of anguages in the University and Rector of Killesandra Also, The Grounds of Pro- or the causes which contri- e secession of our forefathers rors and corruptions of the Rome. By the late Wm. D. D. the celebrated histo- rles Vth, &c. &c.

ication of the Rev. D. Lloyd r's Characteristic Poems, as he Eclectic Review of March een unintentionally, and (on 's part) unavoidably post- ovember next.

B. Trotter, author of the f the late Right Hon. C. J. ses to publish an account of ough Ireland, which he has during the present summer.

ietchel and Son have purchased a few copies of the plates to D'Olisson's splendid French edition of the History of the Ottoman Empire, containing forty subjects, beautifully engraved, illustrative of the manners and customs of the Turks, and they intend to publish them as a suitable companion to the various tours which have of late years been made through the East.

Mr. J. Nightingale has announced his intention of publishing a Portraiture of the Church of England, in one large volume octavo.

In the press, Memoirs of the Kings of Spain, of the House of Bourbon, from the accession of Philip V. to the death of Charles III., 1700—1788. With an introduction relative to the government and state of Spain, drawn from original documents and secret papers; many of which have never before been published. By William Coxe, M. A. F. R. & F. A. S. In three volumes quarto.

In a few days will be published, handsomely printed in quarto, a fifth volume of Mr. Burke's works, containing various pieces which have never been published. An octavo edition is also in the press. The sixth and seventh volumes are printing, and will appear in the course of the next winter. The eighth and last volume is preparing for the press. It will contain a narrative of the life of Mr. Burke, accompanied with such parts of his familiar correspondence, and other productions, as shall be thought fit for publication.

Rokeby, a poem in six Cantos, by Walter Scott, Esq. is nearly ready for publication in one volume quarto.

Mr. Montgomery's poem "The World before the Flood," may be expected early in the ensuing season.

XIV. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

n's (Capt. John) General Agriculture of the County s, 8vo. 15s.

ner's Magazine, No. LI. 3s. mmencement in 1800 to the e, 12 vols. 6l. 3s.

ANTIQUITIES.

A Description of Fonthill Abbey, Wiltshire, illustrated by views drawn and engraved by James Storer, royal 4to. with proofs on India paper, 2l. 2s. Ditto, on common paper, 1l. 5s. super royal 8vo. 16s.

BOTANY.

A Botanical Materia Medica; consisting of the generic and specific characters of the plants used in medicine and diet, with synonyms and references to medical authors. By Jonathan Stokes, M. D. 4 vols. 8vo. 3l. boards.

Haworth's Synopsis Plantarum Succulentarum, crown 8vo. 10s. 6d.

CLASSICAL LITERATURE.

Ricardi Porsoni Adversaria. Notæ et Emendationes in Poetas Græcos, quas ex Schedis Manuscriptis Porsoni deprompserunt et ordinarunt, J. H. Monk, A. M. C. J. Blomfield, A. M. ornamented with a fine portrait of the author, 8vo. 1l. 5s. royal 8vo. 3l. 3s.

Æschyli Septem Contra Thebas. Ad Fidem M. Sterum emendavit. Notas et Glossarum adjecit C. J. Blomfield, A.M. 8vo. 7s.

EDUCATION.

The Translator's Assistant, being a series of progressive French and English Exercises, preparatory to entering upon the Translation of Telemaque. By A. Lindley, Author of the Preparatory French Grammar, 2s. bound.

Diurnal Readings; being Lessons for every day in the year, compiled from the most approved authorities. 12mo. 6s. bound.

A New System of English Grammar, with exercises and questions for examination, and an appendix, containing an extensive collection of vulgar Anglicisms, Scoticisms, examples of bad arrangements, ambiguity, &c. and Elements of English Composition, with a key to the Exercises. By William Angus, A. M. 12mo. 5s. bound.

FOREIGN LITERATURE.

Les Principes Mathematiques de feu Joseph Anastase da Cunha, avec plusieurs planches, aux prix de 12s.

GEOGRAPHY.

The Geography of Modern Europe, in which are introduced the recent alterations and divisions of its empires, kingdoms and states. By G. R. Hoare, 18mo. 3s. bound.

A new map of the seat of War in the northern part of Europe, comprehending Denmark, Sweden, Norway, the Baltic Sea, Germany, Prussia, Poland, Switzerland, part of France, and the whole Russian Empire On four sheets, each 3 feet by two feet 10 inches. Price, unmounted, 2l. 2s. and in a case, or on rollers, 3l. 3s.

A new General Chart of the North Sea, or German Ocean, from the parallel of 50° 25′ to 64° 12′ N. lat. including the Sleeve, Kattegatt, and Baltic Straits, drawn from the surveys taken by G. Spence, Lieut. Brodie, and others; also from the new French, Dutch, Danish and Swedish Charts. By Joseph Foss Dessiou, Master of the Royal Navy. On six sheets of large atlas paper, price 1l. 1s.

Guthrie's Geographical Grammar, the 22d edition, corrected and considerably enlarged, 8vo. 18s. bound.

HISTORY.

The History of Wales, written originally in Welsh by Caradoc of Dancarvan; translated into English by Dr Powell, and augmented by W. Wynne, 8vo. 18s. boards.

Cobbett's Parliamentary History of England, Vol. XII. royal 8vo. 1l. 11s. 6d.

Shipwrecks and Disasters at Sea, or Historical Narratives of the most noted Calamities and providential Deliverances which have resulted from maritime enterprise; with a sketch of various expedients for saving the lives of mariners, 3 vols. 8vo. 1l. 16s.

The History of Lynn, Civil, Ecclesiastical, Political, Commercial, Biographical, Municipal and Military, from the earliest accounts to the present time; with a copious introductory account of Marshland, Wisbeach and the Fens. By William Richards, M. A. with 16 plates, 2 vols. 8vo. 1l. 11s. 6d. royal 3l. 3s.

HERALDRY.

Collins's Peerage of England, genealogical, biographical and historical, greatly augmented, and continued to the present time, by Sir Egerton Brydges, K. T. 9 vols. 8vo. 9l. 9s.

JURISPRUDENCE.

Observations on Clandestine or Irregular Marriages, with a short account of the Laws both of England and Scotland affecting Marriages. By the Rev. J. Barnes, Vicar of Berwick.

The Trial at large of William Bo[illegible] and his associates for forgery, coin[illegible]

&c. at the Stafford Summer Assizes, 1812. 1s. 6d.

Edwards's Report of a Judgment delivered in the High Court of Admiralty by the Right Hon. Sir W. Scott, in the case of the Snipe, 3s. 6d.

Attorney and Agent's new Table of Costs, by John Gent Palmer, 7th edit. 4to. 1l. 1s. boards.

A Statement of the circumstances which led to the prosecution of the King v. Blacow, with an Appendix, explanatory of Mr. Blacow's situation, since he has filled the curacy of West Derby Chapel. By the Rev. R. Blacow, B. A. &c. 6s.

MEDICINE AND CHIRURGERY.

Transactions of a Society for the Improvement of Medical and Chirurgical Knowledge, Vol. III. 8vo. 14s.

The Medical Guide, for the use of the Clergy, Heads of Families, and Practitioners. By Richard Reece, M. D. 9th edition, 8vo. 10s. 6d.

MISCELLANEOUS.

The New Art of Memory, founded upon the principles taught by M. Gregor Von Feinagle, with some account of the principal systems of artificial memory, 12mo. 12s.

Translation of the Record called Domesday, as far as relates to the counties of Middlesex, Hertford, Buckingham, Oxford and Gloucester. By the Rev. Wm. Bawdon, 4to. price 1l. 1s. boards.

Aphorisms from Shakespeare; arranged according to the plays, with a preface and notes, and a copious Index. 18mo. 7s. boards.

The Edinburgh Review, No. XXXIX. 6s.

The Picture of Plymouth, illustrated by a plan of the Dock, Dock Yard, &c. &c. 18mo. 5s. boards.

The American Review of History and Politics, Nos. IV. and V. 6s. each.

The Complete Weather Guide, including the Shepherd of Banbury's rules. By Joseph Taylor, 12mo. 6s.

West's Guide to the Lakes, 10th edition, 8vo. 6s.

Questions answered relative to the conduct of some members of the opposition, or J. Bull, Esq. consulting the oracle of Delphi, 2s. 6d.

Count Rumford's 17th and 18th Essays. The first on the source of the light which is manifested on the combustion of inflammable bodies, 1s. The other on the excellent qualities of Coffee, and the art of making it in the highest perfection, 4s.

Poole's Village School improved, 3s.

Martin's Appeal to Public Benevolence for the Relief of Beggars, with a view to a plan for the suppression of beggary, 6d.

Proceedings at the general call of Proprietors, held at the Bank of England, March 19th, 1812, with observations on the conduct of Lord King, 1s.

POETRY.

The Widower, a poem, crown 8vo. 9s. boards.

Doctor Syntax's Tour in Search of the Picturesque, a poem, royal 8vo. 10s. 6d. plain, 1l. 1s. coloured.

POLITICS AND POLITICAL ECONOMY.

An Address of Members of the House of Representatives of the Congress of the United States to their Constituents on the subject of the war with Great Britain. Alexandria printed, London reprinted, 8vo. 2s.

War without Disguise, or brief considerations on the political and commercial relations of Great Britain and Ireland with the United States of America at the close of 1811. 1s.

Leckie's (G. F.) Essay on the Practice of the British Government, 8vo. 5s. sewed.

Canning's Speech delivered in the House of Commons, June 22, 1812. 2s.

THEOLOGY.

Ecclesiastical Researches; or Philo and Josephus proved to be the Historians and Apologists of Christ, of his followers, and of the Gospel. By John Jones, 8vo. 12s.

A Charge delivered to the Clergy of the Peculiar of the Deanery of Hertford, July 30, 1812. By George Gratton, Dean of Hereford, wherein the pretensions of the popes of Rome to supremacy, are shown to have no foundation in Scripture.

Vol. III. of The Second Exodus, or reflections on the prophecies of the last times, fulfilled by late events, and now fulfilling, by the scourge of popery in preparation for the indignation, and the conversion and restoration of Israel. By the Rev. W. Ettrick, M.A.

late Fellow of University College, Oxford, 8vo. 7s. boards.

The Rev. Thomas Scott's Bible, new edition, Part I, 5s. and No. I, price 1s.

Letters to the Rev. G. D'Oyley, B. D. in answer to his attack on the Œdipus Judaicus, 5s. 6d.

Essay, wherein the Conduct of the Apostles of Christ before his Ascension is considered. By C. J. Lyon, B. A. 8vo. price 2s. 6d.

Calvinism Unmasked; being an Answer to Mr. Tucker's Predestination calmly considered, 2d edition, 12mo. 3s. 6d boards.

Objections of a Churchman to uniting with the Bible Society. By the Rev. Frederick Nolan, a Prebyster of the United Church. 2s.

Observations, designed as a Reply to to the "Thoughts" of Dr. Maltby, on the dangers of circulating the whole of the Scriptures among the lower orders. By J. W. Cunningham, A. M. Vicar of Harrow on the Hill, &c.

VOYAGES AND TRAVELS.

Travels in Spain, exhibiting a complete View of the Topography, Government, Laws, Religion, &c. of that Country. By J. F. Bourgoing. Translated and abridged by William Mavor, LL. D. royal 18mo. 7s. boards.

ERRATA:

Page 916 line 27 *for* lover's *read* love's.
Page 979 line 7 *after* Price *read* One Guinea.
Page 1010 line 15 *for* Loche *read* Locke.

THE

ECLECTIC REVIEW,

FOR NOVEMBER, 1812.

Art. I. *Travels in various Countries of Europe, Asia, and Africa.* By Edward Daniel Clarke, L.L.D. Part the second. Greece, Egypt, and the Holy Land. Section the first. 4to. pp. 714. Price 4l. 4s. Cadell and Davies. 1812.

WE gladly resume the consideration of Dr. Clarke's Travels. The present volume is a continuation of that formerly published by the same author, of which a very ample summary will be found in some of the preceding numbers of this journal. To the merits of that publication we there gave a very decided testimony; nor are we disposed now to subtract a syllable from what we at that time said in its praise. On one head of accusation, indeed, against the author, we are inclined to think that we were then less copious than perhaps the occasion required,—an omission not unnatural, in the discharge of the more agreeable office of pointing out to the consideration of our readers, the interesting and valuable matter by which our own attention had been attracted and engaged. The fault to which we allude, is an habitual exaggeration in the descriptions given by Dr. Clarke of the debasement of the Russian character, and especially, in so much of that description, as more immediately applies to the habits and manners of the higher classes of society. That the views of these subjects, exhibited in the former volume of this work, are faithful transcripts of the impressions made by what he saw and heard on the mind of the writer, will be doubted by no man who has the happiness of knowing Dr. Clarke, or who has had the good fortune to read his book. But then it must be remembered, that he saw the Russian Empire at a most unfavorable moment, and while under the dominion of a ferocious madman—that he was exposed to

remarkably exempt from the common failings of his contemporaries. Though obviously of a temperament of mind rather exposed to error from an excess, than from any deficiency of warmth in his social affections, he makes no sort of parade of fine feelings and overflowing sentiment. And though it is quite beyond question that his attainments in geology, and in botanical and mineralogical science, are very considerable, yet he never forgets that the bulk of his readers, those for whose instruction he writes, are neither mineralogists, nor botanists, nor geologists. The information on these branches of natural history which he collected in the course of his journey, he has, accordingly, compressed into a space comparatively narrow; wisely resisting the temptation of inserting in his book philosophical essays, at once wearisome from their length to those who are ignorant of the subject, and, from their necessary brevity, unsatisfactory to those who are conversant with it. Moreover, although Dr. Clarke possesses an almost unequalled power of conveying to his readers, without the aid of painting, a conception of the scenes he visits, scarcely less lively than that which painting itself could furnish; yet is he contented to leave undescribed all the wonders of art, and all the enchanting natural scenery, which he passed in his route, except where others had left unnoticed what it is really material to the subject he treats of to describe. He possesses, in a word, one excellence inseparably connected, we believe, with qualities still more valuable than even mere intellectual superiority—we mean a total absence of ostentation, in the display of very rare and valuable accomplishments. In addition to what we formerly said of the general character of Dr. Clarke's composition, it may now be added, that his style is eminently adapted to the easy kind of narrative, in which a sensible man naturally writes the history of his own travels. It is simple, versatile, and copious—occasionally, indeed, bearing an unpleasant resemblance to the manner of Gibbon, and, in its more laboured passages, somewhat over-wrought and turgid.

As compared with his former volume, it is not improbable that the majority of readers will esteem the present a little uninteresting. For one man who will study a quarto volume of travels through the Troad, the Greek Islands, and the Holy Land, you shall probably find a hundred, who will peruse with delight the new, lively, and unexpected detail, given by Dr. Clarke of the habits and manners of the Russians and Cossacks. We all love to contemplate animated pictures, whether accurate or inaccurate, of the character of

once the proof and the punishment of human depravity. On the probable event of this great contest, it would be now idle to speculate, even were this the proper occasion for such inquiries. But if, as some amongst us are disposed to believe, the struggle is still to be protracted, it then indeed becomes material to ascertain the character of that important body of men, who form the natural aristocracy of the Russian Empire. It is in this view that Dr. Clarke's publication, the latest, the most learned and elaborate account we possess of the state of society in that country, acquires an interest which belongs to the writings of no other traveller. In this view, also, it becomes a matter of no light moment, to inquire into his pretensions to the praise of an impartial and a competent judge of natural character. Our opinion on that subject, we have already expressed: with what qualifications it is held, will more fully and properly appear in the course of this article.

The volume which we have now to examine, contains the result of Dr. Clarke's reflections, made during a journey of about six months continuance, through Greece, Egypt, and the Holy Land. Of these countries, already so amply described by Shaw, Pococke, Maundrell, and Chandler, our information is singularly minute and copious—so copious, indeed, as, in the opinion of many, to have contracted the duties of a writer of travels in the present day, to little more than the correction of the errors of his predecessors. We are not, however, disposed to be very fastidious in lamenting the multiplication of books, which do really contain any kind of accurate knowledge. It is, no doubt, too late now to expect to hear much which we have not, in substance, heard before, of the usages, or habits, or even of the antiquities of Constantinople or Greece: but the observations made on these interesting regions by such a man as Dr. Clarke, can never be unimportant; never, at least, so long as we have, on the subject of which he treats, any error to rectify, or any prejudices to remove—or while men will persist in preferring the works of a fashionable cotemporary author, to the antiquated researches of our less lively and entertaining forefathers.

It would, however, be very unjust, were we to attribute the high celebrity of Dr. Clarke's volumes, to any other cause than their own very great and somewhat peculiar merit. He is in fact a writer of travels, such as has but seldom appeared in any period of our literary history, and such as, till the publication of his work, was wholly unknown in our own days. And first of all, he is in his character of a traveller,

remarkably exempt from the common [illegible] of his cotemporaries. Though obviously of a temperament of mind rather exposed to error from an excess, than from any deficiency of warmth in his social affections, he makes no sort of parade of fine feelings and overflowing sentiment. And though it is quite beyond question that his attainments in geology, and in botanical and mineralogical science, are very considerable, yet he never forgets that the bulk of his readers, those for whose instruction he writes, are neither mineralogists, nor botanists, nor geologists. The information on these branches of natural history which he collected in the course of his journey, he has, accordingly, compressed into a space comparatively narrow; wisely resisting the temptation of inserting in his book philosophical essays, at once wearisome from their length to those who are ignorant of the subject, and, from their necessary brevity, unsatisfactory to those who are conversant with it. Moreover, although Dr. Clarke possesses an almost unequalled power of conveying to his readers, without the aid of painting, a conception of the scenes he visits, scarcely less lively than that which painting itself could furnish; yet is he contented to leave undescribed all the wonders of art, and all the enchanting natural scenery, which he passed in his route, except where others had left unnoticed what it is really material to the subject he treats of to describe. He possesses, in a word, one excellence inseparably connected, we believe, with qualities still more valuable than even mere intellectual superiority—we mean a total absence of ostentation, in the display of very rare and valuable accomplishments. In addition to what we formerly said of the general character of Dr. Clarke's composition, it may now be added, that his style is eminently adapted to the easy kind of narrative, in which a sensible man naturally writes the history of his own travels. It is simple, versatile, and copious—occasionally, indeed, bearing an unpleasant resemblance to the manner of Gibbon, and, in its more laboured passages, somewhat over-wrought and turgid.

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our own species: but it is a very small number, comparatively, who are much concerned to know whether the site of Ilium was on the banks of the Hellespont, or in the vicinity of Alexandria Troas. It cannot be denied, too, that there is a degree of heaviness about the volume now before us, which not even that rich colouring, with which the descriptive powers of the author have adorned it, is at all times sufficient to relieve. The truth is, that there is a tedium almost unavoidably resulting from the want of unity in the subject of his work. The narratives of a traveller must, after all, depend for their interest upon very much the same principles, as those to which the charm of all other narratives is owing; among which some, perhaps, of the most certain and copious sources of pleasure, will be found to consist in strong sympathy with the personal fortunes of the narrator, or hero of the tale—in rapid and lively transitions—in full, minute, and highly finished representations, of the scenes or characters about which the narrative may be conversant—or, finally, in a succession of images opposed to each other in marked and striking contrast. In the former volume of this work, the two last mentioned requisites of interesting narrative were to be found in sufficient abundance. Nothing which curiosity could have required, was wanting to the completion of the portraits of the Russian and the Cossack; nor could any contrast have been imagined to the stupid inanimate brutality of the one, more perfect or amusing, than the erect deportment and courteous liberality of the other. In the travels of our author through Greece and the Holy Land, we confess we very much desiderate these animated pictures of life and manners. With a dignified and not ungraceful reserve, Dr. Clarke has usually avoided any mention of his own personal adventures: and the circumstances of his journey, in which his literary pursuits seem continually to have been impeded by the more pressing avocations of his mercantile and military associates, have prevented his exhibiting, in this volume, any of those complete and entire views of the state and condition of the different countries he visited, which we noticed in our former numbers as the characteristic excellence of his composition. Except, however, the inevitable inferiority of interest which the difference of subject produces, we do not know that this volume is in any respect inferior to the last. We are rather, we think, inclined to prefer it. Dr. Clarke is a man of an active, inquisitive, and ardent mind—more than usually gifted with such knowledge as is acquired by solitary study—and not ill acquainted with mankind; but somewhat deficient, we apprehend, in candour and caution in his judg-

ments on his fellow creatures, and not very eminently distinguished (to use a term often very grossly misused) by a *philosophical* mind. To such an understanding, subjects affording large scope for the investigation of disputed facts, antiquarian, historical, or literary, (and such are the inquiries connected with the present journey of our author,) appear better adapted, than those more comprehensive speculations, as to the general character and future destiny of nations, which occupy so considerable a part of his former volume. All the subjects, moreover, to the elucidation of which his labours are here directed, possess even yet a never failing, and almost unequalled charm. Nothing can be indifferent to us, which throws any new light over the institutions, the habits, or the arts of that wonderful people, who inhabited the celebrated regions which were once the seat of Grecian empire. The history of Greece forms the most extraordinary, and at the same time, the most authentic record in the annals of mankind, of the influence of taste, liberty, and science upon human character. The lapse of eventful intervening ages, has not yet made it possible to cast even a passing glance at the story of that extraordinary people, without astonishment. The unequalled energy with which they encountered difficulties apparently insuperable—the vast extent of their military resources—the spirit and gaiety of the national temper—their undoubted superiority to the whole human race, as well in the lighter graces as in the higher efforts of genius—in a word, that intellectual superiority to which they owed their unnatural political elevation, not only secured to the monuments of the empire and of the sciences of Greece, the reverence even of their conquerors, but, through all succeeding ages, have commanded the admiration and directed the inquiries of mankind.

In the latter ages of the Roman empire, when the ravages of the barbarians had ultimately swept away all the Grecian schools of rhetoric and science, which the extinction even of Roman liberty had not destroyed; all that remained of literature and knowledge in Greece, appears to have been transferred to the capital of the Eastern empire, and to the still flourishing cities of the lesser Asia. In the days of her last emperor, the city of Constantine, though often desolated by the ignorant rapacity of her sovereigns, still preserved entire many of the most splendid ornaments with which the ever-active spirit of the Grecian artists, degenerated though they were from the taste of their forefathers, had embellished that metropolis of the East. Of the ravages of the Turks, more seems to have been said, than is consistent either with probability or with historical tradition. The genius of Con-

stantinople by Mahomet II. was not the result of the mere ambition of extending his empire, or even, as the Christian historians of the siege would have us believe, of a merciless zeal for the religion of the Prophet. The inconsiderable tribe, who in a few years had emerged from an obscure district on the banks of the Oxus, and extended their empire from the Dnieper to the cataracts of the Nile, were still insecure in their conquests from the threatened hostility of the European states, between whose powers an union for the support of their Christian brethren in the East, had often been projected. In the acquisition of Constantinople, Mahomet II. obtained at once a seat of empire, and an effectual barrier against the combined efforts of all the princes of Europe. The operation of the same motives which caused the capture of the city, preserved it, when acquired, from destruction. So congenial to the common tastes and character of mankind are those luxuries, which, under an endless variety of forms, always indicate and accompany the increase of wealth, that, in the few years which had elapsed from the origin of their power to the capture of the metropolis of the East, the Turks had wholly lost sight of the pursuits and habits of their *nomade* forefathers. With most of the tastes, and not a few of the more elegant arts of more opulent and long settled communities, they had become intimately acquainted; and, after the first violence of the assault, anxiously exerted themselves to preserve, not only the more immediately serviceable abodes of the former inhabitants of Constantinople, but most, also, of the more splendid edifices which it owed to the opulence or piety of its monarchs. The mosques and minarets, consecrated to the worship and religious services of the Mahomedan faith, were constructed from the magnificent piles which the former sovereigns of the Eastern empire had dedicated to the culture of a purer faith: the sumptuous baths which the emperors had accumulated, with an ostentatious but well judged liberality, for the accommodation of their subjects, were studiously preserved and laboriously embellished; and the Hippodrome, under its new appellation of *Atmeidan*, still continued to be devoted to the purposes of its original formation.

The present narrative commences with Dr. Clarke's residence at Constantinople. In confirmation of the accounts of all former travellers, he states, that the remains of many of the buildings, and much of the costume and general appearance of the ancient city, is still distinctly visible. On this subject, the following passage is at once accurate and comprehensive.

'After the imagination has been dazzled with pompous and gaudy descriptions of palaces and baths, porticos and temples, groves, statues, and gardens, the plain matter of fact may prove, that in the obscure and dirty lanes of Constantinople, its small and unglazed shops, the style of architecture observed in the dwellings, the long covered walks, now serving as bazars, the loose flowing habits with long sleeves, worn by the natives; even in the practice of concealing the features of the women, and above all, in the remarkable ceremonies and observances of the public baths; we behold those customs and appearances which characterized the cities of the Greeks. Such, at least as far as inanimate objects are concerned, is the picture presented by the interesting ruins of Herculaneum, Pompeii, and Stabiæ.' p. 3.

In the conduct of a topic already so amply discussed as that of the antiquities and other memorabilia of this remarkable city, 'on which,' says Dr. Clarke, 'the volumes which have been written, would alone be sufficient to constitute a library,' our author has, we think, intitled himself to great praise, both for what he has done, and for what he has omitted to do. He has told much that is at once both curious and original, and has, with a few exceptions, passed over every thing which former travellers have communicated. In excepting from this general commendation, the very singular account of Dr. Clarke's adventures in the interior of the seraglio, we almost feel ourselves guilty of some ingratitude. A man who, for the amusement of his readers, has engaged in an exploit of such imminent hazard, as that of penetrating into the Charem of the Grand Sultan, may perhaps think himself hardly used, in having to encounter reproaches from those, for whose entertainment he has risqued his existence. Thinking, however, very highly of the value of the life of such a man as Dr. Clarke, and being, we fear, more indifferent than we ought to be, as to the accommodations and domestic recreations of the Sultan, we confess the knowledge furnished on these points, seem to us very much too dearly purchased. The voluptuous and fanciful descriptions which other writers had given of these scenes of royal repose, and the mysterious secrecy in which they had been concealed from human observation, had excited a kind of morbid curiosity respecting them. In the plain and consistent account of Dr. Clarke, our readers will find some disappointment, perhaps, and some amusement, but nothing very marvellous or surprising—nothing very incredible or very enviable. The Sultan appears to live much as it might have been suspected that a Sultan would—in great splendour and great meanness—in a crowd of eunuchs, bostanghis, and women—among delicious baths, and still more delicious summer-houses—surrounded with ill-fashioned gardens, and ill-imagined preser-

from the potentates of Europe. We have not room to transcribe, or even to give an intelligible abridgement of the minute description of the seraglio, with which many pages of this volume are occupied. The following is Dr. Clarke's description of the chamber of audience, in which the Sultan Mother receives visits of ceremony from the Sultanas, and other distinguished ladies of the Charem.

'It is such an apartment as the best painters of scenic decoration would have selected, to afford a striking idea of the pomp, the seclusion, and the magnificence of the Ottoman Court. The stage is best suited for its representation, and therefore the reader is requested to have the stage in his imagination while it is described. It was surrounded with enormous mirrors, the costly donations of infidel kings, as they are styled by the present possessors. These mirrors, the women of the seraglio sometimes break in their frolics.* At the upper end of the throne is a sort of cage, in which the Sultana sits, surrounded with latticed blinds, for even here her person is held too sacred to be exposed to the common observation of slaves and females of the Charem. A lofty flight of broad steps, covered with crimson cloth, leads to this cage, as to a throne. Immediately in front of it are two burnished chairs of state, covered with crimson velvet and gold, one on each side the entrance. To the right and the left of the throne, and upon a level with it, are the sleeping apartments of the Sultan Mother, and her principal females in waiting. The external windows of the throne are all latticed; on one side they look toward the sea, and on the other into the quadrangle of the Charem, the chamber itself occupying the whole breadth of the building on the side of the quadrangle into which it looks. The area below the latticed throne, or the front of the stage, to follow the idea before proposed, is set apart for attendants, for dancers, for actors, music, refreshments, and whatsoever is brought into the Charem for the amusement of the court.' pp. 22, 23.

The baths of the palace appear to possess at least equal splendour.

'We reached at length (says Dr. Clarke) what might be termed the *sanctum sanctorum* of this Paphian temple,—the baths of the Sultan Mother and the four principal Sultanas. They are small, but very elegant; constructed of white marble, and lighted by ground glass above. At the upper end is a raised sudatory and bath for the Sultan Mother, concealed by lattice-work from the rest of the apartment. Fountains play constantly into the door of this bath from all its sides, and every degree of refined luxury has been added to the work, which a people of all others

* The mischief done in this way by the Grand Signior's women is so great, that some of the most costly articles of furniture are removed, when they come from their winter apartments to the palace. Among the number was the large coloured lustre given by the Earl of Elgin; this was only suspended during their absence, and even then by a common rope. The offending ladies, when detected, are whipped by the black eunuchs, whom it is their favourite amusement to elude and ridicule.

best versed in the ceremonies of the bath, have been capable of inventing or requiring....We now proceeded to that part of the Charem which looks into the seraglio garden, and entered a large apartment called *Chalved Tiertzy*, or as the French would express it, *Salle de Promenade*. Here the other ladies of the Charem entertain themselves by hearing and seeing comedies, farcical representations, dances, and music. We found it in the state of an old lumber room, large dusty pier glasses, in heavy gilded frames, neglected and broken, stood, like the Vicar of Wakefield's family picture, leaning against the wall, the whole length of one side of the room. Old furniture, shabby bureaus of the worst English work, made of oak, walnut, or mahogany; inlaid broken cabinets; scattered fragments of chandeliers; scraps of paper, with rags and empty confectionary boxes, were the only objects in this part of the palace.'

Of the danger with which this inventory of royal upholstery was made, some idea may be formed from the following statement. Dr. Clarke and his companions, standing in the gardens of the seraglio, were examining, through the windows, a private apartment of the Sultan's called the chamber of the garden of hyacinths. 'We had scarce (says he) ended our survey of this costly scene, when to our great dismay a Bostanghi made his appearance within the apartment, but fortunately for us his head was turned from the window, and we immediately sunk beneath it, creeping upon our hands and knees, until we got clear of the garden of hyacinths.' p. 27. Instant death would have been the unavoidable consequence of detection.

It was not, however, in scenes and employments like these, that Dr. Clarke passed the whole of his time in the Eastern capital. We shall briefly notice a few of the more remarkable objects which attracted his attention.

During his residence in Constantinople, the procession of the Grand Signior at the opening of the Bairam—the most splendid pageant exhibited to the inhabitants of that city—was conducted with its customary magnificence. One part of this civic pomp, for its singularity deserves to be recorded. A large collection of ancient armour, which Dr. Clarke, we think with great reason, supposes to form part of the weapons and military engines of the Greek emperors, was borne on sumpter mules before the Grand Signior, and appeared to form no inconsiderable part of the grandeur of the show.

The bazar, or market, for manuscripts, is one of the most remarkable literary curiosities which the world has at this day to exhibit; and, strange to say, it is also one of the most neglected. Dr. Clarke, upon unquestionable data, calculates that no less than 50,000 manuscripts, Arabic, Persian, and Turkish, are daily exposed to sale in t[illegible] Constantinople. It must not, however, [illegible] whole, or even the greater part of the[illegible]

single copies. But of such an immense collection the knowledge hitherto attained must of necessity be most imperfect. A more diligent scrutiny might discover much that would amply repay the labour of the search.

The monstrous superstitions, or rather the incredible buffooneries, too miserable to be dignified with the name even of superstition, which are practised as religious duties by the dervishes of Scutari, have been often amply described, and by no one we think more fully or accurately than that by the *citizen* Olivier,—a lively and vituperative republican, who, in the years 1794—5, traversed the greatest part of the Ottoman empire, and published on his return a very copious account of his observations. The narrative of Dr. C. is given with his characteristic clearness, and, though often told, the story deserves to be once more repeated.

'As we entered the mosque, we observed twelve or fourteen dervishes walking slowly round, before a superior, in a small space, surrounded with rails, beneath the dome of the building.' 'In a gallery over the entrance were stationed two or three performers on the tambourine and Turkish pipes. Presently the dervishes, crossing their arms over their breasts, and with each of their hands grasping their shoulders, began obeisance to the superior, who stood with his back against the wall, facing the door of the mosque. Then each in succession, as he passed the superior, having finished his bow, began to turn round; first slowly, but afterwards with such velocity, that, his long garments flying out in the rotatory motion, the whole party appeared spinning like so many umbrellas upon their handles. As they began, their hands were disengaged from their shoulders and raised gradually above their heads. At length as the velocity of the whirl increased, they were all seen with their arms extended horizontally, and their eyes closed, turning with inconceivable rapidity. The music, accompanied by voices, served to animate them, while a steady old fellow, in a green pelisse, continued to walk among them, with a fixed countenance, and expressing as much care and watchfulness, as if his life would expire with the slightest failure in the ceremony.' 'The elder of these dervishes appeared to me to perform the task with so little labour or exertion, that although their bodies were in violent agitation their countenances resembled those of persons in an easy sleep. The younger part of the dancers moved with no less velocity than the others, but it seemed in them a less mechanical operation. This extraordinary exercise continued for the space of fifteen minutes; a length of time it might be supposed sufficient to exhaust life itself during such an exertion, and our eyes began to ache with the sight of so many objects all turning one way. Suddenly, on a signal given by the directors of the dance, unobserved by the spectators, the dervishes all stopped at the same instant, like the wheels of a machine, and what is more extraordinary all in one circle, with their faces invariably towards the centre, crossing their arms on their breasts, and grasping their shoulders as before, bowing together at the same instant with the utmost regularity almost to the ground. We regarded them with astonishment, not one of them being in the slightest degree out of breath,

heated, or having his countenance at all changed. After this, the to walk as at first, each following the other, within the railing, and the superior as before. As soon as their obeisance had been m began to turn again. This second exhibition lasted as long as and was similarly concluded. They then began to turn for the th and as the dance lengthened the music grew louder and more a Perspiration became evident on the features of the dervishes—the garments of some among them began to droop, and little accidents o such as their striking against each other; they nevertheless per until large drops of sweat falling from their bodies on the floor, degree of friction was thereby produced, that the noise of their feet the floor was heard by the spectators. Upon this the third and la was made for them to halt, and the dance ended.' pp. 38—40.

On the first of March Dr. Clarke finally quitted Constan ple. We will not so abuse the patience of our readers, as t cupy any part of the space we are able to allot to the revie the volume before us, with the old dispute about the site of ancient Ilium. We must for the present, therefore, con ourselves with saying, that to so much of the creed of Ju Bryant as places the city of Priam very much to the south the strait now called the Dardanelles, we do most consci tiously subscribe. At the same time they who take m delight in such inquiries, will do well to consult Dr. Clarke book. And if they should chance to smile at the confidence with which he arranges, in their several stations, the tomb of Æneas, Ajax, and Æsyetes, they will yet hardly fail to b edified by the variety of classical knowledge with which h illustrates his own peculiar theory, and the very neat an accurate survey of the district of Troas which he has produce in support of it.

From the warm springs of Bonarbashy, to which D Clarke is disposed to assign the honour of being the Δι πηγαὶ mentioned Il. X. 148, our author proceeded to the source of the Mender. The cities of Æne, (the Αἰνεία of Strab.) Tu manlé, and Beyramitch, are all, especially the first, pla remarkable for their extent, their beauty, and their antiquity Beyramitch is the capital of Troas. The land surrounding t a fertile plain embosomed in lofty mountains—is the prop of the Pacha of the Dardanelles, whose immense wealth has pursuance of the enlightened policy of the Porte, been ne exhausted by endless exactions. It is to the avidity of Pacha, however, in the pursuit of materials for building, the artists of this country are indebted for the exquisite f ment of a female figure, given by him to Dr. Clarke, and deposited in the public library of the University of Cambr After a careful inspection of the antiqui of Beyramitch having, at the imminent peril of a br neck, enjoye

lorious scenery visible from the summit of Mount Gargarus, ur author at last reached the sources of the Mender, or, as he sually writes, the Scamander. With the natural beauties of is spot, heightened no doubt by classical association, Dr. larke appears to have been in no ordinary degree delighted.

'Our ascent,' says he, 'as we drew near to the source of the river, came steep and stony. Lofty summits towered above us, in the greatest yle of Alpine grandeur, the torrent, in its rugged bed below, all the hile foaming upon our left. Presently we entered one of the sublimest tural amphitheatres the eye ever beheld, and here the guides desired us alight. The noise of water silenced every other sound. These craggy cks rose perpendicularly to an immense height, whose side and fissures, the very clouds, concealing their tops, were covered with pines; grow- g in every possible direction, among a variety of evergreen shrubs, wild ge, hanging ivy, moss, and creeping herbage. Enormous plane trees aved their vast branches above the torrent. As we approached its deep lph we beheld several cascades all of foam, pouring impetuously from asms in the naked face of a perpendicular rock. It is said the same gnificent cataract continues during all seasons of the year, wholly affected by the casualties of rain or melting snow. That a river so nobled by ancient history should at the same time prove equally eminent circumstances of natural dignity, is a fact worthy of being related. Its igin is not like the source of ordinary streams, obscure and uncertain; of ubtful locality, and undetermined character; ascertained with difficulty, long various petty subdivisions, in swampy places, or amidst insignificant ulets, falling from different parts of the same mountain, and equally butary: it bursts at once from the dark womb of its parent in all the eatness of the divine origin assigned to it by Homer. The early Chris- ns who retired or fled from the haunts of society to the wilderness of argarus, seem to have been fully sensible of the effect produced by grand jects, in selecting, as the place of their abode, the scenery near the urce of the Scamander, where the voice of nature speaks in her most rful tone, where amidst roaring waters, waving forests, and broken preci- es, the mind of man becomes impressed as by the influence of the present eity.' p. 143—4.

From the Dardanelles, Dr. Clarke and his companions finally iled, towards the conclusion of the month of March, in a small iff which was carrying provisions to the British army, then camped before Alexandria. On such an expedition, it is not be supposed that much time could be afforded for a survey the shores and mountains of the lovely islands by which he assed. 'Barrels of Adrianople tongues, candles, tea, sugar, heese, onions, and biscuit,' appear to have engrossed the hole attention of the captain of their vessel, who, it should em, beheld without the least remorse all the pains he inflicted his passengers, by passing unvisited the lands where 'Eolian res were strung in every valley, and every mountain was nsecrated by the breath of inspiration.' p. 182.

The voyage, however, was happily i[illegible]erru[illegible]d, by the detention of their vessel at the islands [illegible] C[illegible] ([illegible]odern Stanchio) and Rhodes, and at the gulph of Glaucus in Asia Minor. The gulph of Glaucus, or, as it is no[illegible] called, the bay of Macri, lying on the confines of the ancient provinces of Caria and Lycia, is remarkable for the grandeur of its scenery, its pestilential climate, and the beautiful remains of antiquity in its immediate vicinity. The modern town of Macri is built on the site, and amidst the ruins, of Telmessus. The ancient theatre was an enormous pile, erected on the side of a lofty mountain sloping to the sea. In the construction of the building, the architect had laboured to throw into the perspective of the sublime landscape by which he was surrounded. It will be found, indeed, that the artists of Greece were generally careful, in the construction of their public edifices, to make 'the beauties of nature subservient to those of art.' Of this, endless examples may be found in the remains of the numerous temples and theatres, commanding the tall cliffs, or rising in the hollows of the mountains, which spread along the whole southern and western shores of the lesser Asia. The neighbourhood of Telmessus abounds with *Soroi*, and other monuments of its former greatness, inferior, indeed, to its theatre in splendour, but well deserving a patient and careful examination. We have not room at present, however, even for a short notice of the most remarkable;—nor can we afford space for any abridgement of the detailed account given by our author of the early part of the campaign in Egypt.

After visiting Cyprus, Dr. Clarke proceeded in the Romulus frigate to Acre. The ship having been dispatched, from the fleet off Aboukir, to take in a cargo of bullocks for the supply of the army, Dr. Clarke was engaged to act as interpreter for his friend Captain Culverhouse, who commanded the vessel, in negotiating this important affair with Djezzar Pacha, the tyrant of Acre. The portrait exhibited of this savage is curious, accurate, and instructing. Possessed of Herculean vigour of body, and a large share of natural shrewdness, profoundly ignorant of all the advantages of literature, and literally despising them, he gave full indulgence to the most bloodthirsty and brutal temper, with the most perfect defiance and contempt of all human and divine authority. Grievous as it is to reflect, that such a monster should have existed in our own days, gratifying without restraint, for more than twenty years, his stupid and malevolent passions, it is not amiss to contemplate the picture steadily and in detail. We are all more or less, the slaves of pomp and circumstance, and it is not, perhaps, be without its use, to [illegible] the workings of those passions in the mind of a palt[illegible] Acre, [illegible]

imulated more powerful tyrants to desolate the world.
u, at an early period of life, sold himself to a merchant
stantinople; and, from the situation of a Mameluke,
n to the high dignity of Governor of Cairo. At the
which the book before us refers, he was Pacha of Seide,
ent Sidon; 'lord of Damascus of Berytus and Tyre;
h the exception of a revolt among the Druses, might be
red master of all Syria.' Though nominally subject to
te, he was in fact wholly independent of its authority.
ellation of Djezzar signifies *butcher*. Dr. Clarke saw, as
us, several persons standing by the door of his apartment,
without a nose—others without an arm—with one
, or one eye.' At one period of the Pacha's life, having
to suspect the fidelity of his wives, he put seven of them
with his own hands. While the Romulus lay off Acre
bance had arisen, in consequence of some stones having
rown into the ship's boat, by some of the Pacha's

Dr. Clarke instantly proceeded to the palace of the
to complain of this insolence. The manner of his
on is thus related.

hing could exceed the expression of fury visible in Djezzar's
nce at this intelligence. It might have been said of him as of
dnezzar, *the form of his visage was changed*. Drawing his dagger
ined the officer,—as Bertocino trembling, said to us, *now you will
ed*. What, said I, is he going to do? *To put to death that poor*
led he: and scarcely were the words uttered, than I, more terrified
of the party, caught hold of the Djezzar's arm; the midshipman
is intreaties to mine, and every one of us earnestly supplicating
or the poor victim. All we could obtain, was permission from the
have the punishment suspended, until Captain Culverhouse was
l of the circumstance, who, coming on shore saved the man's
388.

are tempted, though the extract is long, to transcribe
amusement of our readers the following curious passage,
e account of another interview between our author and
nuary dispenser of vindictive justice.

found him seated on a mat, in a little chamber, destitute even of
nest article of furniture, excepting a coarse porous earthen-ware
or cooling the water he occasionally drank. He was surrounded
ns maimed and disfigured in the manner before described. He
looked up to notice our entrance, but continued his employment
ng upon the floor, for one of his engineers, a plan of some works
ben constructing. His form was athletic, and his long white beard
covered his breast; his habit was that of a common Arab, plain but
onsisting of a white camblet, over a cotton cassock. His turban
white. Neither cushion nor carpet decorated the naked boards
ivan. In his girdle he wore a poignard set with diamonds; but

this he apologized for exhibiting, saying "it [illegible] badge of office as governor of Acre, and therefore could not [illegible] aside." The conversation began by a request from the Pacha, that English captains, in future, entering the Bay of Acre, would fire only one gun, rather as a signal than as a salute upon their arrival. "There can be no good reason," said he "for such a waste of gunpowder in ceremony between friends. Besides," he added, "I am too old to be pleased with ceremony: among forty-three pachas of three tails, now living in Turkey, I am the senior. My occupations are consequently as you see very important," taking out a pair of scissars, and beginning to cut figures in paper, which was his constant employment when strangers were present: [illegible] he afterwards stuck upon the wainscot. "I shall send each of you away," said he, "with good proof of old Djezzar's ingenuity. There," addressing himself to Captain Culverhouse, and offering a paper [illegible] "there is a symbol of your profession." While I was explaining to the captain the meaning of this singular address, he offered me a paper flower, denoting, as he said, "*a florid interpretation of blunt speech.*" As often as we endeavoured to introduce the business of our visit, he affected to be absorbed in these trifling conceits, or turned the conversation by allegorical sayings, to whose moral we could find no possible clue. His whole discourse was in parables, proverbs, [illegible], and oriental apologues. One of his tales lasted nearly an hour, about a man who wished to enjoy the peaceful cultivation of a small garden without consulting the lord of the manor, whenever he removed a [illegible] alluding, perhaps, to his situation with reference to the Great Signior. There was evidently much cunning and deep policy in his pretended frivolity. Apparently occupied in regulating the shape of a watch paper with his scissors, he was all the while deeply [illegible] to our words and even to our looks, anxious to discover whether there was any urgency in the nature of our visit." p. 370.

There is much more to the same purpose in Dr. Clarke's book; but our reader will probably be satisfied.

While the Romulus was taking in her stores at Acre, our author proceeded, with a strong party of [illegible], and with a guard of the Djezzar's cavalry, to Nazareth. We shall endeavour to compress into the remaining part of the article, some of the more interesting of the many valuable remarks which occur in this volume, respecting the [illegible] history and antiquities of the Holy Land, and the illustration of scripture which the activity and learning of Dr. Clarke enabled him to discover.

The village of Nazareth standing at the foot of [illegible] is still inhabited by some of the wretched subjects of the Pacha of Acre, to whose mandates an instant and [illegible] obedience is exacted. The conversation of the Arabs [illegible] full of complaint against their governors. One of [illegible] said "Beggars in England are happier [illegible] better than poor Arabs." "*Why better?*" said [illegible] party; "[illegible]

pier" replied the Arab, "in a good government: better, because they will not endure a bad one" p. 440.

The situation of the town is very distinctly marked in St. Luke's Gospel. "They led him unto the brow of a hill whereon their city was built." Its modern appearance exactly corresponds to this description. This solitary spot, so often honoured as the residence of the redeemer of mankind, is sunk into the most debased state of political subjection, as well as into the grossest superstition and ignorance. At the lower part of the town there is a Franciscan convent, where the friars shew what they call the kitchen and fire place of the virgin: they have also a miraculous self-suspended pillar of granite.

The well intentioned zeal of the Empress Helena, aided by the labours of a whole generation of opulent and powerful devotees, has covered with churches, and monasteries, and altars, almost every spot in the Holy Land, which tradition has pointed out as the scene of any of the transactions of our Saviour's life. Helena was the mother of the Emperor Constantine the first. In her eightieth year she commenced a pilgrimage to Jerusalem. The youthful spirit and enterprize of the undertaking are truly marvellous; but activity, unattended by good sense, not only loses all its value, but often becomes positively pernicious. As a specimen of the discretion with which her improvements were conducted, it will be sufficient to refer to the structure, to which, for many centuries, the name of the Holy Sepulchre has been affixed. The church by which this consecrated place is covered, stands nearly in the centre of the modern city; and all travellers, and writers on the subject, from the days of Eusebius down to those of Mons. de Chateaubriand, concur in bearing testimony to the identity of this spot with that in which the body of the Redeemer was deposited. The long existence of this opinion seems, however, to be the only evidence of its truth. The fabric to which the name of the Holy Sepulchre is now given, is built in the principal aisle of the church and 'beneath the main dome,' and resembles, says Dr. Clarke, 'a huge pepper box.' The pilgrims by whom it is visited, are first introduced into a kind of antechapel, where is exhibited a block of white marble lying before the door of the interior chamber—the actual tomb, as Helena supposed, of the Saviour. This block is pointed out as that on which the angel sat; but corresponds 'neither with the mouth of the sepulchre, nor with the substance from which it must have been hewn'—the rocks of Jerusalem consisting all, as Dr. Clarke informs us, of common compact

limestone. From the account given by the Evangelists of the tomb of the Messiah, it seems unquestionable, that it was formed by the excavation of a rock. Matthew, Luke and Mark, mention this circumstance. From St. John's Gospel it appears that the sepulchre was immediately adjoining the place of crucifixion: ἦν δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυρώθη, κῆπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινὸν ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. Ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, κ. τ. λ. The name of Golgotha, signifying "the place of a Scull," and that of Calvary, which is synonimous with it, are supposed with great probability to indicate a place of sepulture. The antient Jews, in common with all other Eastern nations, among whom the burial of the dead was practised, constructed their tombs with incredible labour. Of these sepulchres, or *soroi*, very numerous examples are mentioned in the volume before us. They consist of large excavations, or chambers, formed in the lateral surface of lofty and durable rocks; and of this kind it is probable was that possessed by Joseph of Arimathea. Now at the supposed sepulchre of Jesus Christ, there is neither any rock remaining, nor any appearance of rocks in which such a receptacle might have been formed—neither does it retain any marks of those depositories of the dead, to which we may suppose the place of our Lord's burial to have given the name of Golgotha. Shaw endeavours to explain the difficulty by saying, that all the rock was cut away to the level of the church, "leaving the tomb or grotto above ground." On examining this remaining *grotto*, however, Dr. Clarke could find no traces whatsoever of any antient work. 'The sides' says he, 'consist of that beautiful breccia vulgarly called verd-antique marble, and over the entrance the substance is of the same nature.'

Of the state of the Holy City itself, its population, manners, and government, we have but little information from Dr. Clarke. The following description of the approach of their cavalcade is given with his usual vivacity, and as an unfavourable specimen of his descriptive powers.

'At length, after about two hours had been passed in this state of anxiety and suspense, ascending a hill towards the south—*Hagios!* exclaimed a Greek in the van of our cavalcade, and instantly threw himself from his horse, was seen bare-headed upon his knees, facing the prospect he surveyed. Suddenly the sight burst upon us all. Who shall describe it! the effect produced was that of total silence throughout the whole company. Many of the party by an immediate impulse took off their hats, as if entering a church, without being sensible of doing. The Greeks and Catholics shed torrents of tears, and pros-

eginning to cross themselves with unfeigned devotion, asked if they ight be permitted to take off the covering from their feet, and proceed are-footed to the Holy Sepulchre. We had not been prepared for the randeur of the spectacle which the city alone exhibited. Instead of wretched and ruined town, by some described as the desolated rem-ant of Jerusalem, we beheld as it were a flourishing and stately metro-olis; presenting a magnificent assemblage of domes, towers, palaces, nurches, and monasteries; all of which, glittering in the sun's rays, one with inconceivable splendour. As we drew near, our whole atten-on was engrossed by its noble and interesting appearance. The lofty lls whereby it is surrounded, give to the city itself an appearance of evation inferior to that which it really possesses.' p. 525.

At Jerusalem our travellers were well lodged, and very hos-itably entertained, by the Franciscan friars of the convent f St. Salvador. These guardians of the Holy Sepulchre ppear to enjoy a very sufficient proportion of the luxuries nd comforts of life. Dr. Clarke and his company were galed, in addition to the more substantial requisites of a ood supper, with tea, (on which by the way he pronounces cordial and well merited eulogy) lemonade, coffee, and some bottles of Noyau." The last article appears to be in reat demand at Jerusalem.

The manufactures of the place, or at least such as Dr. larke saw, consisted of beads, crosses, shells, rosaries, &c. f their rosaries and amulets, some were wrought of the lack fetid* limestone of the Lake Asphaltites: it is worn in e East as a charm against the plague. The streets of Jeru-lem are narrow, and the houses lofty, their lower stories ving no windows. The bazars or shops are mean, poor, d unwholesome: the rapacity of the Turks had effectually evented the exposure of any valuable articles for sale. The ty is inhabited by a confused tribe of Christians, Jews, d Mahometans: and they are generally listless and ignorant. he mosque of Omar, erected in the seventh century by the aliph of that name, on the site of the temple of Solomon, rms a most magnificent pile, superior, in the opinion of r. Clarke, to the mosque of Saint Sophia in Constantinople. is never opened to the profane gaze of Christians; nor uld our author obtain from the governor, even through e interest of Djezzar Pacha's interpreter, permission to ter it. The Greek and Armenian convents are large and lendid. In the appearance of the latter every thing is

* "Chaux carbonatee fetide, *Hauy*. "Pierre puante," *Lameth*, Tom p. 58. "Swinestone," *Kirwan*. "Stinkstein," *Brochant*, Tom I. p. 7. "Spathum frictione fœtidum," *Walker*, Tom I. p. 148."

oriental. 'The Patriarch,' says Dr. Clarke, 'makes his appearance in a flowing vest of silk, instead of a monkish habit, and every thing around him bears the character of eastern magnificence. He receives his visitors in regal stateliness, sitting amidst clouds of incense, and regaling them with all the luxuries of a Persian court.'

Few objects in the neighbourhood of Jerusalem are more remarkable, than the Mount of Olives. Though spoiled of its vegetation at the period of the siege, yet such is the natural aptitude of the soil for the growth of olive trees, that there are now to be found upon it many of a very venerable antiquity. At the foot of the mount there is a grove, still called the Garden of Gethsemane. At the descent of the Mount of Olives our Saviour "beheld the city and wept over it." David, flying from his son Absalom, "went up by the ascent of Mount Olivet, and wept as he went up." Cold indeed would be the heart of that man, who could tread with indifference on this hallowed soil. The "plains of Marathon and the ruins of Iona" tell, indeed, of glory and devotion, but they tell also of the extinction of science, and of the fall of empire. He who wanders among the consecrated hills "which stand about Jerusalem,"—who is surrounded by those scenes among which the temple of the Most High was once conspicuous—where the prophets of Jehovah denounced his dreadful vengeance, or hailed the approach of the great Redeemer—over which the star of Bethlehem arose, while the chorus of heaven proclaimed to earth the descent of the incarnate deity, and from whence the meek and holy Jesus poured forth his benedictions on the pure in heart, the mourner, and the persecuted, while thousands re-echoed *their* blessings on him who had healed all their diseases—he, in fine, who sees that holy spot on which our expiring Redeemer, triumphing amidst agonies unutterable, exclaimed, "it is finished,"—such a man will be wrapt into a far nobler company than that of the sages or warriors of Marathon or Iona; and though he may weep over the events which his memory will retrace, yet a joyful hope will dissipate his tears, when he remembers that the scenes among which he stands will ere long witness the triumph of his Saviour's kingdom—that again all nations will worship towards Jerusalem—that the lion shall lie down with the kid, and that there, where the great sacrifice was completed, shall be seen the consummation of earthly happiness, and the glorious foretaste of heaven.—In such feelings the author of this volume, we are well satisfied, has cordially sympathized.

Bethlehem is distant from Jerusalem about six miles. At this place the plague prevailed to such an extent, during Dr. Clarke's residence in the Holy Land, that, when he announced to the monks of St. Salvador his intention of visiting it, he was informed, that if he persisted in his purpose, he could not be re-admitted as a visitor at their monastery. Nothing deterred, however, by difficulties which would have alarmed a less adventurous spirit, he finally quitted the Franciscan friars to visit the place of our Saviour's nativity.

The town lies on the ridge of a hill, on the southern side of a deep valley. A monastery is erected over the cave of the nativity, whose walls appeared like those of a vast fortress. The fear of contagion, however, prevented our traveller from exploring this building; and after all the mummeries which he had witnessed at Jerusalem, he had perhaps but little reason to lament his inability to see what would probably have been merely a repetition of them in a still more tiresome form. In the valley below the town is a well, by which Dr. Clarke's party halted for refreshment. Wells in the East are too valuable not to be very carefully preserved. Our author supposes this in the valley of Bethlehem, to be the identical well, the waters of which were brought to David by three of his "mighty men" at the peril of their lives. "The garrison of the Philistines was then in Bethlehem."—"And David longed and said, Oh! that one would give me to drink of the water of the well of Bethlehem which is by the gate." The conjecture, we think, is by no means devoid of probability. In connection with this illustration of the inspired writings it may be well to mention here a similar observation, made by Dr. Clarke in the *Terebinthine* vale, which lies in the road from Bethlehem to Jaffa. We give it in his own words.

"After three miles of as hard a journey, over hills and rocks, as ever we had experienced, we entered the famous Terebinthine vale, renowned during nineteen centuries as the field of the victory gained by the youngest of the sons of Jesse over the uncircumcised champion of the Philistines, who had "defied the armies of the living God." The admonitus *locorum* cannot be more forcibly excited, than by the word of Scripture: "And Saul and the men of Israel were gathered together, and pitched by the valley of *Elah*, and set the battle in array against the Philistines. And the Philistine stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them." Nothing has ever occurred to alter the appearance of the country. As it was then, so it is now. The very brook whence David "chose him five smooth stones" has been noticed by many a thirsty pilgrim journeying from Jaffa to Jerusalem; all of whom must pass it in their way." p. 625.

Dr. Clarke's testimony as to the unequalled fertility of Judea is very remarkable. It afforded, says he, 'one of the most striking pictures of human industry which it is possible to behold.' The rocks and vallies were covered with vines and olive trees. From their bases to their summits, the hills were a continued garden. Millet, cotton, linseed, tobacco, and barley were seen, among other standing crops. 'It is truly the Eden of the East, rejoicing in the abundance of its wealth.' 'Under a wise and beneficent government, the produce of the Holy Land would exceed all calculation.'

The Dead Sea is seen from the hills of Bethlehem, apparently in their immediate vicinity, but in fact at the distance of a wearisome journey. The Arabs, by whom its shores were infested, prevented Dr. Clarke's approach. At the spot, from which he beheld it, its appearance is wild, and in the highest degree majestic. It is upwards of seventy miles long, and nearly nineteen in breadth. Of this lake many marvels have been told. Mons. de Chateaubriand, (as we have had occasion to notice in a former number*) speaks of a "dismal sound proceeding from this lake of death *like the stifled clamours of the people engulphed in its waters!*" That its shores produce fruit beautiful to the sight, but containing nothing but ashes—that its waters and exhalations are destructive of animal life—that it bears upon its surface even the heaviest metals—these, and numberless stories of a like character, have been perpetually repeated, and, as it should seem, from the more authentic accounts of Maundrell and Haselquist, with barely any foundation of truth. The accounts of the extraordinary specific gravity of its waters must, however, be excepted from this remark. Maundrell, a very high authority, asserts that it bore up his body, in swimming, with uncommon strength. Every author indeed by whom the lake is mentioned (as is observed by Dr. Clarke) from Aristotle downwards, concurs in attesting the reality of this fact.

Of much narrower dimensions, but in beauty not inferior to the Dead Sea, is the Lake of Gennesareth, or the Sea of Gallilee. On its banks are the village of Emmaus, and the city or town of Capernaum. Our travellers enjoyed in its limpid waves all the luxury of the bath, in the highest perfection in which that luxury is to be found.

Nor perhaps is there in the world any climate in which this indulgence is more necessary or grateful. On his journey between Cana and Turan, Dr. Clarke and his companions retired into a cavern, excavated in some rocks overhanging

* See Ecl. Rev. Vol. VIII. pp. 26, 27.

tne road, for the purpose of repairing a broken umbrella. It was now the 15th of July. The mercury in a gloomy recess under ground, perfectly shaded, while the scale was placed so as not to touch the rock, remained at 100 degrees of Fahrenheit. ' As to making any observation in the sun's rays,' says Dr. Clarke, ' that was impossible: not one of the party had courage to wait with the thermometer a single minute in such a situation.' Other evils not less distressing than the heat, they had likewise to encounter. " *The King of the fleas,*" said an Arab Sheik to the disconsolate travellers, " *holds his court at Tiberias.*"

In subjection probably to this irresistible Autocrat, though independent of all other authority, the predatory Arab tribes infest the whole extent of the Holy Land. Two days before our author's arrival at Mount Thabor, a party of the Djezzar's cavalry had assaulted a numerous band of Arabs who were tending their herds, and had put many of them to death after driving off their cattle. The apology for this outrage was, that the Pacha's tribute could never be collected, except by force. The first care of the Arabs, on these sudden encounters, is to remove to the mountains the sick, the aged, and the women; the great object of contest being the cattle, which are pastured on the rich plains with which the country abounds. ' Their usual weapons consist of a a lance, a poignard, an iron mace, a battle axe, and sometimes a matchlock gun.' They reside in tents, and resemble, in their general habits, the gypsy tribes in this country. They are generally grave and amiable in their disposition, and in their manners courteous and dignified. Their passionate fondness for their horses is well known. Dr. Clarke has quoted from the Chevalier D'Arvieux's travels in Palestine, published at Paris, in the year 1717, a very curious instance of the warmth of this feeling, which well deserves to be repeated. An Arab named Ibrahim, having become poor, was under the necessity of permitting a merchant of Rama to become a partner with him in the possession of a favourite mare. He made frequent journies to see her, and the following is a translation of one of the many addresses made by this poor Arab to his mare on one of these occasions.

' Mes yeux, lui disoit-il, mon âme, mon cœur, faut il que je sois assez malheureux pour t'avoir vendue à tant de maîtres, & pour ne te pas garder avec moi? Je sois pauvre ma Gazelle! (antelope) tu le sçais bien, ma mignonne. Je t'ai élevée dans ma maison tout comme ma fille, je ne t'ai jamais battué ne grondée; je t'ai caressée tout de mon mieux. Dieu te conserve, ma bien aimée! Tu es belle, tu es

douce, tu es aimable! Dieu te preserve du regard des envieux.' p. note.

This is, however, a favourable sketch of the tenderer heart of these sons of the desart, heightened, it may be, some touches of French eloquence. Of their sterner mood author had, in his own person, a very intelligible specim His baggage containing, among other things, all his jour had been seized by some Arabs lying at the villag Bethoor, in the neighbourhood of Rama. Attended an Arab chief at the head of a troop of horsemen, Clarke proceeded to the camp in which his goods detained. Here a long and angry dialogue contes between the sheik, who had got possession of the plu and the chief by whom our traveller had been escorted. subject of the conference was, the expediency of ma prisoners of the unfortunate Europeans. At length the midable name of the Djezzar Pacha prevailed, decided dispute in favour of our countryman's liberation, who, for his potent ally had not probably survived to tell the of his hair breadth escape.

Dr. Clarke and his companions, after their visit to the A at Bethoor, proceeded through Rama to the town of J At Jaffa he found the plague had preceded him. On the adjoining the town, he was repeatedly shocked with the appe ance of dead bodies, from which the waves had washed o thin covering of sand under which they had been depos The British consul at the place, informed our travellers, t these were the remains of persons who had fallen victims t ravages of the plague, and who had been carried thither interment. The mention of Jaffa reminds us of a passag in Dr. Clarke's book which we are happy to mention. wholly discredits the story of the supposed massacre the sick in the French hospitals. The ground of his disbel and, as we think, a very satisfactory ground, is the total silen upon the subject, of the British consul and all the other inha tants of the place with whom he conversed. They were in highest degree irritated at the conduct of the French, and lost occasion of vilifying their characters; but though Dr. Clarke at Jaffa so soon after the supposed butchery took place, never, he says, heard this accusation even hinted at. cause of humanity could gain but little, though it may much, from the propagation of unfounded calumnies a against the bitterest enemy of human happiness; nor, alas it necessary to look to doubtful authority, for proof of the lentless barbarity of the invader of Spain, and the spoile Moscow.

On casting our eyes over the sketch we have attempted to give to our readers of this valuable work, we are deeply sensible of the inadequacy of what we have written to convey to them any tolerable notion of the curious, important and amusing information with which it abounds. Nor, in estimating the ability of the author, must it be forgotten, that all the observations on the manners—the antiquities—the sacred, profane, and natural history of the Holy Land, with which 256 quarto pages of his volume are filled, were accumulated under all the disadvantages of a noxious and burning climate, and amidst constant interruptions from the plundering Arab tribes, in the short space of *twelve days.* We do not, however, wish to be understood, as wondering that so much printing could be got up in so short a time. Sir John Carr, or M. Kotzebue, we dare say, would have compiled twice the quantity in half the allowance, with all imaginable ease; and in reading even Dr. Clarke's book we have seldom occasion to lament, that he had not longer opportunity of observation. With him, as with less eminent men, first impressions, however vivid and distinct, are occasionally inaccurate and partial; but his book is, after all, a very curious example of activity of mind, and enterprise of spirit, successfully directed to the acquisition of useful knowledge. We do not, we think, hazard much in saying, that we know of none of his cotemporaries, with the single exception of Humboldt, who could so well have accomplished such an undertaking. And, although among the numerous travellers whose names are still recorded with respect, in the history of English literature, many (as Bruce, and Captain Cook, and Parke) have done incomparably more in extending our knowledge of remote and trackless regions; yet perhaps no man has made greater contributions, than the author whose works we have been considering, to that stock of accurate, distinct, and minute information, which forms the surest basis of sound philosophy—no one has surveyed the world with the advantage of more various learning, or has communicated to the public the result of his remarks on mankind, in a style more perfectly free from vulgarity, feebleness, or bad taste, or more distinguished for clearness, elegance, and facility.

After all, however, we are not perhaps quite impartial judges in this case; or, at least, had our duty called on us to censure instead of to praise, it would have been a duty which we fear we should hardly have prevailed on ourselves to perform. Critics though we are, "we are not stocks and stones;" and we will confess that our hearts have warmed towards this distinguished person, ever since we read his noble vindication of the best interests of his fellow men in the meeting of the

Bible Society at the University of Cambridge. Though far from the presumption of claiming in any other respect an equality with him, yet in zeal for the great cause among the most eloquent champions of which he is justly numbered, we will not admit even his superiority. His literary eminence will deservedly secure to him the applauses of the few, the comparatively few, who can justly appreciate the extent of his learning and the elegance of his taste: but thousands, and tens of thousands of his poor and ignorant fellow creatures will have cause to bless, though they may be unable to applaud him. In the still and solitary moments of life, and in the last awful scene when human praise loses its power to charm, he will, we doubt not, remember with delight, that he has so often diverted his mind from the pursuit of literary glory to engage in the still nobler effort of promoting the happiness of mankind, by unrolling the leaves of that volume, "which discloses to the eye of faith the realities and prospects of eternity."

Art. II. *Sylva; or a Discourse of Forest Trees,* and the propagation of Timber in his Majesty's dominions; as it was delivered in the Royal Society, on the 15th of October, 1662, upon occasion of certain queries propounded to that Illustrious Assembly, by the Hon. the principal Officers and Commissioners of the Navy, together with an Historical Account of the Sacredness and Use of Standing Groves. By John Evelyn, Esq. F.R.S. With notes by A. Hunter, M.D. To which is added *The Terra:* a philosophical discourse of Earth. The fourth edition. 2 vols. 4to. pp. 330, 394, and 88. 46 plates. price £4. Longman. 1812.

AMONG the luminaries which ornament the literature of Britain, there may be individuals who have shot their rays farther, and sparkled with a brighter splendor, than the author of this treatise; but few have diffused a purer, or a more useful light. The SYLVA is one of those books which fix an epoch in the sciences to which they relate. It is neither *merely* the result of personal study and experience, nor is it *merely* a compilation from pre-existing materials: but it exhibits so delightful an union of original remark and extensive information, that every part is brought forward with the whole weight of the author's authority, and the most ample justice is dealt out to antecedent labourers at the very time that their performances are rendered superfluous. Nine editions, not called forth in crowded succession by temporary interest, but at moderately distant intervals, from 1664 to the present year, afford sufficient proof of the permanent favour which this classical work has enjoyed. And lest there should be some extraordinary critics, who, in the plenitude of their solemnity, should

contemn the whole affair as below the notice of genius, and attach a very mean degree of consequence to what they would denominate the natural history of hoops and broom-sticks, it may be prudent to remark, that, at the time when Evelyn wrote, the most unbounded ravages were committing on the forests of our island: that we have every reason to attribute to the energy of his pen, the commencement of those patriotic efforts which have been made to retrieve the prodigality of past ages: and that it is an incontestible fact, that many, if not most of the vessels of our present navy, are built of timber which was planted at his instigation, and but for his instigation would not have been planted at all. The subject thus viewed assumes the dignity of *national* importance: nor will any one who reflects that Evelyn foresaw the remote necessities of his country, devised and applied the remedy, and, at least to a certain degree, effected a cure, be at a loss to discover in him that acuteness of perception, that fertility of expedients, and that operative zeal, which characterise true greatness. The man who knew that Britain, a century after his decease, would want a Nelson, and that Nelson want a vessel, and who, to meet that requirement, planted the elm which formed her keel, or reared from the acorn the oak which furnished her rudder, deserves the thanks of the age for which he laboured as the benefactor of his country. To such thanks our author has an undoubted claim. 'The want of timber,' says he, 'and the necessity of being supplied by foreign countries, if not prevented by better and more industrious instruments, may prove in a short time a greater mischief to the public than the late diminution of the coin. I wish I prove no prophet, whilst I cannot for my life but often think of what the learned Melancthon above an hundred years since was wont to say, that the time was coming when the want of *three* things would be the ruin of Europe, *lignum, probam monetam, probos amicos; timber, good money, sincere friends.*' The scarcity of the second article has already forced itself on the attention of the most reluctant observer; and it is owing in a very considerable degree to Mr. Evelyn, that the first part of the prophecy has not hastened with much more rapidity towards its accomplishment.

To the present edition of the Sylva is prefixed a short account of the life of the author, enumerating his various literary performances, with the time of their appearance. He was born at Wotton in Surry, in the year 1620; entered at Baliol College Oxford, in 1637; and left England, in 1644, to make the tour of Europe, which he did to the great credit of his country and his own advantage. Some of the views which he took in Italy were engraved by Hoare, an eminent artist

of that time. At Paris he married the daughter of the British minister, Sir Richard Browne, and returned with her to England about 1651, when he took up his residence at Sayes Court, near Deptford, in Kent. During the troubles of these turbulent times, he lived very retired; and seems to have acquired that fondness for agricultural and sylvan employments and pleasures, which ever after became a distinguishing trait in his character. Here he formed the plan for a species of philosophic seclusion from the world, an outline of which is preserved in a letter to Mr. Boyle, dated 3d Sept. 1659.

'I propose the purchasing of thirty or forty acres of land, in some healthy place, not above twenty-five miles from London; of which a good part should be tall wood, and the rest upland pastures, or downs sweetly irrigated. If there were not already a house, which might be converted, &c. we would erect, upon the most convenient site of this, near the wood, our building, viz one handsome pavilion, containing a refectory, library, withdrawing room, and a closet; this the first story....In the second should be a fair lodging chamber, a pallet room, a gallery, and a closet; all which should be well and very nobly furnished, for any worthy person that might desire to stay any time, and for the reputation of the college... Opposite to the house, towards the wood, should be erected a pretty chapel; and at equal distances, even within the flanking walls of the square, six apartments or cells for the members of the society, and all contiguous to the pavillion; each whereof should contain a small bed-chamber, an outward room, a closet, and a private garden, somewhat after the manner of the Carthusians. There should likewise be an elaboratory, with a repository for rarities and things of nature: an aviary, dovehouse, physic garden, kitchen garden, and a plantation of orchard fruit, &c. all uniform buildings, but of single stories, or a little elevated. At a convenient distance towards the olitory garden, should be a stable for two or three horses, and a lodging for a servant or two. Lastly, a garden house, and conservatory for tender plants....There shall be maintained at the public charge, only a chaplain well qualified; an ancient woman to dress the meat, &c. a man to buy provisions, and a boy to assist him, and serve within....ORDERS:—At six in summer, prayers in the chapel. To study till half an hour after eleven. Dinner in the refectory till one. Retire till four. Then call to conversation (if the weather invite) abroad, else in the refectory. This never omitted, but in case of sickness. Prayers at seven. To bed at nine. In the winter the same with some abatements for hours, because the nights are tedious, and the evening's conversation more agreeable. This in the refectory. All play interdicted *sans* bowls, chess, &c. Every one to cultivate his own garden....Weekly fast. Communion once every fortnight, or month at least....Every Thursday shall be a music-meeting at conversation hours....There shall be a decent habit and uniform used in the college. One month in the year may be spent in London, or any of the universities, or in a perambulation for the public benefit, with what other orders shall be thought convenient."—Boyle's Works, vol. II. pp. 15—17.

Besides amusing himself with these reveries, he employed his leisure in producing several tracts—of which the following are enumerated: "Liberty and Servitude, from the French:" "A Character of England:" "The State of France:" "An Essay on the first book of Lucretius interpreted, and made into English verse:" "The French Gardener:" and "The golden book of St. Chrysostom, concerning the Education of Children." Of these several have gone through more than one edition.

With the return of brighter prospects for the royalists, he 'quitted philosophy for politics;' and produced his "Apology for the royal party," and "The late news, or Message from Brussels, unmasked." The king, upon his accession to the throne, was not unmindful of Mr. Evelyn's services; and, on the appearance of a rupture with Scotland, appointed him one of the Commissioners of sick and wounded. His taste for study, however, continued without diminution. When the Royal Society was established in 1662, he was appointed one of the fellows, and of the council; and in the same year produced his valuable treatise entitled "Sculptura," in which the method of engraving in mezzotinto, invented by Prince Rupert, was first made public.

It was 'to convince the world, that philosophy was not barely an amusement, fit only to employ the time of melancholy and speculative people, but an high and useful science, worthy the attention of men of the greatest parts, and capable of contributing in a supreme degree to the welfare of the nation,' that Mr. Evelyn published, in 1664, his "SYLVA," after it had been read with deserved approbation before the Royal Society. Not long after, his "Parallel of the antient Architecture with the modern," and his "Kalendarium Hortense," appeared, both which have been several times re-published. And about the same time, 'the university of Oxford received a noble and lasting testimony of Mr. Evelyn's gratitude for the place of his education; for it was he who prevailed with Lord Henry Howard to bestow the Arundelian marbles, then remaining in the garden of Arundel-House in London, on that university.' The university, in return, honoured him with the degree of Doctor of Laws, on occasion of a visit which he made to the place in 1669. When the Board of Trade was established by Charles II., Mr. Evelyn was created a member; and, while in this situation, compiled his "Navigation and Commerce," and in 1675 read his "Terra, or a Discourse of the Earth," before the society. In the same year he was appointed by James II., in conjunction with Lord Tiviot, and Colonel

Philips, ' one of the commissioners for executing the office of lord privy-seal, in the absence of Henry, Earl of Clarendon, Lord Lieutenant of Ireland; which place he held for a few months, when the king was pleased to make Henry Baron Arundel, of Wardour, lord privy-seal. He wrote nothing during this reign.' (pp. 22, 23.) After the revolution, he was made treasurer of Greenwich hospital, and in 1697 published " Numismata, a discourse of medals," a work still held in high estimation, though unfortunately confined in its plan to those reliques of art which are generally known by that appellation, to the exclusion of coins in general. On the 27th of February 1706, Mr. Evelyn paid the debt of nature, at the good old age of eighty-six. He had expressed a wish, in his Sylva, that he might be interred in his garden, ' not at all,' says he, ' out of singularity, or for want of a dormitory (of which there is an ample one annexed to the parish church) but for other reasons, not here necessary to trouble the reader with, what I have said in general being sufficient: however let them order it as they think fit, *so it be not in the church or chancel.*' It appears that his executors did not think proper to accede altogether to this wish, as we are informed that

' He was interred at Wotton, under a tomb of about three feet high of freestone, shaped like a coffin, with an inscription upon the marble with which it is covered, expressing, according to his own intention, that " Living in an age of extraordinary events and revolutions, he had learned from thence this truth, which he desired might be thus communicated to posterity: THAT ALL IS VANITY WHICH IS NOT HONEST, AND THAT THERE IS NO SOLID WISDOM BUT IN REAL PIETY." By his excellent wife, who survived him about three years, he had five sons and three daughters...Of the former all died young, except Mr. John Evelyn, the author of many translations both in prose and verse, and of some original compositions in Dryden's Miscellanies. He was father of Sir John Evelyn, created a baronet July 30, 1713, and great grandfather to Sir Frederick Evelyn.' pp. 24—26.

During our author's life he superintended, and progressively improved, four editions of his Sylva, in 1664, 1669, 1679, and 1705. The fourth was indeed published before his death, but is extremely faulty; and that of 1729, according to Dr. Hunter's account, is one of the most incorrect books in the English language. The public is therefore much indebted to the zeal and industry of Dr. A. Hunter, who rescued this valuable work from barbarism, and edited a correct impression, enriched with numerous valuable remarks and additions, in 1776. The very nature of Mr. Evelyn's work was such, as to require successive alterations and amendments, un[illegible] the author had

been gifted with prophetic sagacity. And although Dr. Hunter has done much, yet so many improvements in planting and pruning forest trees, and such numerous discoveries in the physiology of vegetables, have been made within the last twenty years, that we are sorry still to observe so many passages in the notes accordant rather with the state of science in 1770 than in 1802. We defer our remarks on Dr. Hunter's additions, however, till we have given our readers such an idea of the nature of the original work, as our limits will permit.

The preface 'to the reader' contains an ingenious eulogium on the art of planting; in which the author exhibits a very extensive acquaintance both with the classics who have touched upon the subject, and with more modern writers who have made it their theme; and discovers very considerable ingenuity in applying the arguments which he derives from them. Among these, there is one, which may, perhaps, be excusable in a panegyrist, but will hardly be admitted as an improvement in biblical exegesis. 'It is remarkable,' our author observes, 'that after all that wise Solomon had said, "that *all* was vanity and vexation of spirit," among so many particulars he reckons up, he should be altogether silent and say nothing concerning husbandry; as *doubtless*, considering it the most useful, innocent, and laudable employment of our life.' He then proceeds to a defence of the labours of the Royal Society; an institution which was highly obnoxious to the pedantry which pervaded the philosophy of the time. We will not venture to assert that this learned body altogether deserved the high character which Mr. Evelyn gives it; but that character is so excellent a description of what it *ought* to be, and what its founders intended it to be, that we can not refrain from selecting some of the most striking passages.

'Those who perfectly comprehend the scope and end of that noble institution, which is to improve natural knowledge, and enlarge the empire of operative philosophy, not by an abolition of the old, but by the real effects of the experimental, collecting, examining, and improving their scattered phenomena, with a view to establish even the received methods and principles of the schools, as far as were consistent with truth and matter of fact, thought it long enough that the world had been imposed upon by that national and formal way of delivering divers systems and bodies of philosophy, falsely so called, beyond which there was no more country to discover; which being brought to the test and trial, vapours all away in fume and empty sound.

'This structure then being thus ruinous and craggy, it is obvious what they were to do: even the same which skilful architects do every day before us; by pulling down the decayed and sinking wall to erect a better and more substantial in its place..... A long time it was they had been

surveying the decays of what was now ready to drop to piece
ever shew the outside made, with a noise of elements and qualit
and evident, abhorrence of vacuum, sympathies, antipathies, a
forms, and prime matter courting form; Ptolemean hypotheses, an
definitions, peremptory maxims, speculative and positive doctrines,
sonant phrases, with a thousand other precarious and unintelligible
(all which they have been turning over, to see if they could find a
sincere and useful among this pedantic rubbish, but in vain), b
nothing material, nothing of moment, mathematical or mechanical
had not been miserably sophisticated, on which to lay the stress: no
a manner whereby any farther progress could be made, for the rais
ennobling the dignity of mankind in the sublimest operations of the
faculty, by clearing the hypotheses, repugnant as they hitherto seem
to the principles of real knowledge and experience. Now .... the
themselves submitted to those mean employments of digging in the
quarry: yea even of making brick where there was no straw but
they gleaned, and lay dispersed up and down, nor did they think their
yet ill bestowed, if, through the assiduous labour and a train of
nual experiments, they might at last furnish, and leave solid and
corrupt materials to a succeeding and more grateful age, in
building up a body of real and substantial philosophy, which m
never succumb to time, but with the ruins of nature and the w
itself. By emancipating and freeing themselves from the tyran
opinion, delusory and fallacious shews, they receive nothing
trust, but bring all things to the Lydian touch; make them pas
fire, the anvil, and the file, till they come forth perfectly repurged an
consistence. They are not hasty in pronouncing from a single, o
competent number of experiments, the extatic ἰυρηκα, and offer becaus
but after the most diligent scrutiny, and by degrees, and way inducti
honestly and faithfully made, record the truth and event of trials, and tra
mit them to posterity. They resort not immediately to general prop
tions upon every specious appearance, but stay for light and inform
from particulars, and make report *de facto*, and as sense informs th
They reject no sect of philosophers, no mechanic helps, consp
persons of men; but cheerfully embracing all, cull out of all, and
retain what abides the test.' pp. 39—41.

In the Introduction which follows, our author urges the
portance of his treatise, from the want of timber which alre
began to be felt: defines his subject, dividing it into two cla
one comprehending such trees as affect a dry soil, the
such as thrive best in moisture: touches upon the subject of
equivocal production of plants, which has had its advocates
in later times, though Evelyn refuses to give it his assent:
lastly, briefly discusses the question, whether it be more
vantageous to raise fruits by planting, or from seed, w
he decides generally, in favour of the latter method.

The first book opens with some notices on soils, the cho
seeds, the influence of air and water on t growth of trees

some rules for raising and transplanting them. The remaining 20 chapters are occupied with the description of different species, their modes of culture, their uses, duration, and, in short, a brief abstract of all that had come to the author's knowledge respecting them. This subject is continued in the six first chapters of the second book. In these natural histories, Evelyn displays an union of extensive learning, and acute observation, which is seldom found in so high a degree in the same person; and a fertility of invention which enables him, in spite of the apparent sameness of the subjects, to give the most interesting variety to his disquisitions. He every where seems desirous to make the communication of his knowledge as sincere a source of pleasure to his readers, as the acquisition of it had been to himself; and appears much more solicitous that they should be instructed, than that he should shine out as their instructor. The modesty, indeed, with which he exposes the errors of the antient natural historians, (though he confesses that he 'must deplore the time which is, for the most part so miserably lost in pursuit of their speculations, where they treat upon this subject,') and the candour with which he brings forward their observations, when in any degree informing or useful, are indicative of a quality of heart which authors of the present day too seldom think proper or prudent to disclose, content to relinquish the praise of honesty, so that they can but secure reputation for their performances. It must be acknowledged, however, that Evelyn's deference for the opinions of others, frequently leads him into mistakes, and that he is often to be found retaining an erroneous statement, sanctioned by high authority, rather than express a doubt where he was unable to confirm it by adequate evidence from observations of his own.

As it would be impossible, in any ordinate compass, to exemplify the preceding remarks, we shall merely venture on one short quotation, neither the most able, indeed, nor the most interesting in the series, but we hope sufficiently amusing to excuse our choice.

'Though *birch* be of all other the worst of timber, yet it has its various uses, as for the husbandman's ox-yokes; also for hoops, small screws, paniers, brooms, wands, bavin bands, and withs for faggots; it claims a memory for arrows, bolts, shafts, our old English artillery; also for dishes, bowls, ladles, and other domestic utensils in the good old days of more simplicity, yet of better and truer hospitality. With this tree thereof they have a blacker kind, the North Americans make canoes, oxes, buckets, kettles, dishes, (which they sew and join very curiously with thread made of cedar roots) and divers other domestical utensils, as baskets, bags, &c.; and of a certain fungous excrescence from the bole,

after being boiled, beaten, and dried in an oven, they make excellent spunck or touchwood, and balls to play withal: it is astringent, and, being reduced to powder, is an infallible remedy in the hæmorrhoides. They make also not only this small ware, but even small craft, pinnaces, of birch: ribbing them with white cedar, and covering them with large flakes of birch bark, they sew them with thread of spruce roots, and pitch them, as it seems we did even here in Britain, as well as the Veneti, making use of the willow. It also makes good fuel. In many of the mosses in the West Riding of Yorkshire, are often dug up birch trees that burn and flame like fir and candlewood; and I think Pliny says, the Gauls extracted a sort of bitumen out of birch. Great and small coal are made by charring of this wood, as of the tops and loppings, Mr. Howard's new tan. The inner white cuticle, and silken bark, (which strips off of itself almost yearly,) was anciently used for writing tables, before the invention of paper; there is a birch tree in Canada, whose bark will serve to write on, and may be made into books, and of the twigs very pretty baskets. With the outward thicker and coarser part of the common birch, are divers houses in Russia, Poland, and those poor northern tracts, covered, instead of slate and tile; nay, one who has lately published an account of Sweden, says, that the poor people grind the very bark of birch trees to mingle with their bread-corn. It is affirmed by Cardan, that some birch roots are so very extravagantly veined, as to represent the shapes and images of beasts, birds, trees, and many other pretty resemblances. Lastly, of the whitest part of the old wood, found commonly in doating birches, is made the ground of our effeminate farined gallants' sweet powder; and of the quite consumed and rotten, (such as we find reduced to a kind of reddish earth in superannuated hollow trees) is got the best mould for the raising of divers sucklings of the rarest plants and flowers; to say nothing here of the magisterial fasces, for which, anciently, the cudgels were used by the Lictor, as now the gentler rods by our tyrannical pedagogues, for lighter faults.' pp. 227—232.

The trees on which our author has principally bestowed his attention, are the oak, the elm, the beech, the horn beam, the ash, the chesnut and horse chesnut, the walnut, the service, the wild black cherry, the maple, the sycamore, the lime, the poplar and aspen, the quick beam or mountain ash, the hasel, the birch, the alder, the willow, the yew, holly, cornel, and box, the various pines, fir, and larch, the cedar, juniper and cypress, the mulberry, the plantanus, the lotus, and acacia, the cork tree and ilex, the arbutus, cherry, laurel and bay, the hawthorn, and the broom. Shorter descriptions are given of less remarkable or less known trees and shrubs; the whole affording a curious and interesting picture of the components of the forests and plantations of this country a century and a half ago. Whether they have been improved in intrinsic value as much as in variety, by the introduction of the numerous American trees, which have been recently cultivated, will be best decided by a future generation.

The seventh chapter of the second book treats of the 'infirmities' of trees, which are attributed, among others, to the following causes—weeds, a too profuse production of suckers, fern, too much wet, constriction of the bark, worms, external injuries, moss, ivy, vermin, frost and tempests. Some of these, it will be observed, are as delightful to the artist as they are odious to the planter. The influence of the two last annoyances was felt in an extraordinary manner shortly before our author's decease; and we find, in another part of this work, an account of the damages occasioned to our forests by the storm of 1703, memorable for the destruction of the Eddystone light house and its builder. It appears to have increased, gradually, from the middle of November, until the morning of the 27th, when it reached its height. In the forest of Dean, 3000 oaks were blown down; in the New Forest, 4000; in Kent 250,000 prostrate trees were counted, but the number overthrown must have been much greater. Evelyn had the affliction to see above 2000 destroyed on his own estates, 'and this,' he adds, 'almost within sight of my dwelling, (now no longer Wotton or Woodtown), sufficient to mortify and change my too great affection and application to this work, which as I contentedly submit to, I thank God for what are yet left standing—*nepotibus umbram*.'

The third book is divided into seven chapters, of which the first and second bear the respective titles—'of Coppices' and 'of Pruning.' The latter concludes with recommending the bending of young trees, in order to ensure knee timber for ship builders and wheelwrights, a practice not unknown in the days of Virgil, for the purpose of obtaining suitable poles for ploughs. The next chapter on 'the age, stature, and felling of timber,' is amply stored with very amusing information, collected from all quarters, and of every degree of authenticity and credibility,—from the correct measurements of the Cowthorpe oak, the giant of British forests, to Surius's account of the stump of the cursed fig tree near Jerusalem, above 1500 years old, and of a Persian cyprus ten centuries older. One of the most remarkable instances of the extraordinary size which oaks may attain to, before they decay, was afforded in the dimensions of the mast, and some of the beams of the Royal Sovereign. The main mast according to Evelyn was 'a hundred feet long save one, and bare thirty-five inches diameter; yet was this exceeded in proportion and use, by that oak which afforded those prodigious beams that lie athwart her.' The diameter of the latter tree, which yielded four beams, each forty-four feet long, was four feet nine inches. It grew near Framlingham in Suffolk. The bulkiest trees, observed by our author, in this

country, appear to be, a yew in Branburne church yard, Kent, which was fifty-eight feet in circumference, and a witch elm, in Staffordshire, 120 feet in height, and seventeen feet in diameter at the stool. 'This was certainly,' he remarks, 'a goodly stick!'—but only a stick in comparison to Brydone's *Castagno de cento cavalli* on Mount Etna, stated to be 204 feet in circumference, and capable of containing 300 sheep. The Dutch-Chinese *Ciennick*, or tree of a thousand years, however, far outdoes even the groves of the Cyclops, as 'fourscore persons can hardly embrace it,' which, making every allowance for diminutive stature, implies a circumference of nearly 400 feet. In the fourth chapter, treating of 'timber, the seasoning, and uses, and fuel,' our author strenuously recommends water-seasoning, as effecting, in a short time, what would require many years by mere exposure to the air. He also sets down a few experiments on the relative strength of timber of different dimensions, which were instituted before the Royal Society, but which, though valuable at the time, have been superseded by more accurate trials of a later date. We have, likewise, some good observations by Dr. Hook, on petrified wood, in which he inclines to the opinion, which has since been found correct, that the ligneous matter is not removed, but only impregnated by, and enveloped in the lapidifying particles. A description of 'the mystery of charring,' and quotations from Virgil, Ovid, and Spenser, in praise of trees, which Mr. Evelyn terms 'summing up all the good qualities and transcendant perfections of trees, in the harmonious poets' concert of elogies,' conclude this chapter. The fifth consists of 'Aphorisms, or general precepts;' and the sixth contains an account of 'the laws and statutes for the preservation and improvement of woods and forests,' the prohibition of the forbidden fruit in Paradise being placed in the van. The seventh and last chapter is intitled 'the Paranesis or conclusion, containing some encouragements and proposals for the planting and improvement of his Majesty's Forests, and other amenities for shade and ornament.'

In the fourth book, which finishes the Sylva, Mr. Evelyn, rejoiced at having completed the descriptive part of his undertaking, gives free scope to his poetical propensities, and rolls on in a deluge of erudition. He intitles it 'an historical account of the sacredness and use of standing groves;' and every writer within his reach, sacred or profane, ancient or modern, is laid under contribution to elucidate, to amplify, or to decorate his favourite topic. 'Let us,' he exclaims, with somewhat of the quaintness of his times, but with

seriousness which shews that his favourite pursuit did not lead his heart astray,

'Let us no more admire the enormous motes and bridges of Caligula, across to Baiæ; or that of Trajan over the Danube (stupendous work of stone and marble!) to the adverse shores; whilst our timber and our trees, making us bridges to the furthest Indies and the Antipodes, land us into new worlds. In a word, (and to speak a bold and noble truth) trees and woods have twice saved the whole world; first by the ark, then by the cross; making full amends for the evil fruit of the tree in Paradise, by that which was borne on the tree in Golgotha.'

The oaks of Mamre—the burning bush—the boughs at the feast of Tabernacles—the Θύρσος φοινικῶν at the feast of Bacchus, mentioned by Plutarch—the may poles of modern times—the idolatrous groves of Scripture—the Celtic Jupiter, a tall oak—the beds of leaves, fertile of prophetic inspiration, and the shades of laurel of poetic fury—the Rhodian Jupiter Ἀνδινδρεύς—the Sidonian Ashteroth,—'the oak theology of the Druids'—the superstitions of the Bramins, and the shades of Academus—all these are made to pass before us in successive array. The poets are quoted to shew that 'they thought of no other heaven upon earth or elsewhere,' than their favourite woods. 'Here orators have made their panegyrics, historians grave relations, and the profound philosophers have loved here to pass their lives in repose and contemplation.' The bark of trees has been, from the remotest antiquity, the tablet of lovers: their branches supported the proud trophies of the heroes of Greece and Rome; and beneath their shade the ashes of Saul and Jonathan, of Diaphon and Ariadne reposed. The author concludes by numerating the principal groves mentioned by the poets, mplifying the fable of the Hamadryads, and denouncing *diræ*' against such as should wantonly violate the sanctity f trees and forests, while long life is held out as the reuted reward of such as plant them.

'*Hæc scripsi Octogenarius,*' adds the venerable Evelyn, 'and shall if od protract my years, and continue my health, be continually planting, it shall please him to transplant me into those glorious regions above, e celestial paradise, planted with perennial groves and trees, bearing imortal fruit; for such is the tree of life, which they who do his comandments have right to.'

Our limits will not permit us to make any extract from e "Terra," which is annexed to this edition of the Sylva. hough valuable, it is by no means equal, and hardly to be mpared with the Sylva, and its practical utility in the esent improved state of agriculture, can be but inconsiderle.

We must not, however, dismiss this article, without remarks on the additions by Dr. Hunter. The most imp ant consists in the botanical discrimination of the di species of trees mentioned by Evelyn. For this purpos Linnean names and descriptions are given, with Ba synonyms, and figures, with dissection of the parts of tification, of the more important. The plates, though roughly executed, are accurately drawn, and characteristic on this account, we are well content that they have not re-engraved, but continued the same in the four edition riched with Dr. Hunter's notes. The instructions for n seedlings, are extracted from Bradley, Miller, Hanbury, ton and Mawe. The different modes of grafting and i are distinctly described. The subject of oak plantat considerably extended, and a letter from the gardener Duke of Portland is given, describing the method pur in Nottingham. Evelyn's chapter on the maple is rend more complete, by a description of the American sugar m and the manner of extracting sugar from its sap. The count of the different species of pines is made much precise and extensive, and useful additions and improv are annexed to most of the other chapters, often exce the extent of the original. In the second book, an exte dissertation is inserted, on the 'life of vegetables,' i their motion, anatomy, generation, age, diseases, and re are ably and ingeniously discussed. Much, however, has have been altered and improved from later discoveri ticularly with respect to their motion and anatomy. In essay in the first volume on 'the food of plants,' w Dr. Hunter strenuously contends for the existence of universal principle—oil,' as the nutriment of vegeta ducing several experiments in proof of his hypothesis yet more in need of revision.

We must again generally remark, that this edition of Evelyn's Sylva, cannot be esteemed as bringing down state of the science of planting to the present date, but to the middle of the last century. Thus far, however, work is ably executed, and deserves a place in the of every person to whom the subject is of importance the interests of the country at large render it highly able that it should be of importance to many. This be our excuse for noticing so extensively a republica an old work; and if we should be thought too eager commending so useful and pleasing a pursuit, we qualify our zeal more suitably, than by inserting the fo ing passage, which is not less delightful for its simplicity admirable for its christianized eloquence.

'But, after all, let us not dwell here too long, whilst the inferences to be derived from those tempting and temporary objects, prompt us to raise our contemplations a little on objects yet more worthy our noblest speculations, and all our pains and curiosity, representing that happy state above, namely, the celestial paradise. Let us, I say, suspend our admiration a while of these terrestrial gaieties, which are of so short continuance, and raise our thoughts from being too deeply immersed and rooted in them, aspiring after those supernal, more lasting, and glorious abodes, namely, a paradise, not like this of ours, with so much pains and curiosity, made with hands, but eternal in the heavens, where all the trees are trees of life, the flowers all amaranths; all the plants perennial, ever verdant, ever pregnant; and where those who desire knowledge may fully satisfy themselves; taste freely of the fruit of that tree which cost the first gardener and posterity so dear; and where the most voluptuous inclinations to the allurements of the senses may take and eat, and still be innocent: no forbidden fruit; no serpent to deceive; none to be deceived.

'Hail! O hail then, and welcome, you blessed Elysiums, where a new state of things expects us; where all the pompous and charming delights that detain us here a while, shall be changed into real and substantial fruitions, eternal springs, and pleasures intellectual, becoming the dignity of our nature.' Vol. I. pp. 144, 145.

Art. III. *Essays addressed to Jews on the Authority, the Scope, and the Consummation of the Law and the Prophets.* By Greville Ewing, Minister of the Gospel, in Glasgow. Written at the Request of the Directors of the Missionary Society in London. 12mo. 2 vols. pp. 208-166. Williams and Son. 1809, 1810.

FROM various causes, the controversy between the Christians and the Jews has become obsolete and uninteresting. No reflecting inquirer ever felt any temptation to renounce Christianity, on the ground of preference for Jewish claims; for it is obvious, that if the former system be discarded, no possible modification of the latter can ever commend itself to the rational attention of mankind. If Christianity be not what it professes—a consummation of Jewish ceremonies and Jewish predictions, these ceremonies and predictions are nullified and falsified by the failure; and are proved to be as unmeaning as the Eleusinian mysteries, and as equivocal as the leaves which the Sybil scattered to the winds.—Another circumstance will account for the comparative insignificance of this controversy. The present character of the Jews—their long continued preservation—their widely extended dispersion—their state of singular insulation amongst all the nations of the earth, founded on the peculiarities of their language, polity and manners, and above all on the uniform predominance of avaricious habits in their civil and commercial intercourse;—these and other features of distinction seem to constitute the brand by which God himself has marked them out, and present the most awful confirmation,

at once of that revelation which they receive, and of that subsequent and more glorious revelation which they reject. The natural effect of these peculiarities has been, to keep Christians and Jews at an immense distance from each other. The points of mutual repulsion have become numerous and multiplied; and those facilities of intercourse, that homogeneity, on which the interest of controversy depends, have, in the present instance, either never existed, or, at the most, have been extremely limited in their influence. Both parties have considered the questions at issue as decided—the one from obstinacy, the other from conviction; and, accordingly, they have seldom been discussed, except in the writings of systematic theologians, or in occasional dissertations on the character of the Messiah.

While adverting to these circumstances, we shall not, we hope, be suspected for a moment of wishing to repress the ardour of pious exertion, if we glance at a fact which has often transpired, and which every friend to the best interests of men, must deeply lament. It is clearly beyond a question, that there have been, in our own times, some remarkable instances of conversion from the Jewish to the Christian faith—instances in which more than a nominal and speculative change has been effected, and the truth of which has been most satisfactorily and decisively attested: and should only one such result reward the well-meant, and for aught we know, the well-directed efforts of a Society recently formed for Promoting Christianity among the Jews, we should deem it an ample compensation for all their arduous and benevolent operations. But, on the other hand, it cannot be denied, that the majority of conversions said to have been effected by the plans and labours of other and anterior societies, have turned out, unhappily, to be *merely* reported; and have terminated in relapses, accompanied by the display of all that is base in treachery, avarice, and ingratitude. This cannot be denied, nor do we think it ought be concealed. On the contrary we should say, let the facts be contemplated in all their circumstances,—the probable causes, operating to their immediate production, ascertained —and the question, if possible, coolly and impartially determined, how far a certain indefinite measure of benevolent exertion can be said to be prudently expended on an object, interesting no doubt to the imagination and the heart, but surrounded by obstacles of uncommon magnitude, and the attainment of which seems morally impracticable by the ordinary methods which have been rendered effectual for the conversion of mankind?

There is one consequence, however, resulting from these

benevolent exertions, in which every friend to truth must sincerely rejoice. The attention of the Christian world has been more attentively fixed on the claims of the founder of its faith; the prophetic scriptures have been more accurately studied, and their accordance with the relations of the Evangelists more frequently illustrated;—and whether Jews be converted in our day, or still remain, "till the times of the fulness of the Gentiles," under the thick, unbroken darkness of ignorance and unbelief, the faithful, at least, will have been confirmed and animated in their principles and their professions.

The judicious and interesting dissertations before us were published sometime ago, under the direction and sanction of the "London Missionary Society:" and we owe an apology to their respectable author, for having so long neglected to notice them. The essays are twelve in number, the last including five distinct sections. The following are the subjects.

Number I. Introductory Remarks. II. Authority of the Law and the Prophets. III. Scope of the Law and Prophets. Character of God. IV. Creation of the World. Primæval State of Man. V. First Transgression. VI. Redemption. VII. Antediluvian Worship. VIII. Covenant with Noah. IX. Covenant with Abraham. X. Covenant with Israel at Sinai. XI. The Messiah. XII. Consummation of the Law and the Prophets. The New Covenant. Scriptures of the New Covenant. Sacrifice of the New Covenant. Worship of the New Covenant. Inheritance of the New Covenant. Conclusion.

It was the solemn accusation brought against the most popular sect of the ancient Jews, by the great teacher sent from God, that they "taught for doctrines, the commandments of men," and made "the law of none effect, by their traditions." The Pharisaic heresy still infects and pervades the synagogue. The authority of the Old Testament is virtually set aside, by the deference which is paid to oral expositions of the Mosaic code, pretending to be derived originally from the inspired legislator himself; to have been perpetuated by the ordinary methods of traditional communication; and at length committed to writing, by a learned Rabbi of the second century. The date of this compilation naturally excites the suspicion, that many of its recorded expositions would be so framed, as to neutralize or explain away those passages which might bear an interpretation in favour of Christianity. It becomes, therefore, a subject of importance in the Jewish controversy, to invalidate the claims of the *Mishna*, and establish the sufficiency of revelation. Nor will the attentive observer fail to perceive the similarity of this question with that, which for

so long a time engrossed the advocates of the Protestant cause, when Apostolical constitutions and traditions—the *Mishna* of Popery—were opposed to the legitimate authority of the Christian scriptures.

'Whatever God is pleased to communicate,' says Mr. Ewing, 'must be equally certain, whether conveyed by intimate converse, by an audible voice from a distance, by dreams and visions, or by the internal information of the Holy Spirit. To undervalue any of the sacred books, enhances not the worth of the rest, and it may proceed from prejudice against particular parts of divine truth. If some of them be obscure, they are nevertheless faithful and true. Nor is the obscurity impenetrable. The darkest saying is a revelation; and that which for a time was only intended to rouse attention, expectation and awe, may have come to be so illustrated by other revelations, and by the course of subsequent events, as to be plain and instructive to the meanest capacity.

'In the earliest ages of the world, the memory of Divine communications, as well as that of all remarkable events and transactions, in the history of mankind, was transmitted to posterity by means of verbal recitation. This method of preserving it was sufficient, while revelations were short and few in number, while the life of man was long, and while patriarchs of a chosen race could transmit the knowledge of them by domestic instruction. But when both the revelations and the people who received them were greatly multiplied, when a code of laws was given to a nation, when a government of God was established in Israel, the annals of which were to be published to the world, and recorded for an example to posterity to the end of time, it pleased God to direct his inspired servants to commit his oracles to writing. This important æra in the divine dispensations ought ever to be remembered with gratitude and joy. How completely are the Jews distinguished from all other nations, by the authentic history which they possess, of their origin, and of the most remarkable events of their subsequent progress, as well as by the predictions which regard their future lot! If indeed the revelations of God had not been thus secured, the means of religious knowledge would soon have been inferior to those of the knowledge of ordinary affairs. For no sooner did writing become generally known, than it was used for records of every kind; and how strange would it have been, if the fables, and crimes, and speculations of heathens had been thus transmitted to after ages, while the history, the laws, and the oracles of the sacred nation had no other monument than a transient and treacherous succession of impressions on the human memory—no other channel of communication than the fleeting sounds of the human voice! Miracles could indeed, preserve any thing, in any way; but God works not miracles without a suitable occasion. The books of Moses have accordingly transmitted all the oral traditions of the patriarchs, which it was the will of God to preserve; and none of the sacred books acknowledge any oral traditions of posterior date." Vol. I. pp. 7—9.

This last position Mr. E. then attempts to prove and illustrate, by a series of well-defended and judicious arguments. The following observations on the subject are so clearly and impressively stated, that we gladly insert them.

"It is admitted by those Jews who contend for the authority of oral traditions, that there was a necessity at last, for committing them to writing. But did not a similar necessity exist before, when the prophets, and priests, and kings, and people were so frequently and generally corrupted, when the ten tribes were dispersed, or when the Jews were carried away captive to Babylon? If it be alleged that the necessity did not occur till the last and greatest dispersion took place, would not God, who knoweth things to come, have provided against it beforehand, and have caused the oral traditions, if there were any, to have been added to the scriptures, while the gift of inspiration continued among the people? It is said that Ezra collected and revised the sacred books. How unlikely then is it, that the recording of an oral law, a much more difficult task, should have been intrusted to the Sanhedrim?—Besides, how did the necessity which is acknowledged of committing the oral law to writing at last appear? It must have been by remarking the corrupt state into which the traditions, which it contained, had fallen. With all their partiality for those traditions, the Jews must have become sensible, that they had not been transmitted with uniform and complete accuracy; that they were contradictory, or defective, or enveloped in obscurity; and that the attention which was paid to them, was likely to decrease. What, then must they be now that they are recorded? at best, fragments of uncertain authority, and snatched from oblivion by the industry of uninspired men.

The oral traditions, were they from the same author with the written law, would exactly correspond with it. But is this the case? Do they resemble it even in simplicity, purity, and dignity of style? Are they not inconsistent with it in many most important particulars, although they are said to have been given along with it? Many proofs have been repeatedly given of these inconsistencies. Our object is to excite to serious inquiry, rather than to gain a victory in the way of disputation. On this account we merely suggest a few questions, and beg that Jews will compare their Talmud with the holy Scriptures, and judge for themselves. If it shall appear on examination, that they are unlike each other, it will no doubt be thought a suspicious circumstance, that so much stress should be laid on oral traditions, and that Jews should be taught to listen to them, rather than to the law. Why should so much be said for this in the writings of the Rabbis? The very eagerness with which oral traditions have been extolled, and the harsh things which have been said against those who abide by the authority of the scriptures alone, may well excite the jealousy of a serious mind. The story of an oral law is totally unsupported by the writings of Moses and the prophets; and while no reason can be conceived why God should have given one law in writing, and another in words, a very plain one will occur why men may have an interest in alleging that this has been done. If they have come to entertain sentiments, and to adopt practices, different from those recommended in the written law, while, at the same time, they would seem to respect it, the pretext that there is another law of equal authority and antiquity, but transmitted merely in words, furnishes the most inexhaustible resources for evading what is contained in the scriptures. The traditions appear to have generally originated in the errors of ignorance and

superstition. When they were at last committed to writing, it would be extremely easy to model them still more completely to favour the prejudices which might then happen to exist. And now they are so voluminous, so rarely to be met with, so little known to the world at large, or even to the generality of the Jews, that the deference which is paid to them, puts every thing in the power of teachers. What may they not pretend to draw from such an authority? A more convenient and more powerful engine of policy, it is impossible to conceive. With the report of a high antiquity, the undoubted suffrage of many generations, and the impressions of early education, and of popular attachment in its favour, it may be difficult even for the most intelligent Jews, wholly to remove its influence from their minds. But in proportion to the greatness of its pretensions, ought to be the evidence which supports them; and if it be not only unknown to their sacred books, but inconsistent with them, let Jews seriously consider what they ought to abandon. Will they adhere to the books which have been supported by miracles and prophecy, which they have in their own hands, and which they can themselves peruse for their own instruction, or to those which contain merely what is alleged to have been said of old time by the elders, which are seldom to be met with, the contents and meaning of which must be taken upon trust from men, whose prejudice and interest may lead them to deceive' Vol. I. pp. 13—16.

After these excellent reasonings, any remarks of our own might seem impertinent: but we may just venture to suggest, that if Mr. Ewing had adduced some notorious and well authenticated proofs of the inconsistencies of the Mishna, of its opposition to the written law, of the obvious inferiority of its style, and its general dissimilarity to the records of genuine revelation, his arguments would have been more interesting to Christian readers, and probably more convincing to the pertinacious race to whom they are addressed.

Having established on the firmest principles "the authority of the law and the prophets," Mr. Ewing proceeds to develope the information which they gradually imparted on the most important subjects of truth and duty. The subsequent Essays may therefore be considered as an ingenious and systematic compendium of the theology of the Old Testament; including a variety of critical, devotional, and practical remarks; occasionally interspersed with affectionate appeals. The first subject of discussion is the character of God. On this interesting theme, Mr. Ewing considers the unity, immateriality and eternity of the divine nature, and then proceeds to the illustration of his moral perfections. The peculiar elevation of thought and language by which the Jewish scriptures are distinguished on these sublime topics, must present to every reflecting mind, a convincing proof of their divine origin.

To the moral and intellectual character of the Jews, nationally considered, we turn for an explanation in vain. The illumination must proceed exclusively from a celestial source: and most emphatically might a pious Israelite, on contrasting the objects of idolatrous worship among surrounding nations, with the "God of Abraham, Isaac, and Jacob," exclaim, "Who is a God like unto thee! that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage! He retaineth not his anger for ever, because he delighteth in mercy!"

From the 'character' Mr. Ewing proceeds to the 'conduct' of God—the operations of his power in the creation of the world—the primeval state of man, and the various forms which the dispensations of religion assumed, after his transgression. A reference to the contents of the work, already quoted, will shew at once the order and connection which the author has adopted. But there are one or two passages, which seem to require a notice somewhat more particular.

With Mr. Ewing's reflections on the subject of the sacrifices of Cain and Abel, we were upon the whole much gratified: but on one topic connected with these inquiries, we were surprised to find him adopting an opinion, which, in our judgement, has received a decisive refutation in the learned work of Dr. Magee.* We allude to the criticism on the πλειονα θυσιαν, mentioned by St. Paul in the epistle to the Hebrews (ch. xi. 4.) This, Kennicot conceives to refer to a double oblation, consisting of the bread offering, or *minsha*, in addition to the offering of the firstlings of the flock; and the opinion is supported by Mr. Ewing; but we are persuaded that an attentive perusal of Dr. Magee's acute observations on that opinion, (Vol. II. No. LXIV. p. 221.) will fully convince him of its fallacy.

The following ingenious and, apparently, well founded explanation of an obscure and controverted passage, occurs in the tenth essay, 'On the Sinai Covenant.'

'The precepts of "the Covenant" observes Mr. E. "are followed by an account of a leader, which the Lord had given to the Israelites, to conduct them into the land of Canaan; by a promise of conquest in that land, and by a prohibition of any covenant with the inhabitants of Canaan. The account of the leader is very remarkable. "Behold, I send an angel before thee, to keep thee in the way, to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not: for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy to thine enemies, and

* See Ecl. Rev. Vol. VIII. 261—264.

I will afflict them that afflict thee. For mine angel shall go before thee, and bring thee in unto the Amorites and the Hittites, &c. and I will cut them off." Exod. xxiii. 20—23. The ordinary interpretation of this passage supposes the angel spoken of, to be the angel of the divine presence, who hath the name Jehovah, dwelt in the pillar of cloud and fire, conducted the Israelites through the wilderness, often chastened them for transgression, but brought them at last into the land of Canaan. That they did enjoy the guidance of this angel, and that on him depended all their success, is manifest from many other passages, from the whole strain indeed of the Mosaic history. But it is doubted by some, whether it be this angel, who is spoken of in this passage, *because on this occasion he seems to be the speaker himself;* the angel of the divine presence being God, the voice of this angel, the voice of God, and his spirit, the spirit of God.* The name Jehovah was not merely "in him," but properly his own. Besides, it seems difficult to suppose it to be said of him, "he will not pardon your transgressions," since he is proclaimed as "forgiving iniquity, and transgression and sin."† They are disposed, therefore, to understand the word angel in this passage, in its general acceptation as signifying *a messenger*, and applicable to men as well as to celestial beings; to understand the messenger in question to be Joshua the son of Nun, who had already been employed to "keep Israel in the way," when Amalek fought against them‡, and who was to be appointed to bring them into the land of Cannaan §; and to understand his not pardoning their transgressions, of the strict discipline which his office must make it necessary for him to maintain, while he should lead the host of Israel to the conquest of Canaan.

'Without affirming any thing positively on this subject, respecting which, both Jews and Christians may entertain a different opinion, we merely submit for consideration, that the commission of this angel suits the last mentioned interpretation. It is expressed in two clauses. The first is, "to keep thee in the way;" that is, to take charge of thy defence, as in the attack of Amalek. We find this charge given afterwards to Joshua in the most solemn manner. See Numb. xxvii. 15—23. The second clause is, "to bring thee into the place which I have prepared." This great atchievement Joshua was honoured to perform, when Moses was laid aside. Deut. iii. 21—28. The caution, "beware of him, &c." is enforced by two reasons. First, "he will not pardon your transgressions;" that is, he will execute the divine orders with all the strictness of martial law. This certainly was the duty of Joshua's office. He succeeded to the authority of Moses, which included the power of life and death, and as such was understood and acknowledged by the people. See Josh. i. 2. 5. 16—18. The case of Achan is a full illustration of the clause before us. Josh. vii. 10—26. Secondly, "for my name is in him." These words are added, not as the reason why he would not pardon their transgressions, but as a second reason why they should "beware of him and obey his voice." The name Joshua signifieth "Jehovah that saveth," and was not given him by his parents, but received from Moses under divine direction.' Vol. I. pp. 190—192.

* Compare Exod. xxxiii. 12—23, with Isaiah lxiii. 7—16. † Exod. xxxiv. 7
‡ Exod. xvii. 8—16. § Numb. xxvii. 15—23. Deut. i. 38. xxxi. 23.

There is one more extract, or rather class of extracts, from these dissertations, in which an important argument in the Jewish controversy is conducted with so much ability, that we are confident no apology will be demanded for their length. They occur in the second section of the last essay. The entire section is, 'on the Scriptures of the New Covenant,' in which Mr. Ewing undertakes to prove, that 'the authenticity and inspiration of the New Testament rest on the very same kind of evidence which supports the Scriptures of the Old Testament; that there is a striking resemblance between the Scriptures of the New and the Old Testament, in their peculiarities of style and of subject; that the Scriptures of the New inculcate the highest veneration for those of the Old; and lastly, that they produce the same effects on moral character, for which those of the Old have been extolled.' We select the following passages.

'The writings (of the New Covenant) are found to correspond with all the circumstances of time and place to which they refer. Although the books are many, written by different persons, at a distance from one another, at various periods, and in all the diversity of the historical, the epistolary, and the prophetical style, they are perfectly harmonious in doctrine. The divine commission of the writers was attested by miracles and prophecy; of which the former convinced thousands of the most acute and jealous observers, and confounded the most determined opposers at the time; while the latter, with continually increasing clearness and force, confirms by its successive accomplishment, the accounts of the miracles, and the whole doctrine with which it is interwoven. The writings did not originate in subsequent ages of darkness; they were avowed and published while the events of which they treated were recent, and universally known to have happened. The testimonies were published while the witnesses and their contemporaries were alive. Unless they had borne evident marks of veracity, such writings could never have been received. Conscious of inability to resist, adversaries have often sought to destroy them; but the believers have been honoured to preserve, to translate, and to circulate them through all the world, in spite of every torture which has been employed to punish their vigilance. The intelligent Jew will easily perceive, that such remarks as these are the very arguments which he would urge against an infidel, in support of the Jewish Scriptures. We feel their force and propriety when so applied. But if they are applicable to our Scriptures, we beg that it may be considered, whether they are not, in that case, equally valid and conclusive.'

'In the histories of the acts of Jesus, and of his apostles, is there not a beautiful simplicity, a conscientious faithfulness, a modesty, a meekness, and a devotedness to God, which breathe the spirit of Moses? In the apostolic epistles, do we not find an affectionate concern, a sacred authority, an undaunted fortitude, an irresistible reasoning, an overwhelming reproof, an unwearied exhortation, which remind us of the compositions of David, Solomon, Isaiah and Jeremiah? And what a resemblance is there of Daniel and Ezekiel in the book of the Revelation of John?'

'The Scriptures of both covenants harmonise in matter as well as in manner. The one collection of writings is a continuation of the other. In history they tell the same story; in precepts they inculcate the same piety and morality; in promises they present the same way of reconciliation, the same ground of hope; in prophecies both recognize the annunciation and the concurrence of the same grand events. In short, both testify the same leading truths, on the same important subject, namely, the coming of the Messiah; his character and work, as the incarnate God, the Prophet, Priest, and King of his people; his bloody conflict and glorious victory; the nature and happiness of his everlasting kingdom. The very change of dispensation in the New Covenant is sanctioned by the prophecies of the Old.' Vol. I. p. 56—61.

In these and the preceding extracts, the intelligent reader will not fail to have observed a cast of reasoning, and a tone of seriousness, of "simplicity and godly sincerity," which afford no equivocal indications of a powerful and a pious mind. There are publications on the Jewish controversy no doubt more splendid, more artificial, more caustic and declamatory; but we have seen none of a character more dispassionate and persuasive. And this, we humbly conceive, is the only mode of impression, by which a Jew can be encountered with any hope of success. He is too obtuse to be amused by refinement, frightened by denunciations, or melted by an affectation of pathos; too shrewd to be imposed upon by plausible periods, and too prejudiced to be reclaimed by acrimonious censure. If any mode of discussion be within the order of means calculated to produce conviction in a Jewish mind, it seems to be that which is adopted by Mr. Ewing. He reasons exclusively from the Jewish Scriptures, deduces all his principles from their own sacred authorities, and employs the argument of analogy with uniform and complete success. At the same time, we are by no means disposed to consider his volumes as faultless. The diction is often careless, and the structure of composition deficient in compactness, elegance, and accuracy. We should imagine the work was composed at distant intervals, and in unequal states of feeling, the author being sometimes remarkably heavy and uninteresting, while at others he is acute and energetic. We are of opinion, too, that he has neither cited with sufficient frequency, nor referred with sufficient minuteness to the opinions and traditions of the Jews; and it is also to be wished, that he had noticed some recent productions on the other side of the question. But when all these deductions have been made, the work will still be found to possess no ordinary value: for while its criticisms on many parts of the history and language of the Old Testament, render it of great worth to the biblical student, its manly arguments, luminous statements, and impressive appeals must find their way to the heart, as well as the judgement, of every unprejudiced and reflecting mind.

Art. IV. *Account of the Life and Writings of Robert Simson*, M. D. late Professor of Mathematics in the University of Glasgow. By the Rev. William Trail, LL.D. F. R. S. Edin. Member of the Royal Irish Academy, and Chancellor of St. Saviour's, Connor. 4to. pp. viii. 192. with a Portrait of Dr. Simson, and one folding Plate. Nicol and Co. 1812.

DR. TRAIL is one of the very few remaining pupils of Dr. Simson, and is, in many respects, extremely well qualified to write memoirs of his respected friend and tutor. As more than forty years, however, have elapsed since the death of Dr. Simson, every reader will be ready to ask, why the publication of this account has been so long postponed? To this question our author furnishes the following reply.

'Above thirty years ago, the late earl Stanhope honoured me with a request, to draw up an account of the life and writings of the late Dr. Simson of Glasgow, which might be published in the new edition of the Biographia Britannica. The slow progress of that great work left me much at liberty, as to the time of preparing an article which could appear only near the end of it; and for a number of years, having been occupied by engagements of a different kind, I was in some measure compelled to postpone the execution of my undertaking, much longer than I wished to have done. As there is not at present any near prospect of the completion of the Biographia, I could not properly, at my time of life, defer any longer embracing the opportunity afforded me of paying this small tribute of respect to the memory of that eminent man, by whose friendship and instruction I was honoured during some of the last years of his life.' *Advert.* pp. v. vi.

The body of Dr. Trail's work is divided into five sections, which contain '1. a general account of Dr. Simson's life; 2. a particular account of his mathematical studies, and of the works published by himself; 3. an account of his posthumous works; 4. an account of his unpublished papers and correspondence; 5. a sketch of his character.' These are followed by nearly fifty pages of notes, in a smaller type; and three appendices, of which we may have occasion to speak more at large, as we proceed.

The life of Dr. Simson, like that of many other men of literature and science, furnishes little more than a collection of dates*. Robert Simson was the son of John Simson, of Kirkton Hall, in Ayrshire, and was born Oct. 14, 1687, O. S. His father intended him for the church, and for that purpose sent him to Glasgow; but he had little relish for theological studies, and soon directed the whole force of his in-

* In the present work, several of the dates given by the late Professor Robinson, under the article SIMSON, in the Encyclopedia Britannica, are corrected.

tellect to geometry, though this propensity was anxi... couraged by his father. He did not, however, ... lect the other branches of learning taught at the colleg... in particular, acquired a knowledge of botany, and a t... critical acquaintance with the Greek language, which h... found would be of extreme service to him in examin... works of the ancient geometers. Before he had com... his eighteenth year, he had studied with close atten... clid's Elements, Oughtred's Clavis, Raphson's Trac... Synopsis, Kersey's Algebra, and some other of the ... thematical works then to be procured; and in 1710, ... was only twenty-two years of age, the members of ... lege, without any solicitation on his part, made h... of the mathematical chair, on the vacancy which ... expected very soon to take place. Unwilling, however, ... undertake so important an office at his early age, he ... permission to spend at least one year in London, ... might profit by a personal intercourse with the Eng... thematicians, 'who were then the most distinguished ... rope.' Accordingly, he carried this plan into effe... became intimately acquainted with Mr. Jones (the ... Sir William Jones), Mr. Caswell, and Mr. Ditton; and ... their instrumentality, obtained the most correct infor... lative to the progress of the mathematical sciences, ... England and on the continent of Europe.' The va... the professorship of mathematics at Glasgow, occurred ... spring of the succeeding year; and our young ge... after regularly passing through all the due formalit... admitted Professor on the 20th of November, 1711. ... not receive the degree of Doctor from his own uni... but from that of St. Andrews, which, in the year 174... ing to confer upon him that distinction, made choice (a... a layman) of a degree in medicine, from the circ... of his knowledge of botany; though, says Dr. T., ... no other pretensions to distinction in medical science.

Upon being admitted to the professorship, he lost ... in entering on the engagements of his office, and 'a... duty and from inclination' directed his exclusive att... mathematics.

'From 1711, he continued near fifty years to teach mathem... separate classes, at different hours, five days in the week, dur... nued session (or term) of seven months; besides giving occasi... tion, which he was ever ready to communicate to those students ... for more particular explanations of his lectures, or to make furth... in the study of mathematics. Though the duties of a prof... became familiar and easy to him, yet they occupied a considera... of his time, and divided it so as often to interrupt the course of ... studies.

'His manner of teaching was uncommonly clear and engaging to young people, and most of his scholars retained, through life, an affection and reverence for the professor. The college of Glasgow in his time was in great repute, both at home and abroad, to which Dr. Hutcheson, Dr. Moor, Mr. Adam Smith, and himself, much contributed. The resort of students was great, and almost all of them attended Dr. Simson's lectures. The knowledge of the elementary branches of mathematics, and of the most useful applications of them, were thence much diffused in the college, and some taste also for the study of the higher branches was excited; but the early age of the greater number of the students, their short residence in college, and the necessary appropriation of a considerable portion of their time to other sciences, seldom admitted of that long and nearly exclusive cultivation of one particular science, by which alone, especially in mathematics, eminence usually can be attained. Among Dr. Simson's scholars, however, several rose to distinction, as mathematicians. Dr. Matthew Stewart, who alone has applied the geometrical method of reasoning to the most complex physical investigations, by universal acknowledgment, is to be named the first; Mr. Williamson, a favourite pupil, from whom he had great expectations, died very young; Dr. Moor, Greek professor at Glasgow, and Professor Robinson of Edinburgh, were all known as mathematicians of superior abilities and attainments.

'In the year 1758, Dr. Simson, being then seventy-one years of age, found it necessary to employ an assistant in teaching; and in 1761, on his recommendation, the Rev. Dr. Williamson was appointed his assistant and successor. The resignation of Dr. Simson presented an opportunity to the Principal and Professors, of recording in their minutes the affection which they felt for the Doctor, and their high admiration of his genius. A long paper for this purpose was drawn up by his colleagues, and it is expressed with all the warmth of attachment and respect, which it was natural for them to entertain for the father of the college, from whom the university had derived so much honour.' pp. 4—6.

The Doctor lived ten years after his resignation, continuing to enjoy an equable state of good health, and cheerful spirits, excepting as they were now and then interrupted with complaints respecting his loss of memory. He employed himself, principally, in arranging some of his mathematical papers, and in solving such problems as either occurred in the course of his reading, or were suggested to him by his friends for his amusement. He was seriously indisposed only for a few weeks before his death, which happened on the 1st of October, 1768, when he had nearly completed his 81st year.

Such are the main particulars furnished by Dr. T. relative to the *life* of his friend. A few short quotations will make the reader acquainted with his character and his habits.

'Dr. Simson was originally possessed of great intellectual powers, an accurate and distinguishing understanding, an inventive genius, and a retentive memory; and these powers, being excited by an ardent curiosity,

produced a singular capacity for investigating the truths of mathematical science. By such talents, with a correct taste, formed by the study of the Greek geometers, he was also peculiarly qualified for communicating his knowledge, both in his lectures and in his writings, with perspicuity and elegance. He was at the same time modest and unassuming; and though not indifferent to literary fame, he was cautious and even reserved in bringing forward his own discoveries, but always ready to do justice to the merits and inventions of others.

'Dr. Simson never was married; and the uniform regularity of a long life, spent within the walls of his college, naturally produced fixed and peculiar habits, which, however, with the sincerity of his manners, were unoffending, and became even interesting to those with whom he lived. The strictness of these habits, which indeed pervaded all his occupations, probably had an influence also on the direction and success of some of his scientific pursuits. His hours of study, of amusement, and of exercise, were all regulated with uniform precision. The walks even in the squares or garden of the college were all measured by his steps, and he took his exercise by the hundreds of paces, according to his time or inclination.' pp. 73—75.

We suppose the ingenious Professor, on such occasions, walked alone, and that he never indulged himself with looking about him; otherwise we apprehend he would have run great risk of losing his reckoning, and perchance of walking too long.

'The Doctor, in his disposition, was both cheerful and social; and his conversation, when he was at ease among his friends, was animated and various, enriched with much anecdote, especially of the literary kind, but always unaffected. It was enlivened also by a certain degree of natural humour, and even the slight fits of absence to which in company he was occasionally liable, contributed to the entertainment of his friends, without diminishing their affection and respect, which his excellent qualities were calculated to inspire. One evening in the week he devoted to a club, chiefly of his own selection, which met in a tavern near the college. The first part of the evening was employed in playing the game of whist, of which he was particularly fond; but though he took no small trouble in estimating chances, it was remarked that he was often unsuccessful. The rest of the evening was spent in cheerful conversation, and as he had some taste for music, he did not scruple to amuse his party with a song; and it is said he was rather fond of singing some Greek odes, to which modern music had been adapted. On Saturdays he usually dined in the village of Anderston, then about a mile distant from Glasgow, with some of the members of his regular club, and with a variety of other respectable visitors, who wished to cultivate the acquaintance, and enjoy the society, of so eminent a person. In the progress of time, from his age and character, it became the wish of his company, that every thing in these meetings should be directed by him; and though his authority, growing with his years, was somewhat absolute, yet the good humour with which it was administered, rendered it pleasing to every body. He had his own chair and place at table; he gave instructions about the entertainment, regulated the time of breaking up, and adjusted the expence.

These parties, in the years of his severe study, were a desirable and useful relaxation to his mind, and they continued to amuse him till within a few months of his death.' pp. 76, 77.

We are thus informed how the learned Professor passed his time on *Saturdays*, and as his biographer is a clergyman, we read on with some avidity, hoping to learn how his friend employed himself on the days immediately succeeding. We are told, indeed, that 'he was uniformly reserved in expressing particular opinions on the subject of religion; and, from his sentiments of decorum, he never introduced religion as a subject of conversation in mixed society, and all attempts to do so *in his clubs* were checked with gravity and decision.' This, to be sure, is natural enough; for it is easy to imagine that a man who wanted to introduce religious conversation at a card-club, would make but an indifferent whist player, and probably a somewhat sorry casuist. Yet Dr. Trail must be aware, that this leaves the main point undecided; although it is a point which, as he *has* introduced the topic of religion, in reference to his friend, every reader will be anxious to see placed beyond controversy. Dr. T. doubtless knows, that Simson has always been classed among deists, and described as one who, when he entered on the professorship, being asked if the bible contained all the articles of his faith, replied with the usual accompaniment of profane men, "*yes, and a great deal more.*" And he must be aware, that this is not disproved, by telling us how firmly Dr. S. resisted the introduction of religion 'in mixed society,' or in card parties; or even by writing 'Deo Optimo Maximo, Benignissimo Servatori, sit laus et gloria,' at the end of a geometrical solution which he completed on his birth-day, in the year 1764.

Leaving, then, this matter as we found it, we shall now speak a little of Dr. Simson's performances. The only publications which he sent to the press during his life-time, (besides two papers in the Philosophical Transactions, one on Porisms, and the other containing an investigation of Albert Girard's rule for approximation to the roots of numbers which are not perfect squares) were—his Treatise 'Sectiorum Conicarum, libri v.' which appeared in 1735; and his excellent edition of Euclid, which appeared both in Latin and English in 1756, and to a second edition of which, in 1762, was annexed the book of Euclid's Data. The treatise on Conic Sections was undertaken by Dr. Simson to correct what he thought the false taste, which then prevailed, of investigating the properties of those curves algebraically: he, therefore, assumed the definitions employed by L'Hospital and others in their algebraical treatises, and 'from them, with the true simplicity

and accuracy of the ancient school, he deduced not only the properties of these curves, as given by all preceding writers, but added many new and important propositions of his own, with the generalization and improvement of many, which had been previously discovered.' He deduces the various properties of the curve from their description *in plano*, in which respect we think his work inferior to the elegant treatises by Dr. Hamilton and Dr. Hutton, both of whom derive their investigations from the properties of the respective sections inferred from their connection with the cone itself. In Simson's edition of 1750, several additions are made, including some valuable communications by Dr. Matthew Stewart. In the preface, Dr. Simson gives a short sketch of the history of this portion of geometry from the age of Menæchmus, who is usually reputed the first inventor. Some omissions have been remarked in this history, which, however, have been supplied by Dr. Abraham Robertson, of Oxford, in the learned history prefixed to his valuable work on the conic sections.

But Dr. Simson's grand undertaking is his edition of the first six, with the eleventh and twelfth, books of Euclid's Elements.

'To judge with impartiality of the merits of this work,' says Dr. T., 'the state of the text in preceding editions must be attended to. Dr. Simson, from his veneration for the ancient Geometers, seems, with an excusable partiality, to have assumed, that the Elements of Euclid, as they came from the author, were nearly without blemish; and he therefore ascribes all the errors and imperfections of the common editions, either to the carelessness of transcribers, or to the blunders of Theon, and other ancient editors. His corrections are numerous and many of them important; and even now, when most of them are adopted, it might be an useful exercise for the young mathematician to study the grounds of his emendations, which exhibit so clearly the precision of his ideas, and the logical accuracy of his understanding. Some animadversions were made on this edition, chiefly by those whose works had been criticised in the Doctor's notes; and to some of these in a second edition, replies and explanations were made; but he had a great aversion to controversy, and his observations on what he had proved to be errors or defects in his predecessors were never calculated to provoke it.

'Notwithstanding Dr. Simson's valuable corrections, there are still some difficulties in the Elements, which remain to be cleared up by some future editor. The demonstration of the property of parallel lines (29. I. Elem.) is still theoretically defective, requiring the admission of some principle, not strictly belonging to the class of self-evident truths. It has by some been supposed, that the remedy for this difficulty must be sought for in a just definition of a strait line. No definition of a strait line has yet been found, and none perhaps can be found from which all the properties assumed in the Elements to belong to it, can be rigidly de-

monstrated. There is manifestly also some defect in the definition of a solid angle, since what is given in Dr. Simson's and in all other editions, does not discriminate the solid angle from a number of plain angles, formed at one point, which may exist according to the definition, but without forming the solid angle intended to be defined. The improvements and corrections of the fifth book are also important. His observation with respect to solid figures, in the note on Def. 10. xi. Elem. is curious, from remarking an error, which is so obvious when pointed out, but which had escaped the notice of the many learned and acute geometers, who had paid much attention to Euclid's Elements. An observation of a similar kind, and about the same time, was made by Mr. Le Sage which is recorded in the History of the Royal Academy of Sciences at Paris for 1756; and another important correction has been more recently made by Le Gendre, of which a satisfactory history is given by Mr. Playfair, in the second edition of his Elements of Geometry." pp. 31—33.

Dr. S. was certainly better qualified, by his singular reverence for his author, by his enthusiastic preference of geometry to the modern analysis, and by his critical acquaintance with the Greek language, to present a correct edition of Euclid, than any other man who has turned his attention to the subject: and we, therefore, cannot but regret, that he satisfied himself with giving merely the first six, with the eleventh and twelfth books. His edition, however, though extremely valuable, is not free from blemishes and errors. The most remarkable occur in his attempt to demonstrate the 12th axiom of the first book, where he has fallen into several paralogisms, which render his reasonings completely nugatory. Thus in the fifth proposition, in his note to Euclid's 29th, he takes it for granted that, when a line is perpendicular to one of two parallel lines, it may be produced till it meets the other—which is a particular case of the general proposition he was endeavouring to establish.

Besides the works already enumerated, Dr. Simson had, long before his death, prepared several others for the press; but the strong impression he often felt respecting the failure of his memory prevented him from publishing them. The copies of these, with a large mass of miscellaneous papers, fell into the hands of his executor, Mr. Clow, Professor of Logic at Glasgow.

'While Mr. Clow was deliberating what was most expedient to be done with regard to these papers entrusted to his care, the late Earl Stanhope, distinguished in his elevated rank by his ingenious cultivation and liberal patronage of the mathematical sciences, intimated his design of publishing those works of Dr. Simson which he had completed, with any other pieces, which, though unfinished, might without injury to his fame be given to the public. The munificent proposal was most accept-

able to Mr. Clow; and after some correspondence respecting the edition, a large volume, in the year 1776, was at his Lordship's sole expence handsomely printed, under the care of Mr. Clow, and liberally distributed.

'This volume contains a restoration of the sectio determinata of Apollonius, with two additional books by Dr. Simson: and a full explanation of the porisms, with a restoration of a number of the propositions of Euclid's original work.' pp. 35, 36.

To these two important works are added some small tracts, viz. one *de Logarithmis*, founded on the model of Euclid's 5th book, and undertaken at the particular request of the late Earl Stanhope; another, *de Limitibus Quantitatum et Rationum*, comprehending, though only a fragment, a vigorous demonstration of the principles of fluxions, and of prime and ultimate ratios; and an appendix, containing a few geometrical problems solved by the ancient analysis.

This posthumous volume is, in many respects, extremely curious and valuable; and as it was never sold, but merely given away (and that more than 30 years ago, to the scientific men of that day), it is now very scarce. Dr. Trail's account of its contents, and history of the rise and progress of the several parts, cannot but be highly interesting to mathematical readers. Of the portion devoted to the subject of *porisms*, by many reckoned the most important, Dr. Trail details the history in 14 pages; and in such a manner, that the reader may become tolerably acquainted with the results of the labours of the chief writers, from Pappus to Playfair, on this obscure topic of inquiry. After all, however, it will be seen, as we indeed remarked in a former number, that it is not yet ascertained what the ancients really meant by a porism.

We may here mention, that, very early in life, Dr. Simson turned his attention to the *Loci Plani* and the *Sectio Determinata* of Apollonius. The *Loci Plani* had been partially restored by Fermat and Francis Schooten: but the obvious imperfections in their works stimulated Dr. Simson to the task. His performance, though nearly completed in 1733, was not printed till 1749: and even then, some unexpected difficulties which he met with in negotiating with a bookseller, prevented its publication; so that, except a few copies distributed among his friends in 1750, the book remained, properly speaking, unpublished till after his death. Dr. Trail says, 'such is the elegance of method, and the ingenious contrivance of demonstration in this work, that he has truly exhibited a copy, or at least so very nearly a copy of the work of Apollonius, that little regret need be *had* for the

loss of the original.' And Professor Leslie says, Dr. Simson's 'treatise *De Locis Planis*, published at Glasgow in 1749, is a model of geometrical strictness and elegance.' Yet, notwithstanding the opinion, thus decidedly expressed, by these learned geometers, we confess we cannot help thinking somewhat differently.

In this work, Simson first gives the enumeration of Pappus; and shews, in a corollary, the connection which subsists between that which he proposes as the principal *locus*, and those which he thence developes. He goes so far into detail, and enters into such numerous distinctions, that the developement of this proposition occupies 56 pages. Still he only traces completely the case of three parallel lines given in position; and, developing only one of the cases where the three lines given in position proceed from the same point, contents himself with saying that the other five cases are treated in the same manner. When the three right lines given in position, are neither parallel, nor concur in one point, instead of shewing, as he ought to have done, the connection which subsists between this case and those where the lines do concur in one point (which would considerably abridge both the analysis and the construction); he reduces it to the case of two lines given in position, to which there are drawn, under given angles, right lines having given ratios to each other. He then shews how the case of four right lines is reduced to that of three.

If the Doctor had possessed sufficient patience to treat with similar prolixity, the cases of a greater number of lines given in magnitude and position, we question much whether he would have found a single reader courageous enough to have followed him through his whole progress. His method too, like that of Fermat, has the great inconvenience of proceeding successively from a given number of lines, to the number immediately exceeding it by unity; in such manner, that the developement of a single example of any number of lines whatever, necessarily supposes those of *all* the inferior numbers of lines. Besides this, Simson's method leads, by a very tiresome process, to the indeterminate case. So that, on the whole, we are far from being warm admirers of *this* part of our excellent geometer's attempted 'restoration of Apollonius.'

Dr. Trail has given, in a very amusing section, an account of Simson's unpublished papers and correspondence; which, with the several notes appended to it, will be read with great pleasure. We were particularly struck with note H., wich contains a curious paper sent to Dr. Jurin, in 1723, ex-

hibiting the investigation of some elegant series for the rectification of the circle. Some of these correspond with other well-known series, which have been independently investigated by Machin, Euler, and Dr. Hutton; and furnish great reason to conclude, that if Dr. S. had devoted as much time to the modern as he did to the ancient analysis, he would have attained equal eminence.

The three appendices to this volume contain, 1st. an account of the mathematical collections of Pappus; with a summary of the contents of the several books: 2dly. two passages from Pappus, the Greek from the Savilian MSS. at Oxford, collated with the MS. Bull. and the Latin from Commandine's translation: 3dly. Dr. Simson's translation of the general description of Euclid's porisms in the preface to the 7th book of Pappus. Of these the first is by far the most important. Indeed, we apprehend that mathematical readers will deem it the most valuable part of the whole work. It occupies fifty pages; and exhibits a much fuller account of these collections, as well as of the few remaining MSS. of Pappus, than is to be met with in any other work in a modern language; unless Berard's edition of the 'Collections' should by this time be published at Paris. We could have wished, however, that Dr. Trail had entered as fully into the properties of the series of circles inscribed in the 'Arbelon,' as Dr. Hutton has done, under the word PAPPUS, in his Mathematical Dictionary; and that he had given us a fuller account of the 238 lemmata in Pappus's 7th book. Something of this kind, after the manner of 'Lawson's Synopsis' for triangles, would have been exceedingly useful to the modern geometer.

From this part of Dr. T.'s work we transcribe the following note.

'The Arbelon is mentioned in the Lemmata of Archimedes, (prop. 4, 5, 6;) and it is remarkable that though Pappus, in his collections, and particularly in this book, often quotes Archimedes, there is no allusion to the Lemmata, in his long and curious discussion of the properties of the Arbelon. There is also a Lemma of Commandine's for demonstrating a proposition of Pappus on this subject, (prop. 14,) which is the first proposition of the Lemmata of Archimedes, and which Commandine afterwards (fol. 52. b.) asserts to be composed by himself. From this it may be inferred, that Commandine certainly had never seen the Lemmata of Archimedes, and most probably neither had Pappus. The Lemmata have never been found in Greek, and have by several learned men been supposed not to be the work of Archimedes; and the circumstance now mentioned favours that supposition.' p. 146.

It might have been added, that this doubt of the genuineness of Archimedes's book of Lemmata is confirmed by comparing it with his other works. The reasoning is often loose;

and in the *second* proposition, while the enunciation is general, the demonstration is only applicable to a particular case, and that the simplest.

Were it not that we are afraid of too severely taxing the patience of our un-mathematical readers, we should be tempted to quote more largely from this part of Dr. Trail's volume. To compensate for the pleasure we should have derived from selecting these extracts, we must indulge ourselves in that of warmly recommending the work to all who have imbibed any portion of the spirit of the ancient geometers. There are, indeed, a few instances of tautology, arising most probably from the length of time the memoirs have been in hand; and now and then the author has been guilty of omissions, as in the case of the 'Arbelon,' and in forgetting to specify the names of Hugo D'Omerique, Lawson, and T. Simpson, among the modern authors who have published collections of geometrical problems. Yet, altogether, we think he has discharged his duty honourably to himself and to his tutor, and in a way that cannot fail to afford both pleasure and profit to most admirers of the mathematical sciences.

Art. V. *The Gleaner:* a Series of Periodical Essays, selected and arranged from scarce or neglected Volumes, with an Introduction and Notes, by Nathan Drake, M. D. Author of "Literary Hours," and of "Essays on Periodical Literature." 8vo. 4 vols. pp. 1725. Price *2l. 2s.* Suttaby, Evance, and Co.; Baldwin; Blackwood, Edinburgh; Keene, Dublin. 1811.

WHILE Dr. Drake was in search of materials for a critical and biographical history of our periodical essays, and, as a requisite part of that labour, was working through several hundred volumes, of which the greater proportion were obtained with some difficulty, and were never likely to come again under the inspection of any one man, it was inevitable for him to conceive the idea of a selection from this vanishing mass. Such an undertaking was not only likely to prove acceptable to readers of the present times, but must have appeared to him as due, in some sense, to departed talents, of an order, indeed far below the highest, but yet well worthy of so slight a memorial. If he contemplated, also, some further remuneration for an extraordinary quantity of labour, who shall blame him? especially when it was a labour, that he was tolerably certain no other literary man would choose to attempt.

That the employment must sometimes have been sufficiently irksome, may be inferred from the circumstance, that much the greater number of works in the prodigious assemblage were found such as to afford no contributions at all. A list of

forty-one sets of essays, (that is, less than a fourth part of the whole series enumerated, even after excluding all the acknowledged standard works,) is given, as comprehending the extent from which the collection has been drawn; and the Doctor's expressions warrant us to conclude, that his 'gleaning' has been confined to this reduced field on the wider literary tract, by a cause analogous to that which prevents the gleaners of wheat from following their occupation on a heath or a bog.

If any thing in a title, beyond the convenience of a designation, and easiness of sound, were of much consequence, we might object to that of the present work as incorrectly applied. It is not a '*gleaner's*' business to pick out the best ears of an indifferent crop, and leave the mass of it behind. Even Ruth herself would not have been so favoured. The word sounds neatly, and that is enough. If signification had been the point—Restorer, Recoverer, Rescuer, Extractor, Revisitor, or any term of similar meaning, would have been more to the purpose. Some pencils will write on the title-page the denomination given, in London, to the professional rifiers of sepulchres.

Unless the selector has an extraordinary power of memory, the task was attended by very considerable difficulties besides the labour. The works to be selected from, contain several thousands of essays. In passing through so vast a miscellaneous assemblage, the reader distinguishes and marks, here and there, a performance better than the rest. But on advancing forward in the confused multitude, the mind is liable to lose all such distinct recollection and estimate, as would enable it to compare those former preferred pieces to the new ones it continues to notice. It cannot so bring them into one view, as to judge of their comparative merits, and determine which ought decidedly to be *selected* out of even this *selection*, and which may be dismissed with a certainty of losing less than by dismissing, to the same amount in number, any other papers. The difficulty remains, in a great measure, even in reading over again, and exclusively, the pieces thus distinguished and separated from the great mass. Even this reduced and selected number was still, probably, in Dr. D.'s case, not less than five or six hundred; and it would be nearly impossible for him to feel certain of the proportionate merit of some essays in the fifth hundred, as placed beside the essays in the first hundred, which he has for the second time inevitably forgotten. Were a man of the most discerning eye for the purpose, to go round finally to select two hundred timber trees out of six hundred all good, and many of them apparently much alike, on which he had first

out some general mark of preference, in traversing a vast forest, it would be absolutely impossible for him, in fixing on his two hundred, to be sure that no one in all the four hundred handsome trees that he leaves, is equal to any one in the two hundred that he takes. It is enough for our Gleaner's credit, if the essays in the present selection are *among* the best of all that could be found in the multitude of works whence they are drawn. We can readily believe they are; but whether they be or not, there assuredly is no hardy labourer, in all the tribe of critics and detractors, that will undertake to ascertain. At all events, the Gleaner is a considerably valuable set of essays, taken all together. Few of them, perhaps, approach the perfection of good writing, and some of them are not above mediocrity; but, on the whole, there is a large portion of good sense, a tolerable share of imagination, and much easy and spirited diction,—some that is elegant, and a little that is energetic.

The selector has avoided political topics, which, he says, fill a vast proportion of the pages that his undertaking has required him to peruse,—pages, it seems, distinguished by a frequent display of acuteness, a much more frequent one of imbecility, and by a virulence equally lavished by the impotent and the strong. The number of papers reaches to 187; many of them are on subjects of criticism, many on questions of manners and morals, some sport in humour and satire, some are fictions founded on ordinary life, and some revel in fairy or oriental imagery.

'As the essays (says Dr. D.) united in these volumes are, for the sake of exciting universal interest, of a nature as general as possible, the necessity for notes has, consequently, not been frequent; these are, therefore, rather critical than explanatory; or so far illustrative, as parallel passages, or subsequent discoveries and narratives, might furnish materials. It may be observed, that the number or page of the original work, which has been selected, is carefully noted at the close of each paper of the collection.

'Not only has strict attention been paid, to avoid every thing which might militate, in the smallest degree, against the great truths of religion and morality; but care has also been taken that nothing should appear which could offend the most delicate mind, and that the whole should subserve the best interests of virtue.' V. I. p. vii.

It is quite obvious, that no manner of illustration of the merits of the collection can be given by extracts. Great plenty of good ones might be produced, but all we shall do will be to quote a few paragraphs of the very last paper, which supplies some information respecting the poet Collins, of whom so little is known. There are two letters concerning him, from Mr. Warton, and one from a person who signs I. R.,

an intimate acquaintance of the unhappy genius. Mr. W ton says,—

'In illustration of what Dr. Johnson has related, that, during [illegible] malady, he was a great reader of the Bible, I am favoured with [illegible] lowing anecdote from the Rev. Mr. Shenton, of Chichester, by [illegible] Collins was buried. "Walking in my vicarial garden, one Sunday [illegible] ing, during Collins's last illness, I heard a female (the servant, I [illegible] reading the Bible in his chamber. Mr. Collins had been accustomed [illegible] rave much, and make great moanings; but while she was reading [illegible] rather attempting to read, he was not only silent but attentive, [illegible] her mistakes, which indeed were very frequent, through the whole of [illegible] 27th chapter of Genesis." I have just been informed, from [illegible] authority, that Collins had finished a Preliminary Dissertation, [illegible] prefixed to his History of the Restoration of Learning, and that [illegible] written with great judgment, precision, and knowledge of the [illegible]

The following is part of I. R.'s letter.

'There are few of his intimates now living, and I believe I [illegible] one who can give a true account of his family and connexions. [illegible] father was not the manufacturer of hats, but the vender. He [illegible] genteel style at Chichester, and I think filled the office of [illegible] than once. He was pompous in his manners, but at his death [illegible] affairs rather embarrased. Col. Martyn, his wife's brother, [illegible] sisted his family; and supported Mr. William Collins at the [illegible] where he stood for a fellowship, which, to his great mortification [illegible] lost, and which was his reason for quitting the place, at least, [illegible] his pretext. But he had other reasons. He was in arrears to his [illegible] seller, his tailor, and other tradesmen; but I believe a desire to [illegible] the gaiety and dissipation of London was his principal motive. [illegible] Martyn was at this time with his regiment; and Mr. Payne, [illegible] tion, had the management of the Collins's affairs, and had [illegible] commission to supply them with small sums of money. The [illegible] was the more sparing in this order, having suffered considerably [illegible] man Collins, who had formerly been his agent, and, forgetting [illegible] wife's brother's cash was not his own, had applied it to his own [illegible] When Mr. William Collins came from the university, he called [illegible] cousin Payne, gaily dressed, and with a feather in his hat; at which [illegible] relation expressed surprize, and told him his appearance was by no [illegible] that of a young man who had not a single guinea to call his own. [illegible] gave him great offence; but remembering his sole dependance for [illegible] sistence was in the power of Mr. Payne, he concealed his resentment [illegible] could not refrain from speaking freely behind his back, and [illegible] thought him a d—n'd dull fellow: though this indeed was an [illegible] was pleased to bestow on every one who did not think as he [illegible] them. His frequent demands for a supply obliged Mr. Payne [illegible] him he must pursue some other line of life, for he was sure Col. [illegible] would be displeased with him for having done so much. This [illegible] being stopped, forced him to set about some work, of which his [illegible] of the Revival of Learning was the first, and for which he printed [illegible] sals, (one of which I have) and took the first subscription money [illegible]

many of his particular friends. The book was begun, but soon stood still. Both Dr. Johnson and Mr. Langhorne are mistaken, when they say the Translation of Aristotle was never begun; I know to the contrary, for some progress was made in both, but most in the latter. From the freedom subsisting between us, we took the liberty of saying any thing to each other: I one day reproached him with idleness; when, to convince me that my censure was unjust, he shewed me many sheets of his Translation of Aristotle, which he said he had fully employed himself about, to prevent him from calling on any of his friends so frequently as he used to do. Soon after this he engaged with Mr. Manby, a bookseller on Ludgate-hill, to furnish him with some lives for the Biographia Britannica, which Manby was then publishing. He shewed me some of the lives in embryo, but I do not recollect that any of them came to maturity. To raise a present subsistence, he set about writing his Odes; and, having a general invitation to my home, he frequently passed whole days there, which he employed in writing them, and as frequently burning what he had written, after reading them to me. Many of them which pleased me, I struggled to preserve, but without effect; for, pretending he would alter them, he got them from me, and thrust them into the fire. He was an acceptable companion every where; and among the gentlemen who loved him for his genius, I may reckon Drs. Armstrong, Barrowby, and Hill; and Messrs. Quin, Garrick, and Foote, who frequently took his opinion on their pieces before they were seen by the public. He was frequently noticed by the geniuses who frequented the Bedford and Slaughter's coffee-houses. From his knowledge of Garrick, he had the liberty of the scenes and green-room, where he made diverting observations on the vanity and false consequence of that class of people; and his manner of relating them to his particular friends was extremely entertaining. In this manner he lived with and upon his friends, until the death of Col. Martyn, who left what fortune he died possessed of to him and his two sisters. I fear I cannot be certain as to dates, but I believe he left the university in 1743. Some circumstances I recollect, make me almost certain he was in London that year; but I will not be so positive of the time he died, which I did not hear of till long after it happened. When his health and faculties began to decline, he went to France, and afterwards to Bath, in hopes his health might be restored, but without success. I never saw him after his sister had removed him from M'Donald's mad-house at Chelsea, to Chichester, where he soon sunk into a deplorable state of idiotism, which when I was told, shocked me exceedingly; and even now, the remembrance of a man for whom I had a particular friendship, and in whose company I have passed so many pleasant happy hours, gives me a severe shock.'

Art. VI. *Sermons on various Subjects, and Letters to an Under Graduate at the University*: By the late Rev. Wm. Alphonsus Gunn. To which are prefixed, Memoirs of his Life: By Isaac Saunders, A.M. 8vo. pp. 466. Price 10*s.* 6*d.* Matthews and Leigh. 1812.

A Volume of Mr. Gunn's Sermons, published soon after his decease, was so welcome to his friends and hearers, that the editor had very good reason to be assured of a favourable acceptance of such a sequel as now lies before us. 'But,' he says,

'The Sermons and Letters would, probably, never have met the [illegible] eye, had not two friends, who had seen them, requested me to send them to the press, and engaged themselves to risk the expence of their publication, that they might again have the pleasure of perusing them, and that others might derive benefit from them.

'Under these circumstances I send them into the world, with a short Memoir of the Author, as a small tribute of gratitude to the memory of an invaluable friend, and as a testimony to the integrity of a faithful minister of Christ, and an honest man; and I am persuaded that this volume will be accepted, both with pleasure and profit, by those who loved him while he lived, and revere his memory now he is no more.'

It is probably very seldom that considerations arising from the personal regards of an author's friends and acquaintance, can be pleaded so strongly and legitimately, as in the present instance, against whatever dissuasives from publication might be insinuated from the estimates of criticism. We refer, in this remark, chiefly to the sermons which constitute about half the volume.

But we think there may be urged for such a publication one argument much stronger than any depending merely on personal feelings towards the author;—and this argument, indeed, the editor has *virtually* alledged, though he has not brought it out in its most palpable form. If we do not totally misunderstand him, he represents, in a spirit of very zealous remonstrance, that the mode of religious doctrine and sentiment held forth in the public ministry, and in these written remains, of Mr. Gunn, though perfectly concordant (as he maintains) with the articles, the liturgy, and the writings of the venerable fathers of the English church—and, what is more, concordant substantially with the New Testament,—are, nevertheless, disclaimed, decried, and even abhorred by a large proportion of the present living and instructing church. The teachers of evangelical truth in the establishment, with respect to the generality of the authorized teachers, are addressed as a party in great subordination and disgrace; and in endeavouring to console and animate them, our author employs a language really very much like that which has been interchanged among suffering protestants in popish countries, and among fraternities of Christians within the dominions of Mahomedanism and Paganism. It is but fair to transcribe a short specimen of the language both of remonstrance and consolation.

'Why are these to be denominated "pernicious and dangerous men"? Why are these to be forbidden to take possession, in their own Church, of the smallest pieces of preferment, whose emoluments are not equal to the labours of a mechanic? and to none [illegible] ers are they allowed to aspire? Why is power to be strained to its [illegible] e [illegible] e, for the [illegible] ends and purposes which, in other c[illegible] [illegible] ably effected

anathemas and sanguinary edicts? Why are *these* compelled to suffer loss, and to see their families deprived of the common comforts of life, only because they discharge their duty, and *earnestly contend for the faith which was once delivered to the saints?* Do these men propagate doctrines which are inimical to piety and virtue? they ought to be suspended and silenced; but if otherwise, they should be countenanced and supported. If, however, they must suffer and be evil intreated, it is no more than Christ in the days of his flesh forewarned his disciples to expect: and while it is a lasting memorial of the truth of God, that *he who is born after the flesh will always persecute him that is born after the Spirit*—the true and faithful minister of Jesus has the consolation which was given him by his Divine Master, *Blessed are ye when men shall hate you, and when, &c. &c. &c.* And though they are injured and misrepresented now, there is a day coming on which God will make their *righteousness appear as the light, and their just dealing as the noon day.*—But while the Evangelical Ministers in the establishment have this secret consolation amidst all the public opposition they meet with, still their genuine love to the Church is such, that they are grieved if they do not see it prosper. They would ever desire to follow the maxim of him whom they serve, by not returning *evil for evil, nor railing for railing;* but if possible, inspire all their brethren with that zeal for God which they themselves feel.' p. 49.

More unequivocal expressions could not easily be found, to assert or imply, that a preponderating portion of the clergy evince a decided hostility to such a kind of Christianity as that inculcated by Mr. Gunn, and the class to which he belonged. Now, if this be true, it is a very proper thing that the public should be furnished with authentic, and somewhat ample, specimens of this condemned kind of religious doctrine; in order that the people may have the means of being fully apprized, what sort of doctrine that really is, of which they are so generally exhorted to beware, and the reverse of which is so habitually insisted on by so many of their authorized instructors. But indeed a much more serious object than barely setting the public understanding right on the mere fact of what principles are maintained by the evangelical class, will naturally be contemplated by men, who, like Mr. Gunn and his biographer, are convinced that a vast proportion of the actual *living* agency and instruction of the establishment, (for we set its admirable formularies entirely out of consideration) is not only misleading the people, but misleading them widely and fatally. Under the weight of this awful conviction, any concern of mere explanation or even vindication with respect to themselves, will be lost in the far more important purpose of doing all they can to counteract so baneful a mischief.

The following very brief sketch may be taken as exem-

plifying the mode of Christian faith which, according t our biographer, is the subject of so much opprobrium.

"Mr. G. having read the Bible with his own eyes, and seeing also, that the articles and homilies of that Church of which he was a minister, were established on the doctrines of the apostles and prophets—though he called no man master—his sentiments were, of course, what are called Calvinistic, and his preaching so likewise. The chief features of all his public discourses were, *Repentance towards God, and faith in our Lord Jesus Christ*;—the need of the Holy Spirit's influence on the heart, in order to induce that faith and repentance; and the necessity of piety, both in the heart and the life, as an evidence of their reality; and he never failed to set forth the everlasting covenant love of Jehovah, Father, Son, and Holy Ghost, as the source whence all these blessings freely and undeservedly flow; he enforced also these truths as the most powerful motives to holiness; and by these means he *turned many to righteousness*."

Though Mr. Saunders is uncommonly bold and animated in his exposure and reprehension of the state of the established church, he must not hence be suspected of any defect of reverence and attachment to the institution, or of any tendencies toward ecclesiastical irregularity. On the contrary, he avows himself zealously anxious for the permanent existence and recovered glory of the church, though at the same time equally zealous for the most liberal toleration to those who separate. The same decided attachment to the church, combined with the same liberality towards sectaries, is attributed to Mr. Gunn, the notice of whose life and character might perhaps have better occupied the space which we have wasted on an incidental topic. We have it to say, however, that this topic is brought forward in a very daring manner, and with unusual prominence, in Mr. Saunders's interesting and well-written memoir. Had a dissenter made so free with the state of the establishment, it would have been our duty to quote to him some text or rhyme on the subject of moderation; but when a minister of the church, a church, too, in which the *rising* of ministers is a very conditional thing, ventures so stout a reprimand, it is done at a cost to which it would be quite superfluous to add any of the little molestations of criticism.

The Memoir could not abound with facts. It records the very early religious thoughtfulness of Mr. Gunn, and his decided predilection for the ministry almost from his infancy. He says of himself, "Instead of those childish amusements with which youth in general is so much delighted, my chief pleasure was in churches, church-yards and burial-grounds. My utmost wishes were gratified if I could but be habited in something that was in imitation of the sacerdotal dress. An apron for a surplice, a hat-band for a scarf, a pillow for a cushion, [illegible] al cloak for a

doctor's hood, were sure to afford me more pleasure than all the sports of boys. To *ascend* the pulpit of an *empty* church, was a higher treat to me than too many feel in *speaking from* one to a *full* church." Both his parents having died while he was very young, it was with no small difficulty that the benefits of a liberal education, at school and at College, were obtained for him. Through his whole progress up to manhood he appears to have been affected so much as to be substantially governed by religious ideas. His serious and invariable determination for the church influenced the choice of his studies at the university.

'He was not ambitious to attain literary honours, though, having improved all the advantages of an early education, he was a very fair scholar. He rather checked a growing passion for classical learning, because he found it was likely to prove a snare to him; and though he sometimes indulged himself in committing to memory the beautiful odes of Horace (the whole of which he could repeat), yet, keeping ever in view that grand object which he considered the university but the means of obtaining—*Divinity*, was his chief study: for his motto was—*This one thing I do*, &c.'

By the time he had kept all his terms at Oxford, his little property 'was so entirely expended, that he was unable to take his degree,' and, 'without money, without friends, without a home, he was cast on the wide world

——————"to seek a place of rest,
"And Providence his guide."

But, as he considered the smallest event in life directed by God's unalterable appointment, his peculiar situation never caused him one moment's sorrow.'

At this time he was about the age of one and twenty. For the means of subsistence till he could be admitted into holy orders, he engaged himself as Latin tutor in a school. When that period was arrived, his earnest undiminished desire for the sacred employment, was over-awed by so much apprehension, that an amicable sort of compulsion became necessary, on the part of the person who undertook to act as his patron, to constrain him to meet the oppressive solemnity of ordination. He had naturally much timidity, of which the biographer relates an exemplification or two.

'It is the custom of the under-graduates in the university to read in their turn the second lesson in the college chapel. When this task devolved on Mr. G. for the first time, he was seized with such a trembling as to be unable, distinctly, to articulate a single word; so that the head of the college, who was present, said, "Sir, if you cannot read better than that, do not read at all." This diffidence was not soon conquered; for I remember to have often heard him say, "I thought I never should have courage to speak in public;" and so powerfully did his

fears operate for years after this circumstance, that the day on which he was to preach his first sermon, though he was a very few miles from the church, he mounted his horse at five o'clock in the morning, and found himself at the place of his destination some hours before the time for divine service arrived.'

Admitted to the situation of curate of Farnham and Odiam, he did not steal upon the people with a gradual and smoothed approach to what he deemed the essential truths of the gospel, but began at once in a bold and unmodified strain; exciting, of course, extreme surprize, and in a considerable proportion of the people (and among them many of principal consequence in the place) the most violent animosity. And even the serious concern which he had the happiness to see awakened in the minds of some of his hearers, only contributed to aggravate this hostility, to which, at length, he was compelled to yield. He retired from his situation at Farnham, after a very faithful and animated appeal to the consciences of his enemies in his own justification. Quite free from all ambition, and earnestly desirous of doing some good in the neighbourhood, he would have been content to officiate at Odiam, and there he deemed himself secure; when he most unexpectedly received notice to quit that curacy also, within about one day of his receiving an almost equally unexpected invitation to a lectureship in London. In that city he spent the remainder of his life, a period of thirteen or fourteen years, in the humble and very little lucrative situation of curate of one church and lecturer of several others. He had not, however, devoted himself to the service from any such motives, as that his complacency in it could be lessened by the unattainableness of emoluments and ecclesiastical dignity. And even as to the popularity which could not be withheld from him, we can well believe that by far the greatest gratification it ever imparted to him was in the hope of being so much the more useful. This whole record of his life displays a most amiable, and pious, and zealous man. A considerable portion of it consists of letters to two friends, an eminently pious young layman, in the rather humbler rank of life, as it should seem, and the present biographer and editor. They are occupied, in substance, on subjects of religious experience, and abound with devout sentiments and useful reflections, mingled with expressions of personal affection, and occasional references to the details of his ministerial circumstances and movements. A considerable number of paragraphs might have been omitted, as being merely unimportant notices respecting passing incidents, and persons and places of which the reader can know nothing, and would often know nothing even if their names were not, as they

constantly are, put in initials. We have very frequent occasion to wonder at the inconsiderateness of the editors of letters, in not striking out such perfectly useless passages.

The sermons are fifteen, and certainly form the less interesting portion of the volume. They add, however, to the illustrative proofs, if the memoirs and letters needed any such addition, of the evangelical zeal and charity of the writer, whose memory is cherished with an affection approaching to enthusiasm by those that used to hear his sermons, and had the happiness of being acquainted with the man.

Art. VII. *The Chronicle of the Kings of Britain;* translated from the Welsh copy attributed to Tysilio; collated with several other copies, and illustrated with copious Notes; to which are added Original Dissertations on the following Subjects; the History and Epistle attributed to Gildas; the authority of the Brut; the primary Population of Britain; the laws of Dyfnwal Moelmyd; and the ancient British Church. By the Rev. Peter Roberts, A.M. 4to. pp. lxx. 377. Price 2l 2s. boards. Williams, Strand. 1811.

GRUFYDD, or Galfrai ab Arthur, commonly called Geoffrey of Monmouth, was consecrated Bishop of Llandaff (according to his cotemporary, Caradog of Llancarvan) in the year 1152, and died very soon afterwards. He dedicated to Robert, Earl of Gloucester, son of King Henry II., a Latin work, which he professed to have translated from "a very old book, written in the Welsh language," which he had received from Walter (surnamed Mapes, or Callenius) Archdeacon of Oxford, who brought it from Bretagne.

The chronicle which Mr. Roberts has translated (from a copy published in the second volume of the Welsh Archaiology, 1801) ends thus:—"I, Walter, Archdeacon of Oxford, translated this book from the Welsh into Latin, and in my old age have again translated it from the Latin into Welsh." p. 190.

The Editors of the Archaiology collated their copy of the Brut Tysilio with two others, which frequently vary from it; and they likewise printed a chronicle called *Brut Gruffydd ab Arthur*, which differed still more from all the preceding, and more closely resembled the Latin work of Geoffrey.

The term *brut* appears simply to mean, a report or narrative. The original, here translated, being called *Brut Tysilio*, was supposed to have been written by a person of that name, who was son of a Welsh Prince, and was canonized, in the seventh century: but there is no other authority for ascribing it to him. Mr. Roberts has collated it with two Welsh

copies of the chronicle beside those above mentioned. They all sometimes vary considerably; but they are substantially the same.

There is some apparent inconsistency in the statements of Archdeacon Walter, and of Geoffrey; and neither the motive of the former for re-translating the work, nor the fact, whether it was his own, or Geoffrey's Latin version, that he translated into Welsh, is evident: but there appears no ground for charging either of these ancient writers with intentional fraud. Geoffrey probably judged himself at liberty to accommodate his subject to the taste of his readers, both by omissions and embellishments, much of the contents being unquestionably fabulous; and as he adhered in general to the substance of them, the harshness with which he has commonly been treated, seems rather overdone. It was probably to the agreeableness of his style, and the respectability of his own character, as well as that of the Archdeacon, (who likewise afterwards became a Bishop) that his performance was indebted for the unlimited credit which it obtained from his cotemporaries. On the contrary, having since been found inconsistent, in many respects, with the most authentic records of our own history, and with that of other nations connected with it, the whole has in consequence been judged not only to be fabulous, but to be a mere forgery of the pretended translator. This, however, is clearly inconsistent with the circumstances in which the work was first published: and the censure, indeed, betrayed a marvellous inattention to well known, and well authenticated writings, which demonstrate the very fictions that were imputed to Geoffrey, as forgeries, to have been of much earlier invention.

At present, we are furnished with means of ascertaining the truth, or the falsehood, of Geoffrey's narration, that were, till lately, inaccessible to the public. The Archaiology of Wales, beside the originals of this, and of some later chronicles, contains *poems* ascribed to British Bards, of the sixth, and following centuries, many of which relate to topics of history; and some collections of brief historical records, called TRIADS, each consisting of the names and epithets of three eminent persons, or remarkable objects, or of statements of important transactions in some striking view similar one to another. A form so rudely artificial, and obviously so ill adapted to preserve a connected series of events, could only continue in use among people who were strangers to regular history. The latest historical Triads, accordingly, record events that *preceded* Geoffrey of Monmouth's publi-

cation: but the use of Triads approaches so near to that epoch, as to imply that the Welsh nation, in general, had very little, if any, previous acquaintance with chronological composition.

This deduction, though seemingly incompatible with the antiquity which Geoffrey attributed to his original, and with the vulgar ascription of the work before us to Tysilio, is confirmed by the author's own expressions. In Mr. Roberts's version, they stand thus; p. lxxiv. "Britain is inhabited by five different nations, Britons, Saxons, Romans, Picts, and Scots." On which, the translator remarks; 'other copies read Normans instead of Romans, but the latter is probably the original reading, and if so, the original copy must have been written in, or nearly in the sixth century, when there were Romans existing as a distinct people in Britain.' Mr. Roberts seems to call his own version very improperly a *copy*; for it does not appear that Romans are substituted for Normans, any where but in his translation. In his Preface, p. xi. he says; 'in translating the chronicle, that copy, which is entitled Brut Tysilio, has been made the text, as being probably the earliest of any of those which the translator had before him.' That copy is printed in the Archaiology of Wales; and it has in this place, "Normans," not Romans. So has the copy with which the passage was collated, in the margin. Arch. Wales. Vol. II. p. 82. Moreover, as Mr. R. does not intimate that either of the MSS. with which *he* collated the original, varied from it in this instance, it appears that *all* copies of the work concur in stating that Normans dwelt in Britain, when it was composed. The date of the chronicle is thus determined to be subsequent to the Norman conquest. At no time, indeed, when it *could* have been written, does it appear that Romans, as a distinct people, existed in Britain. They are well known to have evacuated our island early in the *fifth* century; and no instance of a Roman inhabitant, afterwards, is on record. One of the Triads (which was translated by Mr. Roberts himself, in his Sketch of the Early History of the Britons. p. 123.) asserts that "none of them remained in the island, save women, and little children under nine years of age, and these became Cymry"—that is, adopted the British manners and language. The professed purpose of the chronicle, is to comprise all the British kings, to Cadwallader, who died toward the close of the seventh century. Its genuine date appears to have been less than a century earlier than that of Geoffrey's Latin version; and consequently to have been very nearly coeval with the disuse of historical Triads.

The continuance of so rude and imperfect a form of records to so late a period, seems only to be accounted for, by the force of long established custom. Its invention could not, apparently, be subsequent to the introduction of Roman arts and literature into Britain. Its original purpose, indeed, must have been that of retaining events in memory, before it became usual to commit them to writing. Our British ancestors, according to Julius Cæsar's report, had the use of letters before the Roman invasion: but their superstition, or the selfish policy of the Druids, prohibited the use of them on sacred topics, with which the historical records of the most ancient nations are well known to have been always connected. The subjects of many of the Triads transpired long before the Roman conquest of Britain; and the improbability of their preservation from oblivion at so remote a distance of time, is counter-balanced by their extreme simplicity, and the usual consistency of their statements, both with each other, and with the most authentic records of other nations. Nothing can be more natural, or more agreeable to established facts, than the manner in which they account for the original population of our islands, for the early vicissitudes which it evidently had sustained, and for the first introduction of Christianity—events of which no other credible account has been transmitted.

We cannot, therefore, rationally withhold our belief, that *some* of the historical Triads, though first published in the Archaiology of Wales, have actually descended to us from ages prior to the Christian Era; and that they comprise authentic (though very imperfect) notices of events, as interesting in their nature, as venerable for their antiquity. The poems of the ancient bards demonstrate (what might reasonably have been conjectured) that Druidical superstitions long resisted the progress of Christianity, and very gradually lost their influence on the more learned classes of British Christians. Their partialities for inveterate national customs and opinions, were, at the same time, obnoxious to their foreign instructors; and therefore, were likely to be privately cherished, rather than publicly avowed. Hence, the mythological and sentimental Triads (of which great numbers are still preserved, and of which some have been translated and published) were probably suppressed for centuries after Christianity prevailed: and we doubt whether the most ancient *historical* Triads were not, with similar caution, preserved both from oblivion and notoriety.

Gildas, who wrote about the middle of the sixth century, is commonly regarded as the oldest historian, not only of

our own, but of any barbarous nation of Europe. Though a native Briton, he confesses his ignorance of written records of our history; and supposes that if any had existed, they had been lost or destroyed. His knowledge, even of what had transpired in the preceding century, was palpably and grossly defective: and the prejudice which he had evidently imbibed against his own countrymen, (a case, however paradoxical, not uncommon,) must equally have indisposed him for the needful research after their records, and have disqualified him for their confidence. Neither his Epitome on the destruction of Britain, nor his desultory and declamatory Epistle, affords any distinct view of the events even of his *own* time. Mr. Roberts regards his writings as forgeries of a later date: but his argument on the subject, in general, appears to us, either irrelevant or inconclusive. The expressions to which he would affix a *papistical* purport, do not, in their original connexion, require that interpretation. That Gildas exaggerated the depravity of his countrymen, we willingly credit: but even *he* allowed some exceptions,—and Mr. Roberts has proved them to be neither few nor small.

The silence of Bede, a *Saxon* historian, concerning ancient *British* records, demands no discussion. Nennius, another British writer, who dates his own performance three centuries later than Gildas, might reasonably be expected to mention them, if extant. He accordingly, in the Introduction to his History of the Britons, professed to draw his materials partly from ancient traditions, and partly from records of the old inhabitants of Britain, as well as from Roman annals, ecclesiastical chronicles, and Scotch and Saxon histories. An apology annexed to his Introduction, states, notwithstanding, that the British teachers not having placed any memorial in *books*, he could only avail himself of their ancient *traditions*. Afterwards, however, he inserts a statement which he obtained "ex veteribus libris veterum nostrorum;" and a different one "ex traditione veterum, qui incolæ fuerunt in primis Britanniæ temporibus." Gale. xv. Scriptt. pp. 93, 94, 101, 102. His performance, as delivered to us, bears frequent marks of interpolation: and we are inclined, with Mr. Roberts, to regard in that light the assertion contained in his apology; because it is inconsistent not only with his introduction, but with the body of his work.

The "ancient books of their ancestors," appear, notwithstanding, by his extract from them, to have been ridiculous fictions; and the "tradition of the ancient inhabitants" was equally a gross imposition on his credulity. That such forgeries existed in his time, is highly probable; since he also

appeals to *Roman annals* as containi e story of Ba of which he gives the same outline that is filled up so riously embellished in the Welsh chronicles, and Ge version. To this story, the extract from "ancient b awkwardly attempts to accommodate the "traditions ancient inhabitants:" and this "tradition" apparently not have preceded the fourth century; since it nam Burgundians, the Lombards, and many other nations, were not likely to have been earlier known to the Brit

The simplicity with which Nennius inserts these irrecon able statements, exempts him from the suspicion of h invented either of them; at the same time that his credi in receiving as an ancient British tradition, a fabulous g alogy of Goths, Vandals, Franks, &c. renders it equally bable, that forgeries were imposed upon him for Roman nals. The dates of these fabrications may reasonably be c prised within the fourth century; since the latest of them mistaken by Nennius for an extract from "ancient book their ancestors;" and the earliest of them is too palpable imitation of the German traditions recorded by Tacitus, t dated with probability below that period.

Inconsistent as these fables are with each other, as wel with every authentic record, there are two points in wh they all have a mutual resemblance; one of which beg the motive for which they were fabricated, and the other ground whereon they were constructed. Their uniform p *port* is to establish a national affinity between the Britons a the Romans, and in all of them are allusions to facts w are recorded in the *Triads.*

Mr. Roberts, when referring to some of these fabricat in his former work on early British history, very ingenio and we think very justly, conjectured, that *Hasichius*, wh the Ancient Books, and the Tradition, concur to m the ancestor of the Britons, was no other than Hagan otherwise called *Hu-ysgwn*, whom the Triads assert to h conducted the Cymry into Britain. (Sketch of Early Brit p. 60.) The earliest and most clumsy attempt, to prove Britons related to the Romans was, by making Hisichius ther of Francus, Romanus, Alemannus, and Brito; from wh of course, descended the four nations so named.

So gross a fabrication was unlikely to be broached m later than the time of Constantine the Great; from w popularity in Britain, perhaps, its origin may most rea ably be deduced. The transformation of Brito to Brutu imaginary grandson of Æneas), also pro—bly preceded evacuation of Britain by the Romans. A poem ascribe Taliessin, alludes to a *Trojan* derivati f the Britons

tory existed in the time of Gildas, a cotemporary of
ısin, he might, notwithstanding his partiality to Rome,
it, through contempt for his countrymen. We are,
fore, inclined to assign to it so early a date; and to re-
it as a substitute for the rude genealogy of Hisichion,
ned to reconcile the more literary Britons to a pretended
nguinity with Rome.

this fable, Hisichion is metamorphosed into Ascanius, the
f Æneas: but it comprises, both in Nennius's outline,
n Geoffrey's finished picture, allusions to facts which
corded in the Triads, as well as to some which they have
oticed. It sends Brutus and his Trojan followers to
a; and thence it brings them to the banks of the Loire,
which the Triads assert the second colony of Britons to
migrated to our island. To *this* colony, Mr. Roberts has
properly referred the story of Brutus; but he has over-
d a curious circumstance relating to it. The Gallic
onist of Brutus is called, in the Welsh chronicles, Gof-
e *Pict*; an appellation which they likewise give to the
nt inhabitants of Scotland, including the Celyddon, or
lonians. It appears to have been from the Southern
ns, that the Romans, in the third century, adopted their
of the former denomination, for the northern inhabitants
ır island: but wherefore were these identified by them,
their ancient enemies in Gaul?

e name of *Poictou*, by which, till lately, the vicinity of
iver Loire was known, from remote antiquity, was in-
ed, at the commencement of the Christian era, by a tribe
ı Strabo calls Πικτονες (Falconer's ed. T. I. p. 263, 264.)
ring on the *Aquitani*, but, from their position, undoubt-
CELTS. Strabo demonstrates the Celts of Gaul to be of
ame original nation with the Belgæ and Germans; and
ally different from the Aquitani, whom he proves to be
ns; as Tacitus shews the Silures, or Cymry, likewise
ve been. The Triads assert clearly and strongly, that
hree colonies from Gaul which first peopled Britain, "de-
led from the original race of the Cymry, and spoke the
language." The second colony, therefore, which had
ied the banks of the Loire, could be no other than
ın Gauls; and it is hardly questionable, that they mi-
d to Britain to escape from the *Pictish* Celts, who thence-
rd occupied the district of Gaul which they had con-
ed, and which derived from *them* the name of Poictou.

. Roberts adopts the specious error of Whitaker and
s, who imagined *Gael*, the native appellation of the
h Highlanders, to be synonymous with Galli, or *Gauls*.
latter was incorrectly substituted by the Romans, for

the appellations of Galatæ and Celtæ, which the Greeks applied to the German tribes in general, and the Latins to that powerful branch of them, which possessed the greater part of Gaul and of Spain, before these countries were subdued by the Roman forces. The Welsh denominate various tribes of *that* nation, Celtiaid, Celyddon, and Galedin; and it seems to have been from the Iberian Gauls, that both Greeks and Romans learned these appellations, and the modes in which they applied them. But Gael is well known to be only a contraction of *Gaoithel*, which the Welsh call Gwyddyl, and have always applied only to the Irish and the Highland Scots. We have no doubt of its identity with the Γαιτηλοι of the Greeks, and the *Gætuli* of the Latins; as it is generally acknowledged that the Iberians (from whom both Welsh and Irish have certainly descended) originated from Africa. Mr. Roberts imagines the Irish to be of a nation radically different from the Welsh: but in this notion he differs from the best judges of the two languages; who have personally assured us, that, of 2400 terms, which comprise all the primitive words of the Irish tongue, one third are purely Welsh. All the Irish traditions, moreover, however irreconcileable in other respects, concur in deriving their population from Spain; whence the Iberian Cymry must have passed into Gaul, long before they migrated thence to Britain.

The terms Gael and Gaul, therefore, (similar as they seem) are of entirely distinct etymologies; the former coming from Γαιτηλοι, Gætuli, Gatheli, Gwyddyl, and Gaoithel, (which is, in Erse, *pronounced* Gael:) and Gaul, from Κελται, Γαλατοι, Celtæ, and Galli, which last was usually applied indiscriminately to all inhabitants of Gaul, whether Belgæ, Celtæ, or Aquitani. The confusion of these two radically different appellations, has been so tenaciously persisted in by modern mutilators of Antiquities, and their reviewers, that we hope our readers will excuse a digression from the immediate subject before us, in which the obstinate blunders of others have irresistibly involved us. Our return to the question, why the ancient Britons are called the Caledonian *Picts*, is facilitated by this discussion. It was simply because they found the Caledonians, upon the arrival of the latter in North Britain, to be of the same nation with the Picts, whose invasion of the districts on the Loire had compelled *them* to migrate to our island. They therefore called the new comers not only Celyddon, or Celts, the generic title which they had affixed to the German nation, but with less propriety also *Phichti*, or Picts: as if (which is possible, but not probable), they had belonged to the same *branch* of that nation which then occupied the banks of the Loire. Afterwards, when

he Gwyddyl passed from Ireland to North Britain, and par-
icipated with the Celyddon, both in their occupation of that
ountry, and in their hostilities with the Southern Britons,
he latter naturally (though still more inaccurately) extended
o *them* also, the denomination of Picts; distinguishing them
rom the Celyddon, only as the *Gwyddyl Phichti*, or Irish
Picts. Hence, likewise, sprung the appellations of Northern
nd Southern Picts: but that the Welsh of much later times
till used that of Picts by way of *national* distinction, is
proved by a passage which we have already quoted from
he work before us. The *Picts* and the *Scots* are there dis-
inguished as *two* nations: and the latter, as well as the Nor-
hern Picts, being *Irish*, the Celyddon, or Southern Picts,
nust have been designated by the *former* appellation.

The fable of Brutus, relating to the second British colony,
alled *Lloegrwys* (from whom England is still named *Lloegr*
y the Welsh) was adapted to gratify their pride at the ex-
ence of their predecessors the Cymry; who always jealously
nsisted on their own priority, and have preserved in their
Triads satisfactory evidence of their claims. The new tale
f Troy represents Britain to have been occupied only by
remnant of giants, previous to the arrival of Brutus, the
Lloegrian chief, and Corineus, the Cornish, (who constituted
branch of the Lloegrwys), by whose prowess the land was
oon cleared of these monsters. The arrival of a *third* British
olony, which the Triads denominate *Brython* or Warriors,
as less derogatory to the honour of the Lloegrwys, than the
cknowledgment of an earlier British colony would have
een: but, as it was still incompatible with their pretensions
o the *complete* occupation of Britain, it was necessary to sup-
ress the distinction between the Lloegrwys and the Brython,
hen alluding to circumstances that were really connected
ith the migration of the latter. Accordingly *Evrawe*, and
is son *Bryttys*, (whose name, perhaps, suggested that as-
igned to the Lloegrian chief) are represented by the chro-
nicles, as lineal descendants of Brutus, and, like him, in-
aders of Gaul, instead of emigrants from that country. The
chroniclers surname Bryttys *Tarianlas*, or Green-shield; un-
der which title Spenser, in the Fairy Queen, alludes to con-
flicts which he seems to have maintained against the Celtic
(or Belgic) invaders of the north of Gaul, before the Brython
were compelled to evacuate their territories in that country.
Milton (Hist. of England, p. 22. first ed.) quotes the passage,
and refers to Jacobus Bergomas, and Lessabeus, authors with
whom we have no acquaintance, in confirmation of Evrawe's
contests and defeats in Hainault; while the chroniclers, per-
haps to reconcile the Brython to the extinction of their name,

depict him as a triumphant invader; and provide for the
nity of the second Brutus, as well as the first, with Ro
by sending his nineteen brethren and sisters thither; the l
to be nobly married, and the former to obtain military
with which they conquered Germany!

Hence it appears, that the leading facts to which the *Tr*
bear testimony, were known by the inventors of this fa
and were suppressed, disg ed, or distorted by them
they judged expedi t u e purpose of establishing
affinity of Britons a mi s. The story thus diges
seems to have been u a the form of ancient anna
Rome; and Nenn imp sed upon, doubtless with s
titudes of his country by so gross, but yet so allur
a forgery. It was lik y to et with ready acceptance f
the Lloegrwys, (w cl occupied England, and w
more Romanised than t Cymry of Wales) as it was ca
lated for their aggra nt. To other Britons, the im
ture would naturally be acceptable. The Brython m
be cajoled into acqui e, but the Cymry, in gen
would the more closely adhere to their Triads; and, per
on this account, commit to writing what had before been
trusted to memorial tradition. Hu, the mighty and the e
nent, celebrated in so many of these brief records, could
no pretence be obliterated or degraded by his immediate
latives and descendants. Som e of them, however, more
commodating than the rest, wished to reconcile his supre
with the honours of a Troj lescent, and a Roman affi
Hence, probably, originated, what was imposed upon N
nius for an extract from " cient books of their ancesto
It admits the derivation of th Britons from Brutus, but g
him Hisichion (or Hu-ysgwn) for his father, deriving the l
from Æneas and Ascanius, at the distance of four generati
The interval is filled up by Alanus, or Alawn, whom
"Tradition" likewise makes father of Hisichion; his mo
Rhea Silvia; and his grandfather Numa Pompilius!! i
not surprising, that such a pedigree obtained little cr
even among the primitive Britons. Both the "traditi
and the "ancient books," derive the Britons from Japh
while the story of Brutus, as it stands in Nennius, dedu
them, more credibly, from Ham.

This forgery, which, gross as it appears, deserved to pre
over its rivals, necessarily perverted some subsequent par
the chronicles. Having derived the name, as well as th
habitants of Britain from Brutus, they could not consiste
introduce *Prydain*, from whom the Triads assert the cou
to have been named, in consequence a federative u
which he established among the th u onies of Bri

Certain it is, that the Welsh still call our island by his name: and there hardly seems room to doubt, that, from this, the Greeks formed their Βριττανικη, and the Latins, Britannia. In the Triads, Prydain's celebrity eclipses even that of Hu, the mighty; and he is extolled, in several of them, for a variety of unparalleled excellencies. The chroniclers appear to have considered his credit as irreconcilable with that of their fictitious personages and events; and therefore cut the Gordian knot, by passing over him in profound silence, and proceeding to his next eminent successor in legislation, *Dyfnwal Moelmud*, in whose praises they cordially agree with the Triads. It was certainly wisest to do so; for the history of Prydain would have given the lie to their long list of monarchs, who divided England, Wales, and Scotland, among their sons, or, if they had none, among their daughters; according to a custom in Wales, when its three little principalities happened to become united under one sovereign. That most of the names inserted in the Welsh Chronicles, belonged to real persons, we can easily conceive; because they are preserved in the most ancient pedigrees; and because they were unlikely to have been invented, when nothing else was recorded of them. The name of Prydain appears in the pedigrees, as in the Triads, though excluded from the chronicles: but while we regard the pedigrees as confirmations of either, where they coincide, and as proofs that persons so named existed, we are far from admitting the certainty of the respective genealogies; much less the probability of a hereditary monarchy among the ancient Britons. Authenticated facts appear to us to demonstrate, that, from the first population of our country, they were split into numerous independent states; rarely united, even in confederacy; and only subject to any individual, when necessitated to elect a military sovereign. Such was Caractacus; whose name, like that of Prydain, is suppressed in the chronicles, because his history would have disproved their forgeries.

From this view of the work which Mr. Roberts has translated, it cannot be received, in any respect, as historical evidence; but it throws light on some interesting events that are otherwise authenticated. It is a compilation from detached romances, connected by a thread of dubious genealogies, and fabricated for political purposes. The compiler might be as innocent as he was ignorant: but the authors whose forgeries he amalgamated, seem purposely to have omitted, or perverted, facts, which the historical Triads authenticate.

These, we apprehend to be the sole genuine records of ancient British history, not only that are extant, but that ever

probably existed. Gildas knew of no book; and those to which Nennius, and others, have appealed, were certainly in part, if not altogether, rank forgeries. Citations in the chronicles, are no more to be depended on than the chronicles themselves. While, therefore, the public are indebted to Mr. R. for shewing them what the Welsh chronicles contain, they will be much more obliged to him, or to any person, for shewing them what is comprised in the historical Triads. We are glad that he proposes to persevere in his labours; and we earnestly recommend *these* as the next object of his attention. We are aware of their imperfections; but being convinced, that, with some mystical fables, and some gross discrepancies, they include much genuine and important fact, we wish them to be completely laid open to the public.

Largely as this article has been extended, many subordinate topics of interesting discussion have been excluded, in order to lay before our readers the genuine evidence of early British history. Hardly any habit is of more importance than that of duly appreciating historical evidence. On this, indeed, greatly depends a stedfast reliance on the Sacred Scriptures themselves. We cannot, therefore, conclude, without a friendly admonition to the author of the volume before us, and to others in similar circumstances. He writes as a serious believer in Christianity; but, in admitting or rejecting historical evidence, he appears to us to have been biassed by prejudice, to a degree that must weaken the force of his opposition to infidelity, in the judgement of those, who are unhappily prepossessed against the Bible. While a fastidious scepticism on inferior subjects, has a tendency to produce, in our own minds, doubt concerning the truth of revealed religion; the childish credulity of many who adhere to it, betrays a deficiency in the ground of their faith, which exposes them to instability as well as to contempt. All who have duly weighed the historical evidence of Christianity, know that it cannot but be true: and they act consistently with their profession, in judging of other historical evidence, when they divest themselves of prejudice, and neither betray unreasonable doubts nor unjustifiable credulity.

Art. VIII. *A Defence of the Ancient Faith;* or Five Sermons in proof of the Christian Religion. By the Rev. Peter Gandolphy. 8vo. pp. 151. Keating and Co. 1811.

A Defence of the Christian religion, composed in our vernacular tongue, by a Roman catholic, is rather a curiosity. Persons of that persuasion, in this country, however active in other respects, have not, we believe, produced any work in

support of our common faith. Whether it be, that not founding their own religious principles on argument and reasoning, they judged it vain to attempt by those means to work conviction in others; or that they imagined the defence of divine revelation might be safely left to the national clergy;* or that they have been so engaged in contributing to the extension and comfort of their own quarters, as to have had no forces to spare for the general defence of the outworks, we do not venture to determine. But thus much we may securely affirm—that if the work before us is a fair specimen of what they *are* able to produce on the evidence of Christianity, it is very far from being a matter of regret, that they have so long forborne to meddle with that argument.

These sermons, indeed, bear few or no internal marks of a genuine English production. The pompous amplitude of their pretensions; the boisterous declamation substituted in the place of reasoning; the abruptness of their conclusions; and their incorrect and rhapsodical style, all concur in marking them out for a Parisian manufacture, conveyed into English by some of the accomplished clerks, who are always ready girt for such undertakings.

In the first sermon, on the necessity of revelation, Mr. Gandolphy exposes the insufficiency of human reason to conduct us to the knowledge of our duty, or furnish the means of true happiness. He touches on most of the common places of this subject;—such as the total ignorance, among modern as well as ancient pagan nations, of a Supreme Being, and a future state—the infatuation, more especially of the latter, whereby they exalted vices into divinities, and made prostitution and drunkenness part of divine worship—the uncertainty of the ancient philosophers, the tutors of the modern world, in matters of science, taste, and reasoning, with regard to the fundamental principles of religion—and their deplorable mistakes with regard to some ordinary branches of duty. These topics, however, appear to be thrown together without any regard to method or order. Mr. Gandolphy does not seem to understand, that the conclusiveness and effect of a proof, made up of many separate particulars, arise entirely from the manner in which those particulars are arranged and combined. But, besides a defiance of all order, this sermon exhibits examples of the preacher's obscurity and inaccuracy. In the first page

* "Ce clergé, (says Montesquieu, speaking of England,) sans force pour contraindre, chercheroit à persuader: on verroit de sa plume de tres bons ouvrages, pour prouver la revelation et providence du Grand-Etre." De l'esp. des Loix. Liv. xix. chap. 27.

he observes, that nothing implies greater arrogance than this language, 'what need have I of revelation—have I not reason for my guide:' and then, in a note to these words, subjoins 'the books which may be recommended on *this subject*, &c.' What 'this subject' is, the reader is left to discover for himself. The obscurity of the following sentences is still greater.

'Indeed a circumstance which deserves particular notice is, that the characters to which I allude not only possessed the help and advantage of reason, but that they, and their modern admirers, have even abused it to strengthen those arguments with which they venture to oppose revelation: a treacherous line of conduct, of which we have not only the testimony of past ages in religion, but numerous examples in the daily scenes of life, &c.' p. 3.

The quotation from Cicero does not begin the second, but the first book De Natura Deorum. The rendering of *scientia* p. 12, into wisdom, may be overlooked: but what is to be thought of turning Cicero's *academicos* into academicians! The following is the conclusion of the first discourse. It is remarkable on more accounts than its bad English.

'Oh reason! oh philosophy! fly then to the embrace of religion, and offer her the tribute of a pious and grateful homage.—When ye were the sport of superstition, she sought ye in your wanderings, and led ye to the sanctuary of truth, peace, and virtue. Like a bright light, she burst upon your darkness, dissipating those errors in which for ages ye had been involved—she shewed ye the beginning and end of man. Yet pride has made ye raise against her your rebellious arms; oh return then once more into her service; her yoke is sweet, and her burthen light. Return, and she will break those chains which now surround your trophies; she will remove those thorns which are interwoven with your laurels; and crown ye with glory through never ending ages. Amen.' pp. 26, 27.

The second discourse is 'on the evidence of a new dispensation.' Our preacher begins with a severe but just animadversion, on the presumption of dictating to the Deity the mode of his operations; it being evident that he, who for wise reasons imposed laws upon nature, may alter or set them aside, as may best answer his designs. As the possibility of supernatural interposition is thus obvious, Mr. Gandolphy undertakes the vindication of the Mosaic writings, which contain accounts of many supernatural interpositions, preparatory to the grand interposition in the person of Jesus Christ. Most of the arguments by which the authority of these writings is supported, are here noticed; though, in consequence of our author's unskilfulness, they lose great part of the weight which they have in the hands of a Leslie or a Graves. At page 36, Mr. G. says 'the Christian *first* seeks, finds and studies the Author of nature, and then descending

from that sublime contemplation to the works of nature, discovers the traces of infinite wisdom and power.' How will he reconcile this, with what follows a little in advance, 'We who use every means natural and preternatural to arrive at truth, see *first* the external works of an almighty hand in nature, and adore omnipotence.' p. 37.

After some crude and erroneous theology, Mr. Gandolphy, in his third sermon, notices the predictions relative to the birth, character, and offices of the Messiah. His texts are, for the most part, to the purpose; but by no means well connected or arranged. The following sentence, relative to Jesus Christ, will, no doubt, startle the reader.

'Like Sampson, he burst the bonds of death.' p. 83.

The fourth sermon is 'on the evidence which events offer for Christianity.' Here the preacher carries his argumentative delinquencies to the very utmost. The events, which he mentions, are the following: the testimony of the Roman soldiers to the resurrection of Christ—the preaching of the gospel throughout the world—the homage paid to Christianity by the powerful and the learned—the conduct of Christian martyrs—the signs and miracles wrought by Christians—and the dispersion of the Jews. Never had we the misfortune before this, to see the great proofs of our religion so lamely stated: nor can any thing be more injurious than to associate, as our author does, the miracles of Christ and his Apostles, with those of Xaverius.

The last sermon is on the Divinity of Christ. It has no connexion with the foregoing; and from the manner in which the subject is treated, neither the cause nor the author, we suspect, would have suffered any thing, had it never been given to the public.

If our author any where appears ambitious to excel, it is in his declamation. Of his efforts in this line, the following is an example.

'This question is often and very naturally put—why are infidel philosophers, in their anxiety to set aside the proofs of revelation, so earnest to persuade the world, that there is nothing to look for beyond the grave? Verily, my friends, such a mode of proceeding should greatly excite our astonishment, since it is irreconcilable with any one good quality and principle of our nature. In direct opposition to sound philosophy, it is also contradictory to that philanthropy by which they profess to be specially actuated. If Christianity tended to any thing but real happiness in this world,—if its end and object were any other than present peace and felicity hereafter, I think their apology might then be found. But since it is a system of religion, which embraces

every virtue to the exclusion of every vice,—since it essen[illegible] happiness, exalts the human character, and surpasses in exce[illegible] other that can be devised, I am at a loss to name any hon[illegible] that can possibly influence these persons.

'For even in the supposition that it is a delusion, and holds [illegible] of future glory that will never be realized, where is the good [illegible] teering to blast our expectations, and by tearing this only [illegible] every poor and afflicted individual, leave him in his [illegible] hopeless and forlorn? Is it not to torture him in his [illegible] and to deprive him of that only stay which can render life [illegible] How could we exercise a more refined cruelty towards a [illegible] friendless mother, who looked forward to the termination of [illegible] in the happy return of a darling son from a distant clime, [illegible] her, your son is buried in the waves? Oh it would be an [illegible] a heart breaking officiousness!' pp. 86—88.

In making this book, there can be no doubt, [illegible] Gandolphy meant well, and that he therefore e[illegible] probation of his own conscience. It was his bus[illegible] ever, to consider, that Christianity is a cause [illegible] portance, a cause which it is criminal to injure, [illegible] rash and unskilful vindication, and which has bee[illegible] so successfully defended in this country, that no ma[illegible] nary talents can hope to add any thing to the evi[illegible] which it rests.

Art. IX. *A Treatise on the Ecclesiastical Architecture of E[illegible] during the Middle Ages.* With ten illustrative Plates. [illegible] John Milner, D.D. F.S.A. &c. 8vo. price 15s. Taylor [illegible]

Art. X. *An Historical Survey of the Ecclesiastical A[illegible] France;* with a view to illustrate the rise and progress [illegible] Architecture in Europe. By the late Rev. G. D. Wh[illegible] Second edition. 8vo. price 12s. Taylor. 1811.

Art. XI. *Observations on the varieties of Architecture used [illegible]* To which is added a descr[illegible] [illegible] Saxon, Norman, and Pointed Arch[illegible] Church [illegible] remaining built by the Saxons; an account [illegible] and other [illegible] were Architects; and the contemporary A[illegible] [illegible] Periods. 8vo. Booth. 1812.

THE peculiar grandeur and beauty of Gothic Arch[illegible] [illegible] Mr. Whittington, we still hesitate [illegible] [illegible] of English are now univers[illegible] [illegible] by few, perhaps, really [illegible] [illegible] it appears that the [illegible] it has extended somewhat too far. The p[illegible]

proportions and majestic character of the purer Grecian structures are still unrivalled; and we cannot but prefer their unlaboured sublimity, to the gloomy though awful magnificence of the Gothic fanes. There are, in the sacred edifices of Greece, a simplicity of design, and chasteness of decoration, peculiarly their own, and which produce their full effect upon the mind, uninjured by any questionable sensations. Whereas, in the architects of the *pointed* style, as Dr. Milner terms it, there seems to have been almost from the beginning, a propensity to try doubtful experiments, and to wanton in all the luxuriance of a system, always lofty, indeed, and occasionally graceful, but wild, undisciplined, and continually tending to eccentricity. Neither should it be forgotten that the classical artists never sacrificed the character of the whole, to the effect of any single portion however important. Within and without, the unity of design and principle was uniformly maintained; while, in the sacred structures of our native builders, the lightness and loftiness of the interior, has been almost invariably obtained at the expense of the exterior. Of all the appendages to buildings that were ever invented, never surely was any so unsightly as the heavy, angular, buttress; and scarcely ever was the bad effect of this awkward additament more glaringly exemplified, than in the accumulation of its heavy masses on the sides of that otherwise admirable structure—King's College Chapel.—Having ventured to throw out these remarks, we shall proceed to take a brief notice of the publications, the titles of which we have prefixed to this article.

Dr. Milner, whose credit as an antiquary is too well established to require any testimony of ours, begins his treatise, with lamenting the obscurity which hangs over the 'important inventions of the ages, injuriously called *the dark ages* by the vain and superficial one in which we live.' He objects to the term *Gothic*, in its application to the peculiar style of architecture which then prevailed, and expresses his preference of the distinctive, and highly characteristic epithet, '*pointed*.' In the second chapter Dr. M. enters upon the history of his subject: he traces the decline of architecture in the Roman empire, from the beginning of the fourth century, and describes the transformation of the Basilic from the scene of imperial, to that of sacerdotal pomp. Both the adapted and the newly constructed churches of this age exhibited 'sensible marks of barbarism,' and when the Roman missionaries brought their faith and ritual into Great Britain, they also imported what has been usually 'called the Saxon

style, merely because it prevailed during their dynasty Britain, but, in fact, it is the Grecian or Roman style ing the essential characters of that style, though, in consequence of the general decline of the arts, rudely executed.

Even in the latter part of the seventh century, Saint Wilfrid, the greatest architect of his day, learned his art Rome, and executed his designs by the assistance and of Roman workmen.

'The well known Saxon mouldings (observes Dr. M.) the Chevron or zigzag, the billet, the cable, the embattled fret, the lozenge, corbel table, and a variety of such other ornaments as are supposed be peculiar to Saxon architecture, will be found, on close examination to have had their archetypes in some or other of the buildings, mosaic tesselated pavements or sepulchres of Italy, before they were adopted our ancestors.' pp. 26, 27.

The improvements made by the Norman prelates, who rebuilt the different cathedrals of England, during the latter part of the eleventh century and the beginning of the twelfth,' were very important.

'The Norman windows and portals were much larger and better portioned than those which preceded them, and were generally ornamented by columns at the sides; their mouldings also and other carvings, were not essentially different from those of the Saxons, were far more designed and executed. In short, next to the effect of sublimity, these ingenious and indefatigable architects chiefly aimed at, in their religious structures, was beauty. An equal attention to these two points did, by degrees, produce a perfectly new style in architecture, now called THE POINTED STYLE, being one of the greatest efforts of human genius, that has been witnessed in the course of ages.' p. 50.

In the fourth section of his work, Dr. Milner reviews the various hypotheses which have been proposed to account for the *origin* of the 'pointed style;' and he certainly has quoted some amusing specimens of forward ignorance, of writing with intrepid absurdity upon subjects utterly beyond their reach. Mr. Evelyn attributed this invention to the Goths and Vandals; Sir Christopher Wren referred it to the Arabs; Mr. Murphy fetches it from the pyramids; Bishop Warburton dreamt—a poetic dream—of the groves of Paganism; Mr. Smirke, and Mr. Dallaway quote the Baptistery of Pisa, built by Dioti Salvi in the year 1152. Sir James Hall has, we believe, manufactured a very stylish and commodious little cathedral in basket work; while Mr. P. Knight makes an absolute medley of the business, pronouncing that "the style of architecture which we call cathedral or monastic Gothic, is manifestly a corruption of the Roman architecture of the Greeks or Romans, by a mixture of

Moorish or Saracenesque, which is formed out of a combination of Egyptian, Persian, and Hindoo!"

Dr. Milner's own system is of a very different description: it is simple and sound, and he has supported it by reasonings and references which nearly amount to demonstration.

'The following are the outlines of it; first, that the whole style of Pointed Architecture, with all its members and embellishments of cluster columns, converging groins, flying buttresses, tracery, tabernacles, crockets, finials, cusps, orbs, pinnacles, and spires, grew by degrees, out of the simple pointed arch, between the latter end of the 12th and the early part of the 14th centuries; secondly, that the pointed arch itself was discovered by observing the happy effect of those intersecting semicircular arches with which the architects of the latter end of the 11th and the beginning of the 12th centuries were accustomed to ornament all their principal ecclesiastical edifices; and thirdly, that we are chiefly indebted for both these discoveries, that is to say, both for the rise and the progress of Pointed Architecture, to our own ancestors, the Anglo Normans, and the English.' pp. ii. iii. Preface.

Mr. Whittington disputes this theory with more talent than success: he contends that

'In the 12th century a new character of building suddenly appeared, and spread itself over the greater part of Christendom. This has in latter times been called the Gothic style, out of a silly contempt, though it did not arise till long after the Goths were melted down and lost among the nations of Europe. It has not the most distant similarity either to the Grecian or Roman architecture, and its origin has been the subject of more controversy. I am of opinion that it is of Eastern extraction, and that it was imported by the Crusaders in the West. All Eastern buildings, as far back as they go (and we cannot tell how far), have pointed arches and are in the same style; is it not fair to suppose that some of these are older than the 12th century, or that the same style existed before that time? Is it at all probable that the dark ages of the west should have given a mode of architecture to the east? I conceive therefore that the Crusaders introduced the fashion of the pointed arch and the first ornaments of the style, which are few and simple; but the richness it gathered in process of time, and the improvements and alterations we observe in it from its first rise in the twelfth, to its extinction in the fifteenth century, are owing to the munificent encouragement of the church, and the vast abilities of the free-masons of the middle ages. These scientific persons have great claim to our admiration from the richness and fertility of their inventive powers; by them this eastern style was transplanted into the west, and under them it was so much altered and amplified, that it assumed almost an entirely new appearance, from which circumstance the confusion and uncertainty which prevails respecting its origin has for the most part arisen.' *Historical Survey.* pp. x. xi.

This system is demolished very speedily by Dr. Milner, who also ably combats the claims to priority and superior

skill which Mr. W. sets up in favour of the French architects. On this part of the subject, however, we must decline to enter. The question is one of no small intricacy; and we are, upon the whole very much disposed to believe, that the new style of architecture was adopted in both countries nearly about the same time, and from the same source.

It has been very commonly objected to Pointed Architecture that it 'is destitute of orders, rules, and proportions.' This accusation Dr. Milner is not, we think, quite successful in answering. He has certainly quoted striking and important varieties, but it does not appear that they are marked with the precision and distinctness of proportion, which we are accustomed to consider as essential to architectural orders. The specimens which Dr. M. has given of the three orders, into which he divides English architecture, are 1st, An interior view of the east end of Canterbury Cathedral, built in 1175: 2d, The interior of the nave of York Minster, built about the year 1300: 3d, The interior, looking west-ward of Henry VIIth's Chapel, Westminster, built in 1502. His description of the characteristic marks of these orders is as follows.

'The first order is characterised during its formation, that is to say, till near the latter part of the twelfth century, chiefly by its acute arch (its pillars and other members being frequently Saxon) but after its formation not only by the narrowness and acuteness of its arch, but also by its detached slender shafts, its groining of simple intersecting ribs, its plain pediment without crockets or side pinnacles, and its windows, which are either destitute of mullions or have only a simple bisecting mullion, with a single or a triple trefoil, quatrefoil, or other flower, in the head of them. Of this order are the east end of Canterbury, the west end of Lincoln, and the whole of Salisbury cathedrals, besides the transepts of York Minster, and of Westminster Abbey. The second order is marked, not only by the due proportion and the fine turn of of its arch, but also by the cluster columns being, for the most part, formed out of one and the same stone, for the sake of combining strength with lightness, by the elegant, but not overcrowded tracery of its windows and groining, by its crocketed pinnacles, tabernacles, and pediments, the latter of which towards the conclusion of the fourteenth century, were made to humour the sweeping of the arch which they covered. To this order belong the nave and choir of York Minster, the naves of Winchester, Exeter, and Canterbury cathedrals, Wykeham's two colleges, St. Stephen's chapel, &c. The third order is known, not only by the flatness of the point of its arch, but also by its numerous, large, and low descending windows, together with the multiplicity and intricacy of its tracery, by its pendant capitals, by the profusion of its ornament on the walls, both exteriorly and interiorly, by its fan work and countless shields and devices on the ceilings. To this order belong King's College Chapel, the chapel of Henry VII., those of Prince Arthur's, at Worcester, of Cardinal Beaufort and the Bishops Waynflete and [illegible] Winchester, &c. pp. 121—123.

We have devoted so much space to Dr. Milner, that we can
y say, in general terms, of Mr. Whittington's work, that it is
able production, of which the following are the contents:
t I. the churches of Constantine—the churches of the Gauls
ie progress of architecture from Clovis to Charlemagne—
n Charlemagne to Robert the Pious—from Robert to
lip Augustus—from Philip to Louis XII. The second part
tains historical and descriptive notices of the Abbey church
St. Genevieve—St. Denys—the cathedral of Notre Dame
heims cathedral, and abbey church of St. Nicaise—Amiens
a Sainte Chapelle. As a specimen of the manner in which
work is drawn up, and the partiality for the *continental*
itecture which pervades it, we give Mr. Whittington's
cription of the cathedral at Rheims.

The cathedral at Rheims is the most beautiful and perfect piece of Go-
architecture in the world; for where else shall we find such an union
iriness, delicacy, and magnificence? Viewing it laterally, the light-
and grace of its windows, the number, richness, and finish of the
esses, the admirable taste of the open work, the nice disposure of
ment, and the uniformity of the whole; form a mass of consistent
ty and grandeur which is as inimitable as it is unrivalled. The
ly plainness of the tower, and the decoration, without heaviness, of
ipper parts, are well worthy of admiration; but it is the west front
h has long been the boast of France, and which is the perfection of
yle. Its general proportions are excellent, and the richness and de-
y of its ornament cannot be surpassed. ..... The eye is delighted,
out being confused; every thing partakes of the pyramidal and spiral
, and the architecture is preserved as delicate and light as possible, as
ntrast and relief to the sculpture.

One of the chief and distinct excellencies of the West Front, and
which renders it superior to all those of this country, is the admira-
nagnificence of the portal, and its just proportion to the rest of the
ling. The great entrance of a cathedral, should always be worthy
he structure to which it leads; yet this circumstance seems never
ave influenced the English architects who have expended their chief
in the construction of a magnificent west window, beneath which
iably, a disproportionate door presents itself.* We have not a single
ince worthy of our churches, and in this respect, the arrangement
ne French churches, with their ample portals and rose windows, have
rnally a decided advantage.

In surveying the cathedral of Rheims, there is, I think, nothing which
most scrupulous taste would wish altered, except the finish of

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Dr. Milner is by no means disposed to admit this. 'The surveyor of French
tecture,' he remarks, in a note, 'dwells, with rapture, on the size of the French
ls, p. 127; but surely a door may be too high as well as too low, and few per-
of taste would admire a door which, with its ornaments, reaches to a great deal
than half the height of the whole building to which it serves as an entrance as
: case with his boasted cathedral of Rheims.... which is far surpassed by
of York, especially in its restored state as Mr. Carter has exhibited it.

the towers, which perhaps might have assumed a more spiral shape. The number of its minute beauties are astonishing.' pp. 160—163

Premature death has snatched this young, but skilful antiquary from his friends and from the arts. His imperfect work is edited in a very able manner by his friend Lord Aberdeen.

The "Observations" are a collection of notes from different authors, and from actual survey, on the subjects enumerated in the title page. There appears no reason to question their general accuracy, and in its present form the publication will be found, we think, a convenient and useful vade-mecum for the antiquarian traveller.

Art. XII. *Portugal*; a Poem, in two Parts. By Lord George Grenville. Second Edition. 8vo. pp. 120. Longman and Co. 1812.

NOTWITHSTANDING the diversities of styles and subjects, by which the writers of poetry are distinguished, they may all, we think, be conveniently arranged into two grand classes—the lovers of sense, and the lovers of sound. By the former party, no composition is thought worthy the name of poetry, which has not some pretensions to meaning. The mere circumstance of a man's writing in measured syllables, does by no means, they maintain, exonerate him from the duty of being intelligible. If even the musician is not tolerated, who links together a number of notes, without having any thing in view beyond the mere sequence, how much less is it to be endured, that language should be made to submit to a treatment so ignominious. They grant, indeed, that good sense and good poetry are far from being one and the same thing: they put as much faith as their rivals can do, in the power of imagination, and have not the slightest objection to see themselves well dressed. But then would any man, they ask, with his faculties in order, think of putting himself to the expense of decorations, before he has got something to adorn?

To the men of epithets, however, all this seems to the last degree rigid and unfeeling. Would you cross-examine and brow-beat a tender couplet, they exclaim, as if it were a matter of law or logic? Genuine poetry, permit us to tell you, resembles the sun, and, like that luminary, will not bear to be searched too deeply. To insist so extravagantly on the importance of *meaning*, betrays a total insensibility to the "magic of expression." The grand charm of poetry consists in the quality, not in the matter of the diction. On low and common occasions, indeed, it may be proper to regard language as the exponent of thought: but with the favourites of the Muse the case is widely different. "D e res grandes *nostro* dat Musa poetæ." *He* sports unc lled in the

regions of metaphor; *he* acknowledges no tutor save the inspiration of his own "big prolific bosom:" *his* object is to crowd every "lustrous line" with verbal beauties; to institute an aristocratic vocabulary; and to impart to his diction such an "exquisite" degree of polish and refinement, that, by means of such and such verbs, adverbs, nouns, adjectives, and participles, placed in such and such form and order, the understanding shall be carried away captive, while the ear is thrown into extacies. Now can any thing be more insufferable, than to set in judgement on us and ours, in the cold, unsparing spirit of criticism,—to read on with a face of wonder, and gravely ask us, at every turn, what we would be at? Ye common-place creatures, we write for minds "congenial and susceptible"—not for you: nor will you ever be able duly to estimate our merits, till you have learned (O seri studiorum!) that taste has no greater enemy than reflection.

A very cursory perusal of the volume before us, will be sufficient to ascertain in which of these contending classes its noble author must be included. He is, in truth, one of the most promising disciples of the Cruscan school, we have for a long time encountered; and from the circumstance of his poem having so speedily arrived at a second edition, we may conclude he has found no small favour in the bosoms of the "congenial and susceptible" persons, who patronise that species of inditing. The Cruscan popularity, indeed, is seldom very longevous; but its admirers make up in fervour what they want in constancy: and it fortunately happens, that no sooner does one bubble break, than another distends itself, in its turn to vanish and be succeeded by a third. In the production it is our present good fortune to examine, every line is luminous and enchanting. With one step 'noon-tide,' and another 'glowing,' we are led by 'faery forms' through scenes,

> ——————'where faery fingers, shed
> Their twilight visions o'er the wanderer's head:' (p. 76.)

At one time we are invited to 'scan' the 'curling surges,' at another to inhale the 'balmy breeze:' now we 'thread the wildering maze' in 'dubious darkness,' then again emerge into 'mild glows' and 'vertic beams:' till at length

> 'In purple streaks the days last blushes sweep;'

and we are all at once startled with the question—

> ——————'What means that *murky* light
> That *gilds* with trembling ray the brow of night?'

We do not wish to be understood as insinuating that this is a precise outline of the gentle writer's *plan.* In the *prismatic* species of composition, method, it is well known, is one of

the last and lowest considerations. The action of the pre before us is quite remarkable for its simplicity. Expressed i the imperative style, it is concisely this—walk up hill—sit throw yourself down—and look about you. If the sun ha pen to be setting, so much the better. In the present inst ce 'the *effect produced* by the last beams of day, was truly stri ing, and was not a little calculated *to produce* the CHAIN feelings here attempted to be *described*.'

Of this chain, be it now our privilege to 'produce' a fe characteristic links. And first of all for the imagery, whi is scattered with a very profluent hand throughout the po formance, and in the management of which the noble auth evinces singular adroitness. The poem opens with the follow ing address to Lusia, which the author is supposed to decla (gratis anhelans!) as he ascendeth the mountains of Cintra.

> '"Lusia! while musing on the wayward fate
> Which rules the scale of Europe's doubtful state,
> Say, can an *ardent heart* which long has sighed
> For ancient honour's dimmed and fallen pride,
> *Touched* by thy kindred SPARK, refuse to *twine*
> Its fondest *dreams*, its warmest *prayers* with thine."' p. 3.

In ordinary cases, we should not hesitate to affirm that such a refusal would be very practicable. To convert a heart, e pecially an ardent one, into a rope walk, appears at first sig a business of considerable difficulty. But nothing is insuper able to a true metaphorical contriver: and, in the present emergency, the 'effect produced' by the dexterous applicati of the spark, cannot be too *warmly* admired. Indeed th influence of this agent appears to be much more extensive tha has usually been suspected. Witness the lines following.

> 'And by that SPARK which patriot feelings *rear*
> Sacred to virtue, and to memory dear,
> Which *calls* each nobler passion into play,
> And *warms* the dawn of genius into day,
> *Points* through fair valour's paths to fame and joy,
> And *forms* the hero, while it *fires* the boy.' p. 76.

Who would have thought it?—A monument, a tra a sun, a finger-post, a mould, and a faggot. O brave spa We read moreover, of

> ——————————————'*ties*
> *Which prompt the dreams* of youthful enterprize.'—

and are assured that

> 'The world may yield to calm regret *a part*
> *Of the bright sunshine of a female heart.*' p. 70.

though this last couplet is perspicuity in the abstract, co pared with a *burst* at p. 52.

'Beats there the heart which ne'er hath own'd that *flame*
Which kindles brightest at the voice of fame,
The soul which ne'er hath felt *a genial* RAY
Glow to the drum's long roll, or trumpet's *bray*,
Start at the bugle's distant blast, and hail
Its *buxom* greetings on the morning gale?'

What the noble author can have intended by representing ly *glowing* to a drum and trumpet, or starting at a bugle, ould be as difficult for us to conjecture, as to reconcile period with the commonest rules of syntax.—But the t arduous effort at the metaphorical, perhaps, is in the owing passage, where the personification of Lisbon as a re, is finely blended with the description of it as a place.

'Eastward I turned, where Tejo's glimmering stream
In melting distance owned the *dubious* beam.
LISBON shone fair beneath the *lively* glow
Spread to its parting glance her BREAST *of snow*,
And as her fairy FORM she forward bowed
Woke the soft slumbers of her native flood:
Whilst her *white* SUMMITS mocked the rude command
Of the *dark* HILLS that fence her distant strand!!' p. 8.

Another poetical practice in which our author considerably fails, is that of alliteration. There are not a few passages, indeed, which depend for their effect entirely on the judicious disposition of this auxiliary force, and every page of the poem is more or less indebted to it. We have 'favouring winds,' and 'heathy hills,' and 'balmy breezes;' 'pomps' alternately 'pious' and 'ponderous;' 'fair fights,' 'heavy hearts,' 'playing passions,' 'foul forms,' and 'green greetings,' with fifty more. The following are examples more at length.

'*M*arked you yon *m*oving *m*ass, the dark array
Of yon deep columns *w*ind its sullen *w*ay,
Low o'er its *b*arded *b*row, the plumed *b*oast
*G*littering and *g*ay of France's wayward host?' p. 57.

——————'their *b*irthright now
No longer *b*lazoned on each manly *b*row.' p. 97.

'Shall prophet fancy *w*eave the fairest *w*reath
That ever *b*loomed to victory's flattering *b*reath.

'Which *f*ortune joys with *f*lattering smile to breathe
And *w*orth to sanction on her *W*ellesley's *w*reathe.

'As the long harboured *b*ark who wont to have
Her stately *b*osom in the *b*ounding wave,
*B*ursts once again the shipwright's tedious stay,
To *b*reast the surge, and cleave the *w*atery *w*ay,
*S*prings at the *s*ound his *s*oldier *s*pirit high
To list the tone of *m*artial *m*instrelsy.'

From letters pass we on to words, and here we [illegible] complete system of favouritism. Among the verbs, [illegible] lowing are distinguished with peculiar attention. T[illegible]

——————————'look around
Where Nature OWNS but the horizon's bound.' p. 20.

——————————'a part
Of the pure flame that fires the soldier's heart,
Unshamed may OWN the *spark* from whence it *grew*.' [illegible]

To gild:

'No! let the chastened glance of hopes like thine
Not idly GILD young Freedom's opening shrine.' p. 7.

'To GILD thy course, and freedom's dubious fate.' p. 4[illegible]

'Which GILDS her smile, and woos the enamoured [illegible]

'And through the waste of ages GILD their kindred [illegible]

——————————'that searching eye...
Rests on fair valour's crest in peril's day,
And GILDS her *lowering* front with brightest ray.'

To scan: ('To examine *nicely*.' DR. JOHNSON.)

——————————'from the brow
Of that lone hill, he SCANS the plain below.' p. 17.

——————————'the eye in vain
SCANS the wide surface of the level main.'

The admirable adaptation of these verbs to their [illegible] situations, must be obvious to the most careless [illegible] Among the nouns *in power*, two of the most [illegible] spectable are 'glow' and 'blush.' Thus we [illegible] *ing* blushes,' and of the 'volleying lightning's [illegible] dressing the sun, the poet opineth, that

——————'to fancy's eye he well might seem
To view fair Nature's face with *lessened glow*.' p. 5[illegible]

And, a little before, animadverting on the conduct of [illegible] luminary, on an important occasion, he says—

'The unwilling sun, from out his heathy bed
In tearful moisture raised his shaded head,
Paused in his course, then bending slow,
Gazed on the embattled throng that moved below;
Sought with *dark* BLUSH the *empyrean's breast*,
And *veiled* in PURE air his conscious crest.' pp. 55, [illegible]

We observe also a considerable number of nouns, [illegible] incessantly called upon to do the duty of adjectives.

'Yet sweet it is, when faery hands have wrought
Those ruddiest hues by POET fancy taught,

To mark with steadier *ken* each slow degree
By *wakening* Justice trod.' p. 5.

I said not that the glorious orb of heaven
In PROPHET *sufferance* from the zenith driven.' p. 56.

'Oh had some WARRIOR Spirit, when the blade
Of struggling Freedom sued thy *kindred* aid,
When *Spain and valour* on you neighbouring stand,
Raised to one glorious blow, each PATRIOT hand.' p. 41.

'E'en where the VERTIC beam its fury pours
With fiercest fervour o'er yon Indian shores...
I trace thy BIGOT march.' p. 14.

'Shone at his people's head, and led the way
Sovereign of heroes to the PATRIOT fray.' p. 29.

'Souls of the WARRIOR dead, whose GIANT might
In Lusia's cause oft stemmed the tide of fight,
Oh could your *bright renown one beam display*
Of BEACON *flame*,' &c.

'e really think the noble author could not render greater ice to his readers, than by giving a new and enlarged edi- of Sir John Birkenhead's memorable work entitled "THE DREN'S DICTIONARY, being an exact collection of all new ls born since Nov. 3, 1640, as well those that signify some- g as those that signify nothing." His own improvements d not fail to augment the catalogue very considerably, he might find, perhaps, an apt occasion to enlarge on the ities of such phrases as 'to fondly brood,' and 'to fondly ,' and explain to an agitated public the import of those ning passages, where he speaks of a strain falling on a idling ear,' (p. 4.) and the *clinging* of a 'glowing record.' ild a motto be wanting, we would humbly beg leave to mmend the following from Love's Labours Lost.

"Our court, you know, is haunted
With a refined traveller of Spain;
A man in all the world's new fashion planted,
That hath a mint of phrases in his brain...
Armado is a most illustrious wight,
A man of fire-new words, fashion's own knight."

'e had intended to extract a few specimens of the sublime, of this finished performance, but our narrowing limits re- l us that we have no space to lose, and our readers must efore content themselves with one short quotation.

'Genius of Britain! did thy *warrior form*
On wing of lightning ride the *mountain storm*,
Speak to thy sons in thunder—bid them shew
Their BRIGHT *extraction* in each well-nerved blow,

With thine own strength each kindred arm endow,
And sail the monarch of the battle's brow?
What though, all viewless still, thy presence shed
Its noblest influence o'er thy children's head,
High on each kindling cheek thy ardour glowed,
'Twas *proud*, 'twas *genuine*, for 'twas ENGLISH blood!' p. 61.

How unspeakably patriotic!

'Twas *proud*, 'twas *genuine*, for 'twas ENGLISH blood!'

And this incomparable nonsense has been praised, and this is been *reprinted*.

Perhaps our estimate of this volume may be thought somewhat rude and contemptuous: but we can honestly assert, it it has been biassed by no plebeian prejudices. At a time when so many of our young men of birth and fortune, seek to be distinguished only by their follies or their crimes, it gives a sincere pleasure to perceive in the noble author of this poem so many indications of good principle, and so marked a predilection for pursuits, which are at once honourable to himself, and ornamental to his station. Nor are we by any means slow to admit, that the production before us displays some random gleams of sense and feeling. In proof of this last observation, we may produce the following expostulation with the sceptic.

'And thou poor hopeless wretch, if such there live,
Too wise to feel, too haughty to believe,
Poor worshipper of something undefined,
The wreck of genius, twilight of the mind—
Are these thy triumphs! this thy proudest aim,
Thy brightest guerdon, and thy happiest claim?—
Are these thy fondest hopes? and is the span
Of this frail essence all that's given to man?
Glory's loud call, Ambition's dazzling flame,
The pomp of Greatness, or the voice of Fame,
That lure, too oft to mock, our greener age,
Nor cheer the later walks of this short pilgrimage;
—Is life thy utmost care? what though to thee
Its joys are bliss, its span eternity,
Yet let one lingering hope remain behind,
And leave, oh leave, a future to mankind!' pp. 23—24.

There is some little merit, too, in the author's address to his native island—which is personified of course.

'I see thee faint,—thy rich, thy generous blood,
Pours from thy thousand veins its crimson flood,
Weighed to the earth, by countless foes oppress,
The iron flint has entered to thy breast,
In fatal pomp thy gory ensigns wave,
And Europe's shores are but thy soldiers' grave!

For manly courage mourn, untimely lost,
Still oftenest lavished, when 'tis needed most,
For glowing enterprize too rashly tried,
The costly victims of a nation's pride,
Trace on fair Nature's face each deadly scar,
The sad memorial of her childrens' war.
And, (as the harp of Memnon, which, of old,
Struck to the rising sun its war-notes bold,
To hail his fierce advance, yet, when the beam
Flung o'er the western sands its level stream,
Swept o'er its mystic chords a softer swell,
To charm the lingering evening ere it fell,)
So let thy better genius bid thee cease
Thy shout of victory in the song of peace,
Court her in Fortune's hour, ere yet 'tis past,
Yes, 'tis thy firmest hope, for 'tis thy last!'—p. 82, 83.

t unfortunately these deviations occur too infrequently igh much against the manifold imperfections of the poem. have in truth seldom seen so many rhyming absurdities nitted in so short a compass. With scarcely any opulence ncy—scarcely any perception of the finer and less ob- e graces of poetry, the noble author is perpetually at- d by what is glaring and exaggerated, mistaking hyper- for grandeur, and tricking out his little modicum of ing, in a profusion of tawdry and fantastic finery. The ls to which he *has* attached himself, are radically vicious; ie cannot forswear them too soon.

XIII. *Geographical, Commercial, and Political Essays;* including istic details of various countries. Longman and Co. 8vo. price 6d. 1812.

IS volume comprises the results of extensive and multifarious read- g, and minutes of conversations, which the intelligent author has at nt times, held with sailors, soldiers, travellers, and traders. These ated with perspicuity, and commented on with spirit, though in a r rather too dashing and emphatic. So varied are the materials of ok that it would be a hopeless task to undertake their arrangement alysis: they differ, of course, in interest and importance; but there ry few from which some share, either of amusement or instruction, ot be derived. Several of the papers, the composition of different luals, are on the subject of our expedition against the Spanish settle- of La Plata, and the state and commerce of Buenos Ayres. But st curious article in the selection, is the account of a convict's ship transit to New South Wales. It shews in strong, but not over- d colouring, the character and consequences of vice, and suggests to ocked and agitated mind the consideration of questions which the le- re is bound never to lose sight of. The arrangements for health, clean- and order appear to be unexceptionable, and if the same system were d throughout, the whole would be as conducive to the reformation of

the convict, as his punishment is unhappily necessary to the w[illegible] tsociety. But although the sexes are forbidden to mingl[illegible] the slightest, intercourse is nominally proscribed, yet the w[illegible] ment is in fact a continual scene of the grossest sensuality. [illegible] by which these miserable wretches are crushed in [illegible] tion, is, as may well be imagined, of the severest and [illegible]

'Chains tied round the body, and fettered round the [illegible] distress each male convict, by the clan[illegible] feet. This image of slavery is copied from [illegible] ships in Guinea; as in these, bolts and locks also [illegible] and ribs of each transport, to prevent the escape, or [illegible] ments of a convict. If he attempt to pass the sentry, [illegible] stabbed for the attempt. A convict was lately shot, an[illegible] was applauded by his officer, for a faithful, though [illegible] his duty. If a felon kill his companion, a case very f[illegible] rels with these highwaymen and robbers, the murderer [illegible] arm, and his body is slowly carried through the ship, an[illegible] deep For the theft of provisions, or of clothes from [illegible] yet more common, and more natural to footpads, the c[illegible] is shot. For inferior crimes, as riot or quarrels, a so[illegible] to whip the offender with martial severity; the first [illegible] impression of the wire, the second causes the blood [illegible] draws a stream of gore: under several faintings, the [illegible] ordered convict receives two dozen of lashes. On the [illegible] of a mutiny, the ring leader is cast headlong into the [illegible] his clothes. We commit this body to the deep, the [illegible]

This is too horrible. The necessity of prompt and [illegible] not to be questioned; but for the profanation of the [illegible] religion, no excuse whatever can be offered. Indeed [illegible] so disgusting, so sickening to the better feelings of [illegible] although we do not presume to arraign the motives of those [illegible] the system, we cannot but condemn the system itself. W[illegible] convicts distributed on board a greater number of transpo[illegible] expence would certainly be incurred; but the advantages of [illegible] rum, and morality, which would result from it, ought [illegible] weigh every inferior consideration.

Art. XIV. *Apostacy.* A Discourse delivered at Red C[illegible] nuary 23, 1812, before the Monthly Association of B[illegible] and Churches: and published by Request. By F. A. C[illegible] 8vo. pp. 41. Gale and Curtis. 1812.

THE merit of this sermon, and the extreme importance of [illegible] to which it relates, render it proper for us to give [illegible] analysis than we usually allow to the ordinary kind of disco[illegible] from the pulpit. The text which Mr. Cox selects as the [illegible] sermon is, Hebrews vi. 4—6, x. 2[illegible]—29, 38: from an ex[illegible] which he is led to investigate the nature of apostacy, to [illegible] and to develope its consequences.

To enable his hearers to ascertain the *nature* of apostacy, [illegible] preacher truly observes, is rather characterised by a course of [illegible] than by the perpetration of any particular crime, he first mark[illegible]

ing features of the different species, as 'apostacy of *spirit*', 'apostacy of *sentiment*', (manifested in a renunciation of the peculiar scriptural truths once professed,) and apostacy of *conduct*; and then describes 'a few of those methods by which apostates attempt the concealment of their real characters,' such as, the misapplication of terms, claiming esteem for certain excellencies which may exist where the character is by no means consistent, and glossing over the deformity of their conduct by a falsely assumed 'literary lustre.' From this part of the discourse we venture to quote the following passage on the misapplication of terms.

'Their defection from the peculiar truths of the gospel is denominated an *emancipation from popular prejudice*. They profess to have acquired a superior degree of wisdom. They pretend astonishment that any persons of *sense* should seriously maintain dogmas which their own intellectual superiority contemns. Adverting, indeed, to the period when they were equally misled, they acknowledge that even men of genius and research may sometimes be biassed by popular opinions, or deluded by personal feeling, but congratulate their own prowess in soaring with eagle flight above the mists of vulgar ignorance, into the purer ether, and more enlightened regions of knowledge. In proportion, however, to their ascent, they have obviously become cold and inanimate, a state which they never fail to dignify with the epithets *sober, discreet, and rational*. The sentimental apostate represents his interpolations of scripture, his wholesale rejection of large portions of the inspired pages, his numerous perversions, mutilations and endless misconstructions as a *judicious biblical criticism*, demanding that you should call his audacity *sense*, and his dogmatism *learning*. The apostate in spirit denominates his supineness, *sobriety*, his backwardness, *abhorrence of parade*, his formality, *order*; and even the apostate in conduct, in the first stages of his presumption, will attempt the concealment of his own depravity, by the abuse of sincere christians as unnecessarily precise; affirming that *innocent amusements*, and *willing compliances* are by no means incompatible with the unfettering, benign, and benevolent principles of genuine christianity. Thus they are *given over to strong delusions, to believe a lie.*'' pp. 19—21.

Among the '*causes* of apostacy' Mr. Cox takes notice of an immoderate fear, or love of the world, a light airy turn of mind, a conceit of superior endowments, and the agency of Satan. As it is of late the custom, even among persons of well inclined minds to feel little if any dread of Satanic influence, we trust we shall need no apology for quoting the passage. Our author observes that,

'The agency of Satan must not be omitted in enumerating the occasions of apostacy. Doubtless, he stimulated our first parents to their transgression, and he fans the flame of rebellion that burns in their posterity; but as in the former case, the unhappy delinquents suffered the penalty of transgression, though tempted to commit it, so in all subsequent instances, the *occasion* of our guilty indulgences or flagrant transgressions furnishes no satisfactory extenuation of them. This arch-fiend is represented as "*going about like a roaring lion, seeking whom he may devour*;" he is "*the spirit that now worketh in the children of disobedience.*" The severest contests of the christian are with this grand adversary, who

being possessed of insinuating subtlety, powerful resources, constant vigilance, distinguished sagacity, and invisible means of operation, combined with infernal malignity, must be acknowledged a most formidable foe. It is a felicity not to be "*ignorant of his devices.*" He studies human nature, ascertains our vulnerable points, and seizes our unguarded moments. Satan is represented by our Lord, as "*catching away the word that is sown,*" like a rapacious bird which watches the footsteps of the sower, and robs the field. This prevention of the due effect of the ministry is produced by suggesting evil thoughts, and diverting the attention, or by perplexing the mind with worldly cares. By these means religious impressions are often weakened, sometimes obliterated. It is both needless and unscriptural to assign ubiquity to Satan, but by himself and his emissaries he undoubtedly possesses a very extensive range in this lower world, and his favourite employment is to cherish the rebellious principle, to perpetuate the backsliding character, and thus to form the finished apostate. He observes with a vigilant inspection every tree planted in the garden of the Lord, and provided there be no real fruits of righteousness, he is not displeased at the leaves of profession. He knows this will never prevent the decree, "*Cut it down, why cumbereth it the ground?*" pp. 28—30.

In pointing out the *consequences* of apostacy, Mr. Cox remarks, that it leads to a debasement of character and conduct, as well as to a miserable state of mind, that its influence in society is deeply baneful, that an apostate's restoration to repentance is impossible, and that 'apostacy is a fatal and damnatory sin.' Each of these particulars is confirmed by appropriate references to scripture; and the solemn truths inculcated in the discourse are pressed home upon its hearers and readers by some powerful appeals while persons of diffident minds and tender consciences are instructed how they may distinguish between apostacy and 'backsliding.'

Altogether, the discourse, we think, is a very excellent one; it contains much, very much, to commend; and nothing which we are at all inclined to censure, except now and then a rather showy deviation from that simplicity, which, in conjunction with fervour and piety, should always be the inseparable characteristic of a minister of Christ.

Art. XV. *Remarks on Two Particulars in a Refutation of Calvinism,* &c. 8vo. pp. 67. Rivington. 1811.

WITH the main principles of the Bishop of Lincoln's Refutation of Calvinism the writer of this pamphlet professes cordially to coincide. But he thinks that the learned divine has laid too much stress on Faith (to the disparagement of obedience) in the matter of justification: and he is also of opinion that the Bishop hath incautiously objected to that scheme of harmonizing the apparently different statements of St. Paul and St. James, which supposes the former to speak of works 'under that notion of them which is proper only to a covenant of works,' and the latter to speak of them 'as they are required in the terms or conditions of the covenant of grace.' These are the two particulars in dispute: but we shall not attempt to adjudge the victory. *Et vitula tu dignus, et hic.* The Remarks are worthy of the [illegible] and the Refutation of the Remarks.

Art. XVI. *Napoleon, a Poem*, in which that Arch Apostate from the Cause of Liberty, is held up to the just Indignation of an injured People, concluding with an Address to France, dedicated to the British Army in Spain. By the Rev. C. Colton, M. A. Fellow of King's College, Cambridge. 8vo. pp. 32. Hatchard and Co. 1812.

WE hope Mr. Colton has now relieved himself, and that he will be able to resume his professional duties in tolerable tranquility. His specific object, it appears, is to lower Buonaparte in the eyes of the French people; and for the more effectual accomplishment of it, his poem either is, or is to be, translated into the French tongue. If Napoleon can stand against it, he is abuse-proof. The delineation of his character here given, is both general and particular. The former is expressed in the following concise yet comprehensive terms.

'Past, present, future crimes, have met in one
Hail great assemblage! hail Napoleon!'

On the latter it would be premature to pronounce a final decision, before we have received a copy of the French Emperor's defence.—In the mean time, to console Mr. Colton for the delay which must of necessity result from this our impartial proceeding, we will try to find room for some of the best lines in his deepmouthed diatribe.

'Say, Tragi-comic Harlequin of Fate!
What mad, yet mournful pranks, the world await?
Dread Pantomimic Proteus of the age!
Strut thy poor hour on Europe's bloody stage;
Kings and their armies for thine actors have,
And Fortune for thy *Cymbeline* and slave;
Then wield awhile her all-subduing wand,
Decree this throne to fall, and that to stand;
Change with a frown or smile, the face of things,
Make Monarchs Mendicants, Adventurers Kings,
Proud Cities Ruins, Wealth and Property,
A sapless, rootless, shorn transplanted tree.
Triumph, a little space, by craft and time,
Two foes thou canst not conquer—TRUTH and TIME.

Art XVII. *The Country Pastor*, or Rural Philanthropist; a Poem. By H. Holloway. 12mo. pp. 130. Price 5s. Gale and Curtis. 1812.

THIS volume will reflect no discredit on Mr. Holloway's previous efforts. The poetry though not remarkably spirited is generally in pretty good taste, while the sentiments are, for the most part, correct and liberal. The following may be regarded as no unfavourable specimens.

O! by what ties the faithful Priest is bound
To his belov'd parishioners around!
A thousand mutual obligations tend
Their hopes, their joys, their sympathies, to blend.
They know his worth, and, while they well attest,
Strive who shall honour, and reward, him best.

For them he labours in the work of grace:
His tender care baptized their infant race;
Confirmed the rustic lover's bridal vows,
And blest the virtuous wife and constant spouse;
In sorrows hour sweet consolation gave,
And laid their kindred in the peaceful grave.—p. 68.

On wild Spitzbergens melancholy shore,
Where, chained in icy caves, the north waves roar;
Where, half the year, sepulchral twilight reigns,
Or midnight suns illume the twinkling plains;
Even there—so Fame reports—a patient race
Unwearied labour in the work of grace;
In loathsome huts, beneath eternal snows,
The sacred fervour of devotion glows;
While the poor savage lifts his eyes to heaven,
Clings to the cross, and feels his sins forgiven.
Where, 'midst her ancient forests, dark and damp,
Columbia's fire-fly lights her sparkling lamp,
Oft is the child of slavery kneeling found,
And prayer, and praise, in lonely wilds resound.
The sable outcasts of Angola's shore,
Lost to their country, have one hope in store:—
By faith they view, beyond their present state,
A better country, and a happier fate.
Where the proud column in the desert stands,
Half buried in the depth of burning sands,
'Mid ancient temples, awful in decay,
Or mouldering tombs, impervious to the day,
The tribes no human power could yet o'erawe—
Strangers and aliens to the moral law—
With bow unstrung, and leaning on the spear,
Of justice, truth, and mercy love to hear.' pp. 18, 19, 20.

Art XVIII. *A Discourse occasioned by the Death of Maxwell Garthshore, M. D.* Physician to the British Lying-In Hospital, F. R. S. F. S. A. To which are added Notes Biographical, Devotional, and Miscellaneous. By George Greig. 8vo. pp. 52. Conder. 1812.

WE are glad to receive this affectionate tribute to the memory of a man so truly amiable and respectable as the late Dr. Garthshore. The points on which Mr. Greig, chiefly insists, in delineating his character, are, his fervent and habitual piety—his temperance and self-denial—his diligent improvement of time—and his *conscientious* charity and benevolence. Among many interesting particulars in this part of the sermon we observe the following.

'It was his regular custom, to the close of his life, to rise every morning, at or soon after four o'clock, and repair to his study; where these early moments of each day were spent with God, and in reading religious books of a devotional or practical tendency....Piety such as his—so unaffected, simple, uniform, and consistent—must have a pure

nd powerful internal spring. It would only be influenced by the faith of the Gospel and ardent love for the Saviour. Thus in him, as a professional man, piety and science were found happily to unite He did not like some would-be literati, of the present day, find any thing in Christianity repugnant to his taste and feelings as a man of science. Nor did he consider it beneath the dignity of his profession to avow himself a disciple of the despised Nazarene, and to take his station under the banner of the cross.

'For nothing, perhaps, was our deceased friend more remarkable than for the benevolence of his disposition. I know, for I had the means of knowing, that his beneficence was eminently diffusive....His heart glowed with generous warmth to suffering humanity, while his hand was open to every fair claim on his bounty. A cursory observer, a stranger to his real character, might have judged him parsimonious to an extreme. But if he was parsimonious, it was only to himself. He was afraid, conscientiously, of an abuse of trust in needlessly throwing away a single shilling on himself, whilst he would cheerfully contribute to any amount where the cause of God and Christian charity required it. It is with the fullest confidence I can state, that in acts of charity he expended not less, and frequently more than £1000 per annum.'

The diary of this excellent man, which he kept the whole period of his residence in London from 1763—1806 is said to illustrate in every page (and it amounted to many thousands, closely written) the devotional habit of his mind; 'abounding in daily ejaculations of praise and thanksgiving, with fervent prayers to be kept steady in that cause of well-doing, essential to happiness in the present life and in that which is to come. The tone and 'temper,' it is added, 'elevation' and energy, acquired by this sublime heavenly intercourse, appeared indispensible to this good man, not only as the consolation of sorrow, and the disposer to patience and resignation under the ills of life, but as the spring and principle of unwearied perseverance in active virtue; the diligent, liberal, charitable exercise of the profession to which he was devoted.' The extracts which Mr. Greig has produced are highly interesting.

Mr. G's text is Psalm cxvi. 15. It is needless to add any express commendation of the discourse.

Art. XIX. *Rules for English Composition, and particularly for Themes.* Designed for the Use of Schools, and in aid of Self Instruction. By John Rippingham. 12mo. pp. 112. Price 3s. 6d. Longman and Co. 1812.

WE have no particular objection to urge against the manner in which Mr. Rippingham has executed his undertaking: but we have considerable doubts whether he has not over-rated the value of it. 'Rules for composition will never make a fine writer, though they may a correct one: and we have no occasion to go to the schools for examples to prove that the art of composition is a very distinct thing from the art of thinking. It is far from being a paradox to say that the taste *may* be formed too early.

Perhaps Mr. Rippingham might have omitted some of his own discussions, and curtailed his introduction to advantage. As a writer we must

say he appears to us, little better than a young gentleman of a higher form. At all events there was no occasion to go out of his way to be-praise the *religious discipline* of Westminster school!

Art. XX. *The friendly Call of Truth and Reason* to a new species of Dissenters, or Nominal Churchmen, but Practical Schismatics, to which are prefixed a few Observations on the Expediency of Parliamentary Interposition, duly to explain, and if necessary to amend, The Act of William and Mary, commonly called "The Toleration Act." By the Rev. Edward Barry, M. D. Rector of St. Mary's and St. Leonard's, Wallington, Berks, with the chapel of Satwell annexed. 8vo. pp. 179. Price 5s. 4th Edit. Rivingtons. 1812.

THE poor Doctor's case seems more hopeless than ever. The friendly professions of the title page are still at open war with the contents of the book; and by extending the range of his discussions, he has (as might have been expected) only furnished "more matter for a May morning."

Art. XXI. *Practical Arithmetic*, &c. By J. Richards. 2nd. Edit. Price 3s. Baldwin.

IF there were any dearth of books on arithmetic, the present little volume would be a valuable acquisition, but though we do not see any reason why it should supersede some of its predecessors, we have no doubt that it may be used with equal advantage, where it has been introduced. It contains some good practical hints on mental calculations, an arithmetical exercise too frequently neglected in public schools.

Art. XXII. *Physiological Reflections on the Destructive Operation of Spirituous and Fermented Liquors on the Animal System.* By Thomas Forster, F.L.S. 8vo. pp. 58. Underwood. 1812.

THERE was a time when Physicians flattered mankind with the hope, that, within the limits of their Pharmacopeias there existed or might exist, elixirs of power, to assuage every disorder and even to prolong existence to an indefinite length. In this more enlightened age we laugh at the notion of immortality in a pill box or a phial: But the fashion has only altered; and instead of attempting to cure the gout, tooth-ache, phthysis, and palsy, by the same *remedy*, it is now become customary to attribute gout, toothache, phthysis, and palsy, with all the other ills to which our frail bodies are liable, to the same *cause*. The modern discovery, however, has a decided advantage over the antient, it affords an equally diversified topic for the display of wisdom and learning,—and it is quite unanswerable. For let any circumstance common to the major part of mankind be chosen as the obnoxious source of evil; it is evident that this major part of mankind is afflicted with most or all the diseases incident to humanity, *ergo*, *dicit doctor*, all the diseases incident to humanity are occasioned by that circumstance which so many have in common. You may alledge, that your next neighbour who broke his leg, had never tasted meat in his life, and that you conse-

quently are humbly disposed to attribute the fracture to the fall which he had from his horse, rather than to animal diet. But you are grossly mistaken to think you will get off thus: for the gentleman's ancestors imprudently indulged in the preter-natural inclination for roast beef, and this was the sole cause of the separation of the ends of the bone. You may possibly express some surprize, how a glass of wine can occasion a polypus of the nose, without producing any sensible derangement or inconvenience in other parts of the system,—but will soon be silenced by a certain something called sympathy; and should you be so slow of apprehension as not to understand the meaning of the word from the sound, you will perhaps be referred to Mr. F.'s pamphlet, where the following explanation occurs:

'A man standing opposite to a looking glass throws the rays of light on its plane surface, and the glass throws them directly back on him: thus he sees himself: but if there be any irregularity in the mirror, it may throw certain of the rays off at angles, and so cause another person standing afar off to see this man's shadow. Thus this second person may be said to sympathize with the first.'

Now as there are many who demand an out-of-the-way hypothesis as the indication of out-of-the-way abilities, and as to many, the credit of possessing uncommon abilities, answers every purpose of said abilities themselves, we have no objection that medical men should ring changes on this theme, provided they do not take passion or intemperance to assist them. Our author deserves particular praise for having adapted the tune of his song to the praise of sobriety. So far from apprehending that he will do mischief by this attack upon our breweries, we fear that more powerful arguments, and more persuasive rhetoric than he has employed, will be required to bring many of his readers to *moderation*—setting abstinence quite out of the question. It is, however, with regret we perceive, that intoxication may be produced not only by fermented liquors, from which Mr. F. must be supposed to abstain altogether, but by intemperate meditation on a darling hypothesis; witness the following paragraph:

'The drinking spirituous and fermented liquors, together with a diet of irritating food, are practices which have been reprobated by the common sense of all ages, as injurious to the welfare of mankind, and which the strictest physiological inquiry has shown to be the principal cause of that combination of bodily and mental disorder, which exhibits itself under every conceivable form of human misery; which appears to be every where increasing, and which, in its twofold operation of destroying the power of procreation, and subsequently the individual, must be condemned as an evil which strikes at the root of existence; and which, if it should ever become universal, seems capable of cutting off man from the face of the earth.'

Nor can we attribute to any thing but a similar sober inebriety his uniting with Dr. Lambe, in condemning that food as *unnatural* which has been deemed the reverse by five hundred millions of the human race and their forefathers for three thousand years past.

Art. XXIII. *The Christian Reader's Guide*, a Characteristic Catalogue of the most important modern English Publications on Theology, and other branches of Knowledge therewith connected: exhibiting on each Work, the Opinions of the best Authors, and most respectable Reviews, to which is prefixed an Essay on Reading, and the Choice of Books, 8vo. pp. 240. Williams.

SO great a variety of books, good, bad, and indifferent, have been published on every subject of moment, that the uninformed must be greatly perplexed in fixing on such as they may require, either for profit or amusement. To such of them as are desirous of laying out to the best advantage, the time and money that they have to bestow on books, a catalogue of the best authors in the different departments of science, literature, and religion, specifying, with the greatest brevity and perspicuity, their respective merits and defects, would be a most acceptable and valuable present. The catalogue before us, contains a mass of materials, drawn, generally, from good sources: the directions for the use of books, though very trite, are sound and useful; while most of the books that are brought forward, have been sanctioned by public approbation. Still we cannot by any means regard this catalogue, as supplying the desideratum we have alluded to. The preliminary essay, though it contains good advice, is slovenly, and prolix: and the catalogue is a strange incongruous melange; being the product of such unsociable workmen, as Dr. Beattie, and Mr. Ryland, Bishop Watson and Mr. Toplady, Dr. Priestly and Mr. Hervey, the contributors to the Evangelical Magazine, and the Edinburgh Reviewers. The verdicts of such discordant authorities, instead of directing, must, on many occasions, serve only to perplex. Or at least, he who is competent to judge of a book from their opinions, may very well dispense with the assistance of a guide. We put it to the author, whether, instead of emptying his common place book into this volume, it would not have been more useful and satisfactory, had he delivered in a few words, his own estimate of such works as he could conscientiously recommend for utility or amusement. The catalogue in this case it is true, would have been of narrower dimensions—and less easy to make; but it would have been considerably more to the purpose.

Art. XXIV. *First Lessons in English Grammar*, adapted to the Capacities of Children from Six to Ten Years old. Designed as an Introduction to the Abridgement of Murray's Grammar. Price 9d. Longman.

THE first book which children make use of at school, is generally so maltreated by their active little thumbs and fingers, that it becomes an unsightly object even before they have half done with it. The second may, by suitable admonitions, be preserved, and it is desirable that it should; less on account of the value of the book, than for the sake of laying the foundation of a habit of no trifling importance, in case the pupil be destined to a literary career. The '*first lessons*' before us will furnish a suitable sacrifice for the safety of future volumes at a small expence, and we can confidently recommend them as containing quite as much information, as any teacher of discernment would wish to [illegible] y a a preliminary course.

ART. XXV. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* ECLECTIC REVIEW, *by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

Proposals have been issued for a work entitled Bibliotheca Spenceriana, or a descriptive catalogue of the early printed books, and of many important first editions in the library of George John Earl of Spencer, K. G. &c. &c. &c. accompanied with copious notes, plates fac similies, and numerous appropriate embellishments. By the Rev. T. F. Dibdin. This work is intended to be a catalogue raisonné of that portion of the above celebrated library, which comprehends books printed in the fifteenth century, and first editions of many distinguished authors. It will be printed with a new type, in the best manner, at the Shakspeare press, upon paper manufactured purposely for it, and no difference will be made in the press work, or quality of the ink, between the small and large paper copies. "In regard to the INTRINSIC VALUE of these volumes, it is hoped they will be found deserving of the approbation of the public; many rare and valuable ancient publications will, for the first time, be made generally known, and the deficiencies, and errors of preceding bibliographers supplied and corrected, where found necessary. By means of fac similies of types and cuts, a number of books will be more satisfactorily described than heretofore; and, consequently, will make a more lasting impression upon the memory of the reader. Of the extraordinary value of the library here described, it is hardly necessary to apprise the classical student and collector. It is the wish of the noble owner, that a collection, which has been obtained at a very great expense, during a series of years, should be faithfully made known to the public: and if either his lordship, or the public, experience any disappointment at the present attempt to carry such a wish into execution, the author is exclusively responsible for such failure."

It will be published in two volumes, super royal octavo, price to subscribers, 5l. 5s. fifty copies only will be printed on large paper at 12l. 12s. each copy, the which latter are subscribed, this impression of the small paper will be limited to 500 copies. It is requested that letters post paid addressed to the Rev. Mr. Dibdin, sent either to Messrs. Longman and Co. Paternoster Row; Messrs. White and Cochrane, Fleet-street, London; or to Mr. Gutch, Bookseller, Bristol.

Mr. Arrowsmith has just completed a new map of Germany, in six sheets of double elephant, being the largest map of that empire ever drawn and published in England.

The following arrangements have been made for lectures at the Surry Institution, in the ensuing season: Mr. Coleridge on the Belles Lettres, to commence on Tuesday, the 3d of November, and to be continued on each successive Tuesday. Mr. J. Mason Good, on the Philosophy of Physics, to commence on Friday the 20th of November, to be continued on each succeeding Friday. And Dr. Crotch on Music, to commence early in 1813.

In the Press, American State Papers and Correspondence.

Dr. Hutton is preparing a new and much improved edition of his Philosophical Dictionary.

Preparing for the Press, in one volume octavo, by John Mitford, A. B. the Achilleis of Statius, with the collations of several MSS. and some editions whose readings have not been given before, particularly two very scarce ones belonging to Lord Spencer. This work is intended to be followed by the Thebais.

Speedily will be published a Greek Testament with Griesbach's Text. It will contain copious notes from Hardy, Raphel, Kypke, Schleusner, Rosenmul-

ler, &c. in familiar Latin, together with parallel passages from the Classics, and with references to Vergerus for Idioms, and Bos for Ellipses, 2 vols. 8vo. a few copies on large paper.

The Elements of English Grammar, with numerous exercises, questions for examinations, and notes, for the use of the advanced student. By the Rev. W. Allen, Master of the Grammar School, Newbury.

Mr. G. Townsend of Trinity College, Cambridge, has at length finished his long promised Poem of Armageddon, in twelve books. It is expected to be published about next Easter.

Miss Mitford, the author of Christina, Miscellaneous Poems, &c. has undertaken a series of Narrative Poems on the Female Character in the various relations of life. The first volume containing Blanch and The Sisters of the Cottage, is now in the Press.

Mr. Andrew Horn will immediately put to the Press a short Essay, in which the seat of Vision is determined; and, by the discovery of a new function in the organ, a foundation is laid for explaining its mechanism and the various phenomena, upon principles hitherto unattempted.

A small impression is reprinting with a new historical and biographical preface, of that extremely scarce book entitled A Spiritual and most precious Perle, teachynge all men to love and imbrace the Crosse as a most swete and necessarye Thynge; with preface, &c. by Edwarde, Duke of Somerset, Uncle to King Edward VI. It was printed in the year 1550, and an account of it may be found in Walpole's Royal and Noble Authors. It is a curious fact that a considerable sum was offered some time ago for an old copy of this book by public Advertisement in one of our Universities. A few copies will be taken off on large paper.

Mr. Davies has in great forwardness a fifth edition of his Treatise on Land Surveying, to which will be added a supplement on conducting subterraneous Surveys, and a portrait of the Author, the whole being rewritten and newly arranged.

In the Press, No. XVI. of the Gentleman's Mathematical Companion for 1813.

The eighth volume of the General Biography in 4to. by Dr. Aikin, the Rev. T. Morgan, and others, is going to Press, and the ninth, to complete the work, will follow with all convenient speed.

Mr. Picquot has prepared a new treatise on Geography, in which Ancient Geography is included.

A new edition of the Life of Merlin, (surnamed Ambrosius,) including all his curious prophecies and historical predictions, from the reign of Brute to King Charles, is in the Press.

Mr. Frey is about to publish his Hebrew and English Grammar, and a Dictionary in two parts; the first containing all the primitives and derivatives in the Hebrew and Chaldaic languages, with a Latin and English translation, and the second the principal words in Latin and English, with a Hebrew translation.

The late Mr. Cumberland's Defence of the Christian Religion, is about to be republished in a neat and convenient form.

The Rev. R. Clarke has in the Press, Prophetic Records of the Christian Era, sacred, moral, and political; in a chronological series of striking and singular anticipations of the future state of Christendom, indicating the most approaching period of universal peace, &c.

Dr. Pritchard of Bristol, will shortly publish the first volume of Researches into the History of the Human Kind, and the Nature of its Physical Diversities.

Mr. Lovell, Building Surveyor, Huntingdon, is preparing for the Press, a New System of Duodecimal Arithmetic; every example worked at length, with tables for finding the value of any number of feet and inches, yards and feet, &c.

The Rev. S. Barrow will shortly publish, in a duodecimo volume, Sermons for Schools; containing one for every Sunday in the year, and for Christmas-day, &c. of lengths and on subjects adapted to young persons; selected and abridged from Horne, Blair, Gisborne, Porteus, &c. &c.

Mr. Newton Bosworth has in the Press, Accidents of Human Life.

Mr. Dickinson, thirty years an active magistrate for the counties of Nottingham and Lincoln, has in the Press, a Practical Exposition of the Law relative to the office and duties of a Justice of the Peace, continued to the end of Trinity Term 52 George III.

Mr. Johnson, Surgeon in the Royal Navy, is p[illegible] [illegible] valuable

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In the Press, Elements of Agricultural Chemistry, in a course of lectures delivered before the Board of Agriculture, by Sir Humphry Davy, LL.D. and Sec. R. S.

In the Press, an Historical View of the Domestic Economy of Great Britain and Ireland, from the earliest to the present times, with a comparative estimate of their efficient strength, arising from their popularity, and agriculture, their manufactures, and trade, in every age, a new edition, corrected, enlarged, and continued to 1812, by George Chalmers, F. R. S. S. A. author of Caledonia, and of the Considerations on Commerce, Coins, and Circulation.

Mr. W. Jacques, of Chelsea, has in the Press, A Guide to the Reading and Study of the Holy Scriptures, with an illustrative supplement; translated from the Latin of Augustus Hermann Francke, late professor of Divinity and the oriental languages, in the University of Halle, together with a memoir of the author, critical notes, &c.

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r. XXVI. LIST OF WORKS RECENTLY PUBLISHED.

ANTIQUITIES.

imens of the Architectural Anti- of Norfolk, (ten numbers). By otman, Nos. I. and II. folio, price sh.

BIOGRAPHY.

Life and Administration of Car- Wolsey; with an appendix, con-, beside many curious public nts, private letters of Charles V, I, Henry VIII, Margaret Queen otland, Queen Katherine, Ann Gavin Douglass, the Scotish Poet, veral other illustrious personages age. By John Galt, 4to. 2l. 2s. a few copies on royal paper, price

oirs of Mr. Thomas Atkins, late Street, Gough Square, London. Rev. C. Buck, price 1s.

Rev. J. Frey's Narrative, the 2d 2s. 6d.

BOTANY.

Hooker's Monograph of the British Jungermanniæ, No. V. 4to. 7s. 6d. folio, price 12s. sewed.

CLASSICAL AND BIBLICAL.

The Classical Journal, No. XII. for September, 1812, 8s.

English Translations of four comedies of Aristophanes, from the original Greek, with notes, viz. the Clouds, by R. Cumberland, Esq.; the Plutus, by H. Fielding, Esq. and the Rev. Mr. Young; the Frogs, by C. Dunster, M. A.; and the Birds, by a Member of one of the Universities. To form one volume octavo, printed by A. J. Valpy, Tooke's Court, Chancery Lane, for Lackington, Allen, and Co. Finsbury Square, price 12s.

*** This volume will be quickly followed by an English version of the following four Plays, viz. the Acharnians, the Wasps, the Knights, and the

Peace. To be executed upon the same plan with the Birds.

Collation of an Indian copy of the Hebrew Pentateuch, with preliminary remarks, containing an exact description of the manuscript, and a notice of some others, (Hebrew and Syriac) collected by the Rev. Claudius Buchanan, D. D. in the year 1806, and now deposited in the Public Library, Cambridge; also a Collation and Description of a MS. roll of the Book of Esther, and the Magillah of Ahasuerus, from the Hebrew copy originally extant in Brazen Tablets at Goa, on the Malabar Coast, with an English translation. By Thomas Yeates, late of the University of Oxford, price 9s. boards, 4to.

A Sketch of the Greek Accidence, arranged in a manner convenient for Transcription. By means of which learners may be assisted in committing it to memory. By J. Hodgkin, price 3s. 6d.

Virgilii Maronis Opera, secundam Heynii textum, 18mo. 4s. boards.

The Constancy of Israel, an unprejudiced illustration of some of the most important texts of the Bible, or a polemical, critical, and theological reply to a public letter, by Lord Crawford, addressed to the Hebrew nation, written without prejudice, by Solomon Bennett, native of Poland, and professing the arts in London, octavo, boards, price 7s.

EDUCATION.

Comparison between the Idioms, Genius, and Phraseology of the French and English Languages, by W. Duverger, 12mo. price 5s. bound.

Rose and Emily; or, Sketches of Youth. By Mrs. Roberts, author of Moral Views, 12mo. 5s. 6d. boards.

Five hundred Questions on Murray's Grammar, and Irving's Elements of Composition; by James Adair, 1s.

A Brief View of the respective Claims of Dr. Bell and Mr. Joseph Lancaster. By the Rev. J. M. Hollingsworth, A. M. 6d.

The Reciter: a work adapted to the use of schools; consisting of pieces moral, religious, and sacred, in verse and prose, selected and classed on a new plan. By the Rev. Edward Ward, M. A. 2 vols. 12mo. 7s. boards.

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Alcedo's (Col. Don Antonio De) Geographical and Historical Dictionary of America and the West Indies. By G. A. Thomson, Esq. 5 vols. Vol. I. and II. 4to. 2l. 2s. each, boards.

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Traits of Nature, by Miss Burney, 2d edition, 4 vols. 12mo. price 1l. 8s. bds.

The East India Register and Directory, corrected to August. 12mo. price 8s. sewed.

Ane Oratioune, set furth be Master Quintine Kennedy, Commendatour of Corsraguell, ye zeir of Gode, 1561, black letter, from the original MS. in the Auchinleck Library, small quarto, 7s. 6d. sewed.

National Anecdotes, with English proverbial sayings and maxims. 12mo. price 5s. boards.

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Romeo and Juliet Travesty, in three acts, 12mo. 4s. boards.

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THE

ECLECTIC REVIEW,

FOR DECEMBER, 1812.

Art. I. *Observations on the Character, Customs, and Superstitions of the Irish, and on some of the Causes, which have retarded the moral and political Improvement of Ireland.* By Daniel Dewar. 8vo. pp. 354. Price 10s. 6d. Gale and Curtis. 1812.

MANY of the books, published in this Protestant country, are works of supererogation, which, according to our critical creed, are neither necessary nor meritorious; neither required of the authors by their duty to the public, nor compensating in any degree for the time mispent in writing or reading them. Indeed, were the publication of books restricted to those in which utility or excellence were predominant, one of the most extensive and flourishing manufactures of this kingdom would be reduced within a small compass, and monopolized by a few hands,—small and few comparatively, we mean; for still there would be books enough composed and circulated to delight and instruct the present age, and to increase by a large bequest the inheritance of posterity. But as, in this free country, every man has the right to make as great a fool of himself as he pleases, provided he does it at his own expense—and publishing a silly book being one of the readiest and most effectual, though not one of the least expensive, modes of doing this—thousands are tempted thus to expose themselves to the compassion of their intelligent friends, and the neglect, if not the scorn, of an inflexible public. For, however dazzled or deceived at first, by a meretricious appearance or plausible pretensions, in the end the public, by its voice or by its silence, judges rightly concerning every performance in literature, that has had the fortune to obtain notoriety. It is true, that, with the multitude of ephemeral productions, many a volume, in which utility and excellence are pre-

dominant, falls into early oblivion; but though this seems hard upon the authors, it arises, not from want of discernment or generosity in the public, but from the very nature of things. It is the common lot of man, in every ordinary walk of life, that his good works should be known but to a few, and receive even from these only transient and lukewarm applause. As for his follies, especially in literature, happy is he who sees all his efforts to blazon them miscarry, and who in spite of himself escapes disgrace by escaping notice. Transcendant talents alone are not sufficient to command attention. They must be eminently favoured by adventitious circumstances in the rank or situation of the possessor, or they must be *luckily* employed on subjects of universal interest, before they can attract universal admiration; nay, with all these advantages, they frequently fail of securing that success which they seem to merit. It cannot be otherwise. Is there a man living in this kingdom,—is there a reviewer, even in his plural capacity, who reads all the books that issue from the press? No, certainly. We go further, and ask, Is there a man, or a reviewer, who reads every work published, that deserves to be read? Probably not. It depends, therefore, on circumstances beyond the power of an author, whether, having done his best to merit a hearing, and having merited it, he can obtain one from a sufficient number of judges, who have authority with the public, to recommend him to general perusal. And if in his own age he fail to acquire the due reward of his labours, there is little hope that his name will be revived and honoured by posterity; since it is almost certain, that, in every generation others, as meritorious as himself, will arise, who may labour as well and as unsuccessfully as he. Many works of genius and learning perish before their authors; more follow them to the grave; yet, after all, posterity is deprived, by the injuries of Time, of little that would have eminently benefited it. There is no reason to believe that the compositions of one poet, equal in rank to Homer, Virgil, or Milton, have been lost in times past: every civilised age has its poets of the second order, who necessarily attract most of the admiration of their contemporaries, without injustice or disparagement to those of the same rank who preceded them, and whose fame, having passed the full, gradually wanes till it is extinguished, never to be renewed.

We have been led quite out of our intended course by following these vanishing lights, and we must abruptly return to the thought, that sugges sentence in this article. We meant to have a

rorks of supererogation, as we have termed them, are ıublished, it is no mean recommendation of a new book to ay, that it is what it professes to be; and this character we an fairly give to the volume before us. On the first page it s briefly and modestly called "Observations on Ireland;" and o reader will be disappointed in the perusal, who does not it down with unreasonable expectations, voluntarily excited, nd by no means warranted by the unassuming appearance, lain title, and sensible introduction of Mr. Dewar's ork.

To trace the circumstances that form national character, one of the most curious and entertaining inquiries, that ın be pursued in the history of man; though, after all the efinitions that may be given of the moral and physical omplexion of a people, the individuals who compose it ary so much from each other, by personal characteristics, hich are more distinct than national ones, that it is im- ossible, with language, so to describe an Englishman, a Scotchman, or an Irishman, that a stranger of another ountry, meeting with all three, could discriminate between ıe one and the others,—though a person, habitually ac- ıainted with the several nations, would easily do it. Be ıis as it may, there *is* such a thing as national character; ıd no reader of history ever thinks of the Jews, the Greeks, e Romans, or the Goths, without having formed in his ind an idea of each, so identical, that he distinguishes these ur kinds of people as easily asunder, as in memory he stinguishes any four persons whom he has formerly known.

Mr. Dewar's first chapter is "on the character of the ish." There are three classes of people in the Island; eatly differing from each other in genius, manners, customs, d dispositions; agreeing only in one point—to love their untry above every other on the face of the earth. The *tive Irish*, nearly resemble the Highlanders in language d temper, and heartily hate the other two classes of abitants as tyrants and intruders. The *Anglo-Hibernians*, English colonists, though proud of being Irishmen, are l of prejudice against the aborigines of the country, om they scorn and despise with hereditary pride and norance. The descendants of the *Scotch Settlers*, who ligrated to Ulster in the reign of Charles II. are, like their untrymen wherever dispersed, a sober, industrious, and iving race. Of each of these kindreds Mr. Dewar gives clear account, but particularly of the most interesting— native Irish, who are by far the most numerous, neglected, l miserable of the three: indeed in the course of his umes when he speaks of "the Irish," he means them. The

following excerpts from his large detail will shew the c ponent features of the character of these aborigines.

'There is no mark by which the Irishman (always recollecting by this I mean the original race of the country,) is more distingui than *inquisitiveness*. He will walk miles with you to discover wher come from, where you are going, and what is your business; he appear merry to make you frank, and perfectly untutored and simple, a design constantly in view.' p. 26.

'An inquisitive turn of mind is generally accompanied with degree of thoughtfulness. A Highlander is both inquisitive and thou ful, so is an Irishman; though I am inclined to think, that he ha got quite so much of the pensive philosopher in his nature. He can more easily become jocular than a Highlander; nor is he so apt to those moral reflexions on the common incidents of life. The latter degree of tender melancholy in his disposition which influences mo his habits of thinking; whereas the former, though far from being d tute of melancholy, is not subject in the same degree to its controul.' p.

'Acuteness and shrewdness are also qualities which strongly mar Irish character; and yet these valuable qualities are often conceal that appearance of simplicity, and that blundering precipitancy whi mightily amuse every stranger. Indeed, these last dispositions seem very compatible with any extraordinary quickness of apprehension, might lead one to suppose, were it not for the most undeniable evide the contrary, that it really had no existence. But let any one con with an Irishman on any subject that is not altogether beyond his u standing, and he will find him shrewd though unlettered, and not unintelligent, though on most subjects uninformed; possessing a wo ful facility of comprehension, and an equally singular talent for acute original remark. These enduements when found in a person educated polished, and when allied, as in his case they generally are, with a liant playfulness of fancy, produce the happiest effect, and form a cha at once pleasing and original.

'Strong local attachment forms a very prominent part of this racter. The Irishman like the Highlander must often go from hom must go in search of that bread which his country denies him, but h never forget the cottage of his early years: whether in the east or though even buried amid the ignorance and vice of St. Giles's, the l valley in which he first began to live, and the green hills of his nativ with all the soft and endearing associations which they awaken, cease to warm his imagination, nor, to his latest hour, do they from his memory. The wild and simple strains which first deli him in the cabin, while they sooth his sorrows in a foreign cherish his fondness for home, by exciting the tenderest and delightful sympathies of the human heart.' p. 31.

'This extreme warmth of affection, this strong attachme kindred, is very compatible with some degree of turbulence or ferocity. Of the truth of this remark, the following anecdote a beautiful illustration: it is recorded in Leland's History of land, under the reign of Henry the Sixth. O'C nnor, the tan Irish chieftain of O'Fally, had alarmed the by an incurs

the district of Kildare. He was surprised by Fitz-Eustace, and his troop put to the rout. The chieftain, in endeavouring to escape from his pursuers, fell from his horse: his son, the companion of his danger, stopped and remounted him; but unhappily the father fell a second time to the ground. A generous contest was now commenced between the father and son, which of them should be resigned to the mercy of the enemy. The youth urgently pressed his father to take his horse, to leave him to his fate, and to seize the present moment of providing for his own safety. The father obstinately refused; commanded his son to fly, and was quickly made prisoner.' p. 35.

'In this short sketch of the character of an Irishman, I cannot omit fidelity to friends as a component part. It is the more necessary to make this remark, since this quality has sometimes been denied him.'

'It is also said, that the Irish are deceitful; that notwithstanding all their promises, they will betray a friend to serve themselves; and this is held forth as the general character of that people. No opinion can be more contrary to truth. Let them only be convinced, that you are their friend, and they will never forsake you; they will do their utmost to serve you. Were it necessary, I could refer to many instances in support of this assertion.' pp. 36. 37.

'From fidelity to friends, the transition is easy to hospitality. The hospitality of the Irish, like that of the Scottish highlanders, is proverbial; and never surely has a stranger visited the neighbouring isle, without having had satisfactory proofs of it. The poor labourer, who has only potatoes for himself and his children, will give the best in his pot to the guest, from whatever quarter he may come: he bestows his simple fare with a kindness that has often delighted me. Unlike the peasants of some other countries, who frown at the wandering intruder, he seems to feel a real pleasure in giving food to the hungry; he gives the hearty welcome of his country to all who approach his humble cot,—*ceud mile failte duit**. At first I thought that this might be the form of salutation, on extraordinary occasions; but when I found that man, woman, and child, shouted *ceud mile failte duit*, to every visitant, and even to every beggar, I felt rather astonished.' p. 38.

'I must advert to that susceptibility of gratitude and resentment, so observable in the Irish. They are rather prone to extremes in their prepossessions or their antipathies, their love or their hatred. They have no idea of the heartless neutrality of indifference, of the frigid torpor of insensibility; and it is with difficulty, they can maintain that equanimity of mind, which accords with the happy medium of moderation. They are ardent and high spirited; and though not so proud as Highlanders, they have got all their impetuosity. No people in the world can be made better friends, and it is not easy to conceive of worse enemies. They have got some vanity, and they may be flattered; they possess warm affections, and they may very easily be secured; but they have a degree of resentment that will not suffer them with impunity to be injured or insulted.' p. 41.

* A hundred thousand welcomes.

In his second chapter, Mr. Dewar draws an able comparison between the Highlanders and the Irish, much to the advantage of the former, but only so in consequence of the greater privileges enjoyed by them under their native chieftains, and the abject state of bondage and wretchedness, in which the latter have been held by the oppression of their English lords. The Highlander and the Irishman are both of one stock, but the Irishman grew on the sunless side of the tree, and soured and hardened in the wind, while the Highlander ripened in the light and warmth of day. Of the degradation of the Irish under English tyranny, the following passage gives horrible and affecting proofs.

'They, (the Irish) since the period in which their country was first invaded by the English, became subject to the perpetual annoyance of enemies, by whom they were viewed as an inferior order of beings, and by whom, therefore, they were treated with injustice and cruelty. They soon learned to exercise the same ferocity on a people by whom they were slain with impunity; at least, who paid a very inconsiderable fine as the price of their life. They adopted a mode of reasoning certainly not illogical, and which seems to have been followed by most other nations in their circumstances. They were oppressed and plundered by a band of adventurers, who rendered their superiority in military skill only subservient to the destruction of an inoffending people; they naturally concluded, therefore, that every means by which they could extirpate such tyrants, or by which they could inflict that justice which their crimes had merited, and for which the English laws made no provision, was not only lawful, but highly patriotic and expedient. Hence their judgment and feelings were in some degree perverted; hence the shocking atrocities and violations of solemn engagements with which, towards their enemies, they have been chargeable; and hence the ferocity which their character must necessarily have assumed, from the perpetual scenes of carnage and of blood, of murder and of perfidy, in which they were involved.' p. 65.

At page 75, there is a striking extract from *Spenser's View of Ireland*, written in the reign of Elizabeth, from which we shall copy the conclusion. Speaking of the Irish Bards, who in their strains exalted the banditti of their country into heroes, Spenser, himself a bard, who well knew how to sing the praises of heroes, says—

'"As for words to set forth such lewdness, it is not hard for them to give a goodly and painted shew thereunto, borrowed even from the praises which are proper to virtue itself: as of a most notorious thief and outlaw, which had lived all his life-time upon spoils and robberies, one of their bards in his praise will say, that he was not one of the idle milk-sops that was brought up by the fire-side; and that most of his days he spent in arms and valiant enterprises: that he did never eat his meat, before he had won it with the sword: that he lay not all night slugging in a cabin under his mantle; but

used commonly to keep others waking to defend their lives; and did light his candle at the flames of their houses, to lead him in the darkness: that the day was his night, and the night his day: that he loved not to be long wooing of wenches to yield to him; but where he came he took by force the spoils of other men's love, and left but lamentation to their lovers: that his music was not the harp, nor lays of love, but the cries of people and clashing of armour: and finally, that he died, not bewailed of many, but made many wail when he died, that dearly bought his death." ' p. 76.

Mr. Dewar adds, that 'the persons whom Spenser mentions' as thieves and outlaws, 'were no doubt those who gloried in resisting the English Government. It is highly probable, however, that in the progress of time the whole of his description may have been literally verified; and that the mere disturbers of the peace, the banditti of the woods and mountains, assumed the praise, which is the legitimate reward of patriotism and virtue.' We have no doubt that this was the case, and these poor barbarians were not less entitled to the praise they assumed for the virtue which they had not, than the Alexanders and Bonapartes, of ancient and modern times, who made kingdoms and empires, instead of woods and mountains, the scenes of their enormities.

In his chapter on the Irish language, Mr. Dewar informs us, that it is a dialect of the Celtic, between which and the Gaelic there is so little difference, that an Irishman and a Highlander can converse together easily. The number of people who speak this language, is said to amount to two millions, of whom *all* are incapable of understanding a *continued discourse in English.* This is an important fact, and much of the force of Mr. Dewar's arguments on the ignorance and misery of the Irish, as well as those that refer to the best means of enlightening their minds and ameliorating their conditions, depends on the establishment of it. The calculation was made, on the most accurate grounds that could be taken, by Dr. Stokes, the author of a pamphlet on the Necessity of publishing the Scriptures in the Irish language, but supposing it to be overrated by five hundred thousand, there still remain a million and a half of natives, who understand no tongue but the Irish. '*Now*,' says Mr. Dewar, '*the established Church has made no provision whatever for this population; there is not one of its ministers who preaches in this language.*.... It is true most of these are Roman Catholics. Are they not forced, however, to remain in the bosom of the Roman Church? Their priests give them that instruction in the venerable tongue of their fathers, which the protestant teachers have always denied them.'

In his observations on some parts of the history of Ireland, Mr. Dewar shews, that she has been a great sufferer, since the conquest of the island by Henry II., from a series of wanton injuries, a continuance of studied neglect, and an accumulation of penal statutes, that fully account for the humiliated state of the people. Ireland has no history of her own, except the fire-side tales of her aggravated wrongs, and her impotent revenge. She has been a conquered and enslaved province of the British empire, not an incorporated part of it, enjoying its freedom, its triumphs, its glory and its welfare, though furnishing, in all ages, an abundant proportion of the soldiers, who acquired and secured by their blood those unparalleled blessings.

The Reformation, that did so much for other countries, to which it found way, has done little for Ireland. It was principally by the circulation of the scriptures among all classes of the people, that the primitive Reformers were enabled to triumph; it was by the word of God, 'quick and powerful, and sharper than any two-edged sword', that they went forth 'from conquering to conquer.' In Ireland that sword of the Spirit has scarcely been wielded. To nearly one half of the population it is still in the Roman scabbard. The gospel itself, in Latin, to those who understand nothing but Irish, can never be the 'power of God to salvation.' It is not pretended, by the most zealous champions of the inspired scriptures, that the unintelligible letter can enlighten the mind, and quicken the heart; a revelation in an unknown tongue is no revelation to him that hears it; it is as the murmuring of the wind, or the sound of waters. On the day of Pentecost, when the Spirit himself gave utterance to his word, by the mouths of the first preachers, it was by hearing "*every man in their own tongue, wherein they were born,*" the wonderful works of God, that three thousand souls, of different kindreds and nations, were cut to the heart, and cried, "Men and brethren, what shall we do?" Since that day, wherever the same word has been preached to the understanding and to the affections, it has produced the same alarm in the hearts of sinners, and put the same cry into their mouths. So it did in England, and so in Scotland, at the period of the Reformation;—so it *would* have done in Ireland, had the poor native there heard, "*every man in his own tongue, wherein he was born*", the wonderful works of God, revealed by his spirit in his word. Sir Henry Sidney, in the days of Elizabeth, pointed out to the Queen the necessity of procuring ministers and teachers, to instruct the people of Ireland in useful and religious knowledge, through the natural medium of their own language. But though some

things were done during that reign for the benefit of Ireland, the thing most needful was neglected. It is rational to presume, that if the scriptures had been published and expounded in Ireland as in other countries, the subsequent history of the Irish people would have been as much more honourable to them than it has been, as the history of any nation that received the reformed doctrines has really been, compared with the history of the same nation during three centuries of barbarism and superstition preceding. Wherever the word of God had 'free course' in Europe, it was glorified in the overthrow of popery: and, humanly speaking, its victory among the wild Irish would have been as certain and as signal, as it was among the fierce and bigoted Scots! Now when, instead of a day, we have an age of Pentecost,—when, if we may use so bold a form of speech, the gift of tongues is communicated to the Bible itself, and it is successively taught to speak every language under heaven, whither the servants of God are commissioned to carry it,—surely, in this age, to the poor in Ireland also will the gospel be preached. Indeed an edition of the new testament, of Bishop Bedel's translation, is now circulating among them, printed at the expense of the British and Foreign Bible Society. The labour of circulating the scriptures can never be labour in vain; its success, therefore, in Ireland is sure, to an extent which man must neither presume to define nor limit. What saith the Lord? "*My word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it.*" Isa. c. 55. v. 11. The sower never went forth to sow, but, though much seed might fall by the way side, on the rock, or among thorns, *some* fell on good ground, sprang up and bore fruit abundantly. He *is* gone forth to sow in the unbroken soil of Ireland, and in due season the Lord of the harvest will gather a rich return of wheat into his garner.

We have expatiated so much here, that we may pass slightly over the remaining contents of this volume, which merit the attention of our readers, rather in the work itself than in any imperfect sketch which we might give of them, if we had room.

5. The chapter respecting English Laws and Government in Ireland contains very little that is creditable to the wisdom or the justice of this country. To the penal code, Mr. Dewar principally attributes the impediments to the progress of knowledge among the people, and consequently infers the necessity of Catholic emancipation. On this popular theme he argues long, and well, and unanswerably. In summing up the subject he rises above his common tone of sober reasoning.

'In the present case, not merely the propriety but the necessity of speedily attending to the obligation, urges itself on the attention. The distracted state of Ireland demands it,—the prostrate nations of Europe demand it,—the power and unprincipled ambition of the Tyrant demands it,—and Britain, amid the general wreck with which she is surrounded—Britain, still raising her head amid the storm, and daring to be free, demands it.—What infatuation! while contending for our lives, our liberties, and for the consecrated land, dearer than all, which contains the ashes of our fathers,—in which are the sepulchres of those patriots, and heroes, and legislators, who on the field or on the scaffold poured their blood, an oblation to that Freedom which their sons enjoy:—while the storm seems still gathering, and scarcely leaves in the destructive course through which it moves, one solitary land in which the remains of all that makes man like Him who made him, may obtain a secure asylum, shall we hesitate whether to allow our brethren, our kinsmen, *with the same privileges which we enjoy*, to share with us the danger and the glory of saving our country, or perishing amid her ruins?' p. 62.

One consequence, as well as a perpetuating cause, of the misery of Ireland, is the swarming population of degraded beings, cheaply supported on potatoes — content, from ignorance of better fare and nobler habits, to live on the coarsest food, and indulge without foresight or restraint that passion, which, in such a state of society, while it multiplies the species, increases the sum of national wretchedness. On this subject we must refer to Mr. Dewar's arguments and illustrations, in the eleventh chapter of this volume.

The measures, which our author recommends for the improvement of Ireland, are, necessarily, education and religious instruction, both *in their own language*. English schools have been established in many parishes, but it is not wonderful that the Roman Catholics, who hate the English language, as the language of Protestantism, should be prejudiced against institutions for teaching it, and prevent their children, as they have done in some instances, from attending them. Mr. Dewar, however, is confident that they would willingly hearken to instruction, communicated in their beloved language. He says,

'I might perhaps be confounded, and even hesitate as to the truth of the opinion which I hold on this subject, from the confident assertions of some Anglo-Hibernians, were it not that I have actually been in the west of Ireland, and have it in my power, from repeated and continued observation, to form my judgement. Wherever it was announced that the scriptures would be read in the Irish language, crowds of catholics came to hear, who never till then heard a protestant read the bible; and I shall ever recollect the manifest pleasure with which they seemed to receive instruction, the seriousness and devotion with which they listened. Those gentlemen who were

accustomed to oppose every effort to enlighten the people otherwise than in the English tongue, who witnessed this singular scene, were not only satisfied from that period of the fallacy of their notions, but of the indispensible obligation and necessity of pursuing that mode of instruction for which I always have contended. One of these gentlemen was once strongly opposed to this mode, from the idea that it would take much time and labour to teach them Irish; and that though the people could not understand English, yet it was useless to publish the Scriptures in Irish, since there were few who could read it. From the time to which I refer, however, he was of a very different opinion.' p. 121.

We highly approve of Mr. Dewar's proposition, to instruct the Irish in ordinary learning and religious duties, by means of Highland preachers and schoolmasters. Be the bigotry and prejudice of the priests what they may, and their tyranny over the consciences of their flocks as great as it has been represented, let the Scriptures, in their own tongues, be cast, like bread upon the waters, among the Irish people, and teach them to understand *the voice that speaks to the eye*,—teach them *to read*,—and the same effects will be found after many days, which, in every age, and in every place, where the pure word of God has been received, have accompanied its progress. The State, as well as the Church, is interested in this great and glorious work. The converted Irish will not only cease to be Catholics, but they will cease to be rebels also. 'A native Irishman, when he read, for the first time in his life, a New Testament, which a benevolent gentleman put into his hands, exclaimed,—"If I believe thus, it is impossible for me to remain a rebel."' p. 139.

On the whole, we may recommend Mr. Dewar's book to our countrymen, as the work of one who has taken pains to inform himself, before he presumed to instruct others, on the subject of it. It is written in a middle style, seldom affecting rhetorical pomp, and seldom falling into meanness of expression. If the language has little elegance it has considerable strength, and if its charms be few, its ordinary features are not repulsive. We have found, in two instances, a singular verb following a plural noun, which we take for granted are press-errors: p. 9. "the following *observations*, by professor Stewart, in one sentence *expresses*," &c.—p. 79. its *effects* on the national morals *has* been formerly noticed."

The sentiments throughout the volume are worthy of a man of enlightened mind, as well as of a Christian, zealous to promote the present and eternal welfare of his fellow creatures. We have only met with one passage, against which we are inclined strongly to protest. Speaking of *Superstition*,

(p. 11.) interfering with the prerogative of the magistrate, dictating to the sovereign and the senate, proscribing as heretics, and burning as infidels, all who do not adhere to its dogmas, Mr. Dewar, in the warmth of his indignation, is betrayed into the following inconsiderate expression: 'It is difficult to say, *what greatest curse heaven in its wrath can inflict on mortals!*' Heaven *cannot* inflict *the curse of Superstition* upon mortals. Lucretius may be excused, for deriving Superstition *from above;* those who are better instructed, know that it springs *from beneath*, and that the Author of pure and undefiled Religion can never be the Author of a Vampire, assuming the form of godliness, but earthly, sensual and devilish in its nature.

Art. II. *A Description of the Collection of Ancient Terracottas in the British Museum; with Engravings.* pp. 46. 40 Plates. 4to. Price 1l. 11s. 6d. royal 4to. 2l. 12s. 6d. Sold at the British Museum, and by G. and W. Nicol. 1810.

IT is a remarkable circumstance, that the further we are removing from ancient times, the better acquainted we are becoming, in various points, with their condition and operations. For instance, in consequence of the labours of a multitude of critical scholars, some of them indefatigable, some of them acute, some of them ingenious, and a proportion of them combining all these qualifications, we are now, it is presumed, much less remote from something like a certainty of what were really the words written by the authors of classical antiquity, than any of their former readers have been, since the times immediately subsequent to their appearance. From a comprehensive investigation and comparison of all the known remains of ancient history, and the exercise of a philosophical speculation on the collective testimony, we have unquestionably attained both a clearer knowledge of the transactions, and a juster estimate of the characters, of ancient nations than were possessed by our forefathers. Our *picturesque* view, also, if we may be allowed the expression, of the people of remote ages, has distincter lines and more vivid colours; in consequence of liberal antiquarian research, and of fortunate discoveries, which have made us better acquainted with the structure of their abodes, their fortresses and their temples, with their weapons, their domestic utensils, their dresses, their ornaments. An immense number and variety of faithful memorials of their living economy have been drawn from masses of ruins, have been dug from the ground, and have been discovered in grand assemblages in subterranean cities. And the long rest of the dead has been disturbed, in almost every quarter of the world, by the curiosity of

Europeans to know all the circumstances of ancient inhumation. The venerable Tumuli on our own plains and hills have been opened; and there is one most indefatigable investigator *, who has done more than any other man of the age, to finish the funereal part, but indeed not exclusively that part, of the picture, of the ancient inhabitants of this island, the view of whose rude memorials excites an interest hardly less solemn, because mingled with much more of the sense of darkness and mystery, than that inspired by the contemplation of the magnificent monumental ruins of Greece and Rome.

We might even add, that the physical state of the world in ancient times is, by a slow progress of discovery and speculation, becoming more known to us than it was to our ancestors, in consequence of the multiplied perforations of the strata nearest its surface, and the prodigious accumulation of fossil specimens of organic existence brought under the eager inspection of science.

There is cause to be pleased at this augmentation of the knowledge of the past world. The greater certainty of history, and the greater weight and precision which will be given to whatever lessons are ordinarily reputed to be taught by history, will not be all the advantage. What would strike us as a higher benefit is, the peculiar and elevated solemnity which a well-disposed mind is made to feel, in beholding the vision of the past world, while the shade that in a great measure veils it, is here and there removing, or becoming more attenuated, to disclose, though still in a gloomy and mystical light, some of its awful features. It may be hoped, perhaps, that such subjects of contemplation will somewhat aid the formation of a serious habit in the mind. They should naturally tend to prevent the thoughts from resting in dull and vulgar tranquillity on the little ordinary matters of life, and excite them to a certain earnest expansiveness toward remoteness and sublimity. And we wish it might not be too sanguine to hope, that the solemnity and enlargement of mind, thus favoured by contemplations of the past world, would render it more susceptible of the influences from that other side,—futurity, where views of still greater amplitude, solemnity, and sublimity, are presented to contemplation, also through a medium partially mysterious and obscure.

On moral accounts, therefore, as well as in consideration of the improvement or gratification of taste, we are much pleased with the efforts that are making for the recovery of the relics and almost lost vestiges of antiquity. We are glad

* Sir Richard C. Hoare.

that a few exquisite remains of Athenian art have been saved and brought to this country, that we have gained some of the removable memorials of the ancient Egyptians, that some of the Roman Terracottas have been preserved for us so long in a dry well near the Porta Latina, that repositories have been filled from the houses of Herculaneum, that so many interesting monuments of the ancient Britons have been discovered on Salisbury Plain, and that the intelligent researches of future years will doubtless bring to light many more precious relics, in those countries especially where, at present, a barbarous government and state of society preclude, in great measure, the researches of artists and antiquaries. We are glad also that these treasures should be extensively made known to the public by means of accurate and elegant engravings, provided that it is not done in so very sumptuous and exorbitant a style, as to preclude all but the decidedly wealthy part of the community from participating in the gratification and the knowledge.

This fault is less chargeable on the present volume than on many contemporary or recent works. The Terracottas are engraved without any fanciful additions of superfluous decoration. Fewer leaves, however, would have answered the purpose, without any diminution of elegance or effect, as several of those which have but one engraving, might with the utmost ease and propriety have admitted two, and several of those that have two very small ones might have had four. The engravings bear the names of most of the principal artists of the day, present an agreeable variety of styles, and are executed with very great beauty. The subjects are chiefly mythological, with a few that may be called romantic, such as those representing conflicts with griffins. Fauns, satyrs, victories, Cupids, and priestesses with offerings, make a conspicuous figure. There are several statues of Muses.

Some of the Terracottas, to judge by these representations, indicate both a fine imagination and fine workmanship; but a considerable proportion of them shew but a very subordinate proficiency in art. There is, particularly, a sort of dwarfish pettiness and insignificance of figure in many of the human and mythological personages; and the brute figures (horses chiefly) have no merit of accurate delineation. There are however a few fine figures, and spirited attitudes of action, among the mythological agents. The exhibition is on the whole vastly inferior to what we may expect to see, when we shall have the Athenian bas reliefs represented in engravings.

After our account of the *subjects* of these performances, it will be fair to confess, that our preceding moral speculations

will rather slightly apply to such antique memorials. It is not, assuredly, from such subjects that we can expect to derive pensive sublimity to our musings. The only way in which they can much interest our imagination, is as the actual remains of the decorations of the destroyed mansions, temples and tombs of a great people, whose splendour has been extinct for so many ages.

The letter-press part of this elegant publication affords a brief description of each of the Terracottas, with generally an explanation of the subject, accompanied by references to the classic poets. The measure, in inches, is always mentioned. The editor says, 'The bas-reliefs have been undoubtedly cast in moulds; they were afterwards baked, and perhaps occasionally retouched by the graver. Of the designs, some are of Roman invention, but the greater part of them appear to have been copied from the Greek artists.'—'All the statues here engraved, one only excepted, were found about the year 1765, in a well which was completely dry, near the Porta Latina at Rome. A labourer, in digging red gravel, broke into the well, and discovered a heap of fragments of Terracotta. These fragments were purchased by Mr. Nollekens, who carefully joined the pieces together, and restored the figures nearly to their original state.'

Art. III. *An Inquiry into the Consequences of neglecting to give the Prayer Book with the Bible*, interspersed with Remarks on some late Speeches at Cambridge, and other important Matter relative to the British and Foreign Bible Society. By Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity. Fourth edition. 8vo. pp. 51. Rivingtons. 1812.

Art. IV. *An Examination of Dr. Marsh's "Inquiry relative to the British and Foreign Bible Society,"* In a Series of Letters to the Reverend Dr. E. D. Clarke, Professor of Mineralogy in the University of Cambridge. By the Rev. William Dealtry, A.M. F.R.S. Fellow of Trinity College, and Examining Chaplain to the Bishop of Bristol. Second edition, corrected. 8vo. pp. 124. Hatchard. 1812.

Art. V. *Three Letters* on the Subject of the British and Foreign Bible Society; addressed to the Rev. Dr. Marsh, and John Coker, Esq. By the Right Hon. Nicholas Vansittart. Second edition. 8vo. pp. 59. Hatchard. 1812.

Art. VI. *The Excellency of the Liturgy*, in four Discourses, preached before the University of Cambridge, in November, 1811. To which is prefixed, an Answer to Dr. Marsh's Inquiry respecting "the neglecting to give the Prayer Book with the Bible." By the Rev. Charles Simeon, A.M. Fellow of King's College, Cambridge. 8vo. pp. 170. Hatchard. 1812.

Art. VII. *A Letter to the Right Hon. N. Vansittart, M.P.* being an Answer to his Second Letter on the British and Foreign Bible Society, and at the same Time, an Answer to whatever is argumentative in other

which he yet allows, 'are productive of great and unmixed good.' (Inquiry, p. 19.) He has not, however, been able to show, that the Society itself pretends to have done more than it has actually accomplished. And if some of its friends have not been very guarded in expressing their admiration of its benevolent efforts, there is no more justice in turning such inaccuracy into matter of censure, than there would be in reprehending Dr. Marsh for all the absurdity and extravagance of the Society's enemies, with whom he makes common cause. The merit of translating the scriptures is certainly great: but he doubtless is entitled to no vulgar commendation who makes the Word of God common, where it was previously barely accessible. If the infancy of the Bible Society render it impossible to lay much claim to the former kind of merit, it deserves extraordinary praise on account of the latter. Here it appears in its proper sphere, diffusing its influence for the healing of the nations. Besides upwards of 200,000 English Bibles issued during the two years ending the 21st of February last, the Society has, in the same period, distributed more than 50,000 Bibles and Testaments, in English, Welch, Gaelic, Manks, Irish, French, Spanish, Portuguese, Italian, Greek, Dutch, Danish, and German. These copies of the scriptures have been sent to all quarters of the world, and to the distressed of every description, to prisoners of war, to slaves in the West Indies, to the poor in workhouses and infirmaries, to criminals in gaols, and to the indigent in various parts of the old and new continents; and have been received with the liveliest expressions of gratitude, and often with tears of joy.

In the same period, the society has materially contributed to promote re-impressions of the scriptures on the continent of Europe, in Swedish, Finnish, Laponese, Lithuanian, Livonian and Esthonian, Hungarian, and Sclavonic. The emperor of Russia, in approbation of the Society's grant of 500l. for the printing of the Finnish scriptures, added to it the sum of 5000 rubles from his own privy purse.

To Asia, which opens such a wide field for the Society's exertions, it has been particularly attentive. The translation of the bible into the various oriental languages proceeds rapidly: to accelerate the printing of it, the Society has granted large sums; and its friends have been extremely active in distributing such versions as are already printed. On the whole, nothing can afford to a philanthropic mind a more pleasing spectacle, or inspire more agreeable reflections, than a contemplation of the past success and present condition of the British and Foreign Bible Society. Scarcely a vessel leaves our shores which is not the messenger of its spiritual bounty;

scarcely a portion of human territory will ere long remain unvisited by its Christian kindness:

> Aggredere O magnos (aderit jam tempus) honores!
> Aspice, convexo nutantem pondere mundum,
> Terrasque, tractusque maris, cœlumque profundum:
> Aspice, venturo lætantur ut omnia sæclo. VIRG.

It is with reluctance that we quit this subject, to pursue the less agreeable part of our duty, the history of the present controversy. The Bible Society had been so triumphantly vindicated by Mr. Dealtry, and its influence was so rapidly extending, that we began to hope, it would for the future be exempt from cavils. The Sikeses, Sprys, and Wordsworths, however, had scarcely been driven from the field, when Dr. Marsh, signalized in many a combat, put himself in an attitude of hostility. As long and various experience had made him familiar with every polemical art, it is not surprising that he proceeded at first by stratagem. In his famous sermon at St. Paul's, while appearing to direct his efforts against Mr. Lancaster's scholastic inventions, he was in reality aiming a blow at the Bible Society. This the professor kept, for some time, to himself. But toward the close of the year, when the argument that he intended should bear on the Bible Institution, had been, in the shape of an attack on Mr. Lancaster, pretty generally approved by the clergy, a proposal for forming an Auxiliary Society in the town of Cambridge, afforded him an opportunity of more openly avowing his dislike. With a view to obstruct the formation of the intended Society, he circulated, very assiduously, an address to the Senate, which, besides containing the objection afterwards expanded in his "Inquiry," hinted at the probability of 'other objects, inimical to the Church, being associated with the main object'. This address was honoured with a reply, remarkable for its eloquence, and its gentlemanly and Christian spirit, in a private letter, afterwards published, addressed to Dr. Marsh, by the Right Hon. the Chancellor of the Exchequer. The Address, having unhappily failed of its effect, was followed, two days before the intended meeting, by a *hand bill*, stating, that the enemies of the Bible Society, objected '*not* to the distribution of the Bible, but to the distribution of the Bible *alone*.' As it sounded very strange in the ears of Protestants, to reprobate 'the distribution of the Bible alone,' without the *safeguard* of the Liturgy, several of the gentlemen who spoke at the meeting, animadverted, in pointed but sufficiently decorous terms, on such an unlooked for objection, as reflecting on the English church, derogating from the dignity of scripture, and inconsistent with the fundamental principles of Protestantism.

Furnished with these materials, the Margaret Professor set himself to work, and after some weeks of profound meditation, sent forth his "Inquiry into the consequences of neglecting to give the Prayer-book with the Bible."

This most ingenious and sophistical attack on the Bible Society, soon provoked a reply. Dr. Clarke, who had, in the town-hall of Cambridge, so much to his own honour, and the delight of his audience, supported the cause of the Bible Society, wrote an answer, the same evening that the Inquiry appeared, in a letter to Dr. Marsh. Of this brief, airy production, part is personal, giving no very favourable view of the Margaret Professor's conduct; the remainder is a sufficient solution of the objections urged in the Inquiry.

After a moderate interval, Dr. Clarke's Letter was followed by the Examination of Mr. Dealtry, who had already obtained so much fame as the powerful advocate of the Bible Society, and who was induced, as well by insinuations of a personal nature, thrown out by the Margaret Professor, as by zeal for the noble cause, which had already been so materially indebted to his diligence and skill, again to appear in its vindication. Not content with establishing the perfect propriety of his own conduct, he completely unravelled the elaborate sophistry of the inquirer, and exposed with singular vivacity of wit and force of argument, with much learning and considerable eloquence, the weakness of the general tenure, and the incongruity of its different parts.

About the same time with Mr. Dealtry's Examination, appeared a second letter to Dr. Marsh, by Mr. Vansittart. In this letter the charges of the Inquiry are not merely refuted, but are refuted so mildly, and yet so convincingly, that it is impossible for any person, who is not strangely under the dominion of prejudice, on a perusal of it, to retain an atom of apprehension, lest the English Church should be endangered by the Bible Society.

Last of all, on the same side, Mr. Simeon came forward. In a letter, prefixed to four admirable sermons on the Excellency of the Liturgy, he has given the most satisfactory answer possible to the Inquiry; having shewn that the *neglect*, into the *consequences* of which the learned Professor makes inquiry, is altogether imaginary!

If, however, the Church of England really had sustained some trivial injury from the Bible Society, yet it might have been thought that the indisputable advantages which the world was deriving from that institution, were of such magnitude,—the surplus of benefit was so clearly in its favour,—the contingent evil was so vastly outweighed by the inevitable good, as to satisfy every requisition, and secure the suffrage of

every reasonable being. To counteract this inference, Dr. Marsh, shortly after the above mentioned pamphlets were published, issued, as a sort of Appendix to his Inquiry, "A History of the Translations which have been made of the Scriptures, &c." in which, by a most laborious induction of irrelevant particulars, he endeavours to prove, that the Society's foreign exertions, (the only exertions which he can bring himself to praise) have been greatly exaggerated. This was in due time followed by a letter to Mr. Vansittart; modestly purporting to be a reply to that honourable person's second letter on the British and Foreign Bible Society, "and at the same time an answer to *whatever* is argumentative in other pamphlets, which have been recently written to the same purpose."

Meanwhile, Dr. Maltby, having sundry scruples as to the expediency of giving general currency to the Bible, in its present shape, communicated his 'Thoughts' to the public. These Thoughts might have been safely left to their fate, were it not desirable that every objection, however feeble, to the Bible itself, as well as to its circulation, should be thoroughly obviated. The gentle correction bestowed on Dr. Maltby by Mr. Cunningham, in his judicious, spirited, and highly eloquent Observations on the learned Doctor's Thoughts, must effectually suppress all doubt in the mind of every one who will give it a perusal, whether or not the *whole* scriptures are intended or are calculated for general use.

As most of the above pamphlets contain a good deal that is personal and local, and much that is irrelevant to the principal question, instead of troubling our readers with a regular abstract of them, we shall impartially state the chief objections now made to the Bible Society, and present an abstract of the reasoning by which they have been refuted.

That there is 'no harm whatever in giving away a Bible,' Dr. Marsh, in the outset of his "Inquiry," explicitly avows: but let not any one infer from this avowal, that the learned Professor approves of the British and Foreign Bible Society. For, be it understood, that the avowal is by no means universal, comprehending *all* cases in which bibles are afforded to the poor. Except where the bible is accompanied by the liturgy, as a *safeguard*, it never can, in *this* schismatic country, escape in safety from a churchman's hands. Such is the Margaret Professor's creed. He believes that there is 'no harm whatever in giving away a bible,'—but that there is much harm in giving away a bible, except as guarded by the book of common prayer. In the view, therefore, of this enemy of paradox, this advocate of the bible, as 'the only fountain of religious truth,' this laborious promoter of the study of scripture,—

the Bible Society, having for its sole object the distribution of the scriptures *alone*, is, as far as respects this land of heresy, a very dangerous institution.

In formerly replying to the charge of *deficiency* brought against the Society, because its object was to circulate the scriptures without any addition of note, comment, or tract, we took occasion to point out the gross perversion of language, in calling the omission of a superfluity a defect; and remarked, that 'on this principle the bible should never be circulated by a churchman, without the common prayer at one end, and the metrical psalms at the other.*' If it had been told us that this principle, which we deemed so extravagant, not to say absurd, would, in the course of a twelvemonth, become the basis of a new attack on the Bible Society, by a Margaret Professor of Divinity, we should have been very much startled, and not a little incredulous. Because the Prayer-book does not accompany the bibles issued from the Society's office, Dr. Marsh infers that the Prayer book must, of necessity be *neglected*, by those who subscribe to the Society; and then, assuming the fact, gravely proceeds to investigate its consequences. In the course of this investigation, the Margaret Professor has scarcely taken a step without committing an error. He attaches undue importance to the liturgy, as the means of supporting the church: his representation of the difficulty of understanding scripture is in the manner of a caricature: his positions are unguarded, and his apprehensions groundless. In obscure analogies, and in ungenerous insinuations, he abounds. To enlarge, however, on these minor offences, would be superfluous labour, when it can be made to appear, that his great objection to the Bible Society,—the *fact* that it encourages the extensive omission of the liturgy, is a fanciful hypothesis, utterly devoid of proof.

That the circumstance of subscribing to the Bible Society, involves a neglect of the liturgy, can hardly be thought self evident. The members of that Society are at perfect liberty, after they have obtained their bibles at a cheap rate, to distribute them with whatever *safeguard* they may think proper. Here indeed the contradiction of the Society's enemies is very remarkable. Mr. Sikes, the Country Clergyman, objected to the Society, that it did not confine its members to 'the sole act of distributing the bible,' and employed several pages to expose the absurdity of the supposition, that the Society abridges its members of the liberty, or diminishes in them the desire, 'of circulating and impressing what they conceive to be holy truth, in any shape whatever.' (See his second letter to Lord Teignmouth, pp. 17—21.) Dr. Marsh, on the other

* Ecl. Rev. March, 1811.

hand maintains, that *a bare connexion* with the Society, produces an indifference to the liturgy. Of course it must be equally unfriendly to all confessions of faith, tracts, catechisms, and hymn books; and, the subscribers, in short, must forget every thing peculiar in their faith and worship, and distribute only bibles.

That a neglect of the liturgy is produced by the Bible Society, Dr. Marsh aitempts to evince, from the reason of the thing, and from fact. 'By the sole aid of abstract reasoning,' he pretends to have proved, 'that a bare connexion with the Bible Society is sufficient to produce an indifference to the liturgy.' (Inquiry, p. 37.) This demonstration, however, labours under several incurable defects. How the habit of procuring bibles from an office that issues bibles only, should produce a forgetfulness of any other book, followed by an indifference to that book, we profess ourselves unable to perceive. The other parts of the inference are independent propositions, not deduced from each other, but asserted in succession. In this boasted demonstration, the point to be proved is merely affirmed. 'When men are accustomed to procure bibles from a society, which furnishes at the same time the prayer-book, they acquire the habit of associating the one with the other.' (Inquiry, p. 36.) This habit, it is evident, would not be acquired, except the Society invariably issued the books together, which the Society for Propagating Christian Knowledge does not: for bibles, prayer-books, or tracts, may all be had separately. 'I have shewn,' says Dr. Marsh, 'that the bare connexion with the Bible Society is sufficient to produce an indifference to the liturgy.' But the churchmen belonging to the Bible Society are conscious of no such indifference. 'You do them great injustice,' says Mr. Vansittart, 'if you suspect them of any want of regard to the liturgy. We acknowledge its lawful authority, we venerate its piety, we recommend its use by our example, our influence, and distribution; we all adhere to its forms in the public service of the church, and many of us in our families.' (Letter, p. 25.) And the honesty of this avowal is not doubted even by the Margaret Professor. 'I question not,' says he, 'the sincerity of your professions, when you express your regard for the liturgy of the established church.' (Letter to the Right Hon. N. Vansittart, p. 31.) What, now, is to be thought of the 'inference deduced by the sole aid of abstract reasoning,' by which it was shewn, 'that the bare connexion with the Bible Society is sufficient to produce indifference to the liturgy.'

But, it seems, churchmen make a *sacrifice*, in acquiescing in the fundamental principle of the Bible Society, which must ultimately lead to their ruin. To give some of colour to this

charge, Dr. Marsh has recourse, as usual, to a bold assertion. It is the *churchman* only who is remiss: 'when *dissenters* distribute the bible alone, they do all that is requisite on their parts. *They* omit nothing, which either their duty or their interest requires.' (Inquiry, p. 39.) But have dissenters no confessions of faith, no books of devotion, no bulwarks of their respective persuasions, which their interest and duty require them to distribute? Yet all this the Margaret Professor willingly overlooks, in order that he may charge those of his brethren who belong to the Bible Society, with such a sacrifice of duty as must eventually prove their ruin. Had it appeared, that *dissenters make the same sacrifice as churchmen*, it would have been obvious to all, that the learned author accused merely because he found a pleasure in such employment. The truth is, that neither churchmen nor dissenters make any sacrifice at all. The distribution of the bible, as Dr. Marsh allows, (Inquiry, p. 37.) is a principle common to both as *Christians*. Without any sacrifice of minor peculiarities then, both agree to act on the common ground. By this union they distribute more bibles, but not fewer prayer-books, or works of devotion, or tracts, than they would have done, if acting separately. So far, indeed, from making any sacrifice by this union, both parties are persuaded that they materially contribute to the support, not only of their common Christianity, but also of their respective forms. The book of common prayer being, in the churchman's opinion, immediately derived from the bible, and so evidently congenial with its spirit, must, he is sure, be more approved and admired, the more generally the bible is read and studied. While the dissenter, having the same high opinion of *his* books of faith and worship, confidently anticipates a similar effect with regard to *them*. In this both are consistent with themselves, and neither are unfaithful to their respective principles. The reasoning of the churchman must be conclusive with churchmen, and that of the dissenter with his own party.

But 'that a society, which constitutionally excludes the distribution of the liturgy, has no tendency to occasion a neglect of that distribution, is,' says Dr. Marsh, 'a proposition which involves a contradiction.' (Letter, &c. p. 34.) The learned Professor would have conferred a considerable obligation upon many of his readers, had he explained in what this contradiction consists. It 'lies so concealed from public view,' as to be very 'difficult' of apprehension. A society has been recently formed, whose sole object is the distribution of the formularies of the English Church. If the Professor's proposition is true, it is a 'contradiction' to say—that the Prayer-book and Homily Society does not produce a neglect of the

distribution of the bible. Whether any person will investigate the "consequences of neglecting to give the bible with the prayer-book," is more than we can conjecture. Dr. Marsh's mistake lies in confounding societies with individuals. A society with a single object, may be warmly supported by rational beings, whose pursuits and occupations are diversified without end. The utmost zeal in favour of the bible implies no neglect of the prayer-book. The objects are of a kindred nature. As well might it be affirmed, that the affection of the father and the brother cannot exist in the same bosom, as that the most zealous activity in distributing the bible, is incompatible with equal activity in giving away the book of common prayer.

But if Dr. Marsh's reasoning be inconclusive, his facts are irrelevant. It is a matter of *knowledge* and *experience*, he pretends, that the Bible Society brings the prayer-book into neglect (Inquiry, p. 38.) And one *fact* by which this is proved is, that churchmen have justified the distribution of the bible alone. This *fact*, it should seem, is of no ordinary importance, as it is for ever recurring both in the Inquiry and the Letter to Mr. Vansittart. From the frequent iteration of it, indeed, and the uncommon stress that is laid upon it, we may infer that Dr. Marsh labours under great poverty of facts. By insisting on the necessity of distributing the prayer-book with the bible, the Margaret Professor laid a snare for the churchmen belonging to the Bible Society. He now exults, as if he had entangled them. The bible, say they, may innocently be given away alone. May it so?—he exclaims. Then 'the tendency of your Society is now apparent.' (Inquiry, p. 38.)

Here, we suspect, Dr. Marsh betrays the 'wisdom that never goes beyond the surface.' When churchmen justify the giving of bibles alone, it is not in excuse of any neglect with which they are chargeable in regard to the liturgy, but in opposition to those who would impose an unnecessary, unreasonable, and injurious restraint upon them. The pretended necessity of always uniting, in one gift, the bible and the liturgy, they reject as in reality a severe libel on the church. That there could be no impropriety in sometimes dispensing the bible without making the liturgy the condition of its acceptance, and that no neglect of the liturgy was involved in the practice, appeared to them unquestionable from example and from reason. The Naval and Military Bible Society, which distributes the bible alone, has subsisted these thirty years, under the sanction of the highest authorities. The Bartlett's-buildings Society printed, in 1768, 20,000 Welsh Bibles, without the prayer-book, and is in the constant practice of issuing bibles without prayer-books, or prayer-books

without bibles, according to the wishes of its subscribers. It is a *fact*, moreover, that the number of persons frequenting the church, who are in want of bibles, is much greater than of those who are in want of prayer-books. Many persons, too, cannot afford to give both a bible and a prayer-book: and it is the *opinion*, even of Dr. Marsh, that the former is clearly superior to the latter. To assert the right of giving a bible without a prayer-book, where the latter is not wanted, or both cannot be afforded, is certainly no proof that the liturgy is disregarded—or, as the Professor dislikes that word, 'neglected.' This boasted fact, then, on which the Professor so proudly plumes himself, is in reality nothing but a jesuitical subterfuge.

The next *fact* adduced by Dr. Marsh, is somewhat more to the purpose, and seems at first view decisive of the question. The number of prayer-books printed at Cambridge, since the formation of the Bible Society, is less by 20,000 than the number printed during the eight years previous to that period. This fact quite rejoices the advocate of the prayer-book. But how would he have flourished, had he been aware, that, at the Oxford press, the number of prayer-books printed, during the eight years subsequent to the formation of the Bible Society, is less by 100,000 than during the eight preceding years. Far be it from us to detract from the merit of a triumph that he has here so laboriously earned, and with which he appears so wonderfully delighted. And yet, as facts are the order of the controversy, it may not be amiss to subjoin, that the King's printer, who, during the eight years previous to the formation of the Bible Society, printed only 5,000 prayer-books, has, during the last eight years, printed 240,000, the increase of the whole number printed in England, during that period, being 114,150. We shall here beg leave to insert the following expostulation from Mr. Simeon's "Answer."

'Has the sale of prayer-books diminished since the establishment of the British and Foreign Bible Society? You *know* by *experience* that it has. I call upon you then, Sir, to establish this fact. The public has a right to demand it at your hands; and every member of the British and Foreign Bible Society has a right to require it. In the name, therefore, of every member of that Society, I call upon you to state, whether on an average of ten years, five preceding the establishment of the British and Foreign Bible Society, and five subsequent to it, [say from 1801 to 1810 inc.,] the Society for Promoting Christian Knowledge has found that the sale of prayer-books has decreased? As you *know* by *experience* that effect has been produced, let the world benefit by your knowledge.

'Sir, in spite of your knowledge and experience, I *dare* you to the proof: or rather, to save you that trouble, I will furnish you with an absolute proof to the contrary. In the former half of the ten the number of prayer-books sold, was 66,796; and in the latter

half, exclusive of above eleven thousand additional psalters, it amounted to no less than 90,169! and, if you take the two first years of that series, and compare them with the two last, you will find that the prayer-books sold in the two last years, exceeded those that were sold in the two first, by the number of 15,542!! So *accurate* is your *knowledge*, and so unquestionable your *experience*, of the alarming decrease in the sale of prayer-books, occasioned by this new Society! To this I might add, that Mr. Seely, since he sold the bibles for the British and Foreign Bible Society, has had his demand for prayer-books *increased fourfold*.

'Now, Sir, if you cannot produce any document to *prove* what you profess to *know* by actual *experience*, what will the public think of your assertions, or how will you justify yourself to the world for ASSUMING SUCH A FACT as the ground of all your arguments? To say you *thought* that such was the fact, is really no excuse; for you should have inquired, and ascertained it too, before you presumed to argue upon it, as you have done. After assuring the world that you *know* this fact by actual *experience*, you alarm us by declaring the melancholy CONSEQUENCES that have arisen, and that will arise, from it; insomuch that we see already, as it were, before our eyes, the Test Act repealed, the monarchy subverted, episcopacy banished, and all the horrors of former ages renewed. But methinks, before we make up our minds to admit the truth of this statement, we ought to have some confirmation of it. If you can produce any proof of it, produce it: if you cannot, what becomes of all your eloquent descriptions, all your fine comparisons, all your sad complaints, all your terrible predictions? They will all vanish as the dreams of a disturbed imagination, or as the baseless fabric of a vision. Yet I fear that the injury which you have already done, will not so soon vanish: for multitudes of persons will place confidence in your assertions, and act upon them, who will never see this, or any other, refutation of them: and many, I fear, receiving an impulse from your pamphlet, will act towards the British and Foreign Bible Society, as the enemies of Christianity have done towards the professors of it; and will imagine that the greater number they can draw from it, the more acceptable service they will render unto God. But to those to whom this answer shall come, there will be an end to your influence, unless you prove your assertions by authentic documents. It will be in vain for you to talk of probabilities, when you have presumed to assert facts: it will be in vain to speak of what *may be*, when it is directly in the teeth of what *has been*.'

The Inquirer discovers a singular dexterity in accommodating facts to his own purpose.

'Your Society,' says he to Mr. Vansittart, 'according to the last summary account distributed above an hundred thousand Bibles and Testaments in the same year. (1811.) And if only two thirds of them were English and Welsh, and only one half of that number were given to churchmen, at least thirty thousand churchmen were provided with a Bible or a Testament, not one of which were provided by either Society with a Prayer Book. That the Prayer Book therefore is neglected, and in a manner which it ought not to be by churchmen, appears from actual experience.' Letter. p. 25.

From this, the Professor would have it believed, that the bible Society produces a neglect of the prayer book. But how many of the persons, so provided with a bible or testament, were previously furnished with prayer books, or how many of the, 14,000 additional prayer books which have on an average been printed in England since the formation of the Bible Society, have been given away to those who were destitute, is not mentioned; and consequently, it is not evident, that any of the 30,000 churchmen remained without prayer books. Even if the *neglect* be allowed, with what plausibility can it be traced to the Bible Society? Will Dr. Marsh undertake to assert, that the 30,000 persons furnished with a bible or testament would have been furnished with prayer books had the Bible Society never existed? Yet, this must be supposed, if he wishes to make the fact, in the least to bear on the point intended. The truth is, as every unprejudiced mind must perceive, that these persons must have been in that event as destitute of bibles and testaments, as it is pretended they now are of prayer books.

But the Professor's facts are not yet exhausted. The prospectus, of the new society for distributing the formularies of the Church affords, it appears, abundant proof of the mischievous tendency ascribed to the Bible Society. But though 'the too great neglect of the liturgy, be a fact implied on the very face of the prospectus,' yet that fact is nothing to the purpose, except the neglect can be charged upon the churchmen who belong to the Bible Society, and except, moreover, it can be ascribed to their 'connexion' with the Bible Society. We wish the Professor would keep to this point. Before the existence of the Bible Society, the bible, as well as the liturgy, was too much neglected. If that institution has done much toward supplying one defect and, as is probable, has indirectly lessened the other, how absurd to charge it with *producing* what existed in a far greater degree before it was formed.

Having thus exposed Dr. Marsh's mistake in accusing the Bible Society of bringing the Liturgy into neglect, we may perhaps be allowed to express our own opinion of the influence of the Society on the established Church. And to us it appears that a new spirit has thereby been infused into churchmen. The Society for Promoting Christian Knowledge, a Society peculiar to the Church, which, though of venerable antiquity, was comparatively little known, has, at length, been brought into notice; has acquired an activity foreign to its nature, and has received a vast accession both to its members and its funds

A new Society has been established, for distributing the formularies of the Church. The support, which the clergy have given to the Bible Society, has raised the Church in the eyes of the Christian world. The most splendid Protestant establishment now appears at the head of a great combination, unrivalled in ancient or modern times, for the diffusion of Christianity; a glory equal to what it derived from being the bulwark of the reformed faith. And while churchmen have increased their own zeal and charity, they have very much diminished the prejudices, and effectually gained the esteem, of their dissenting fellow christians.

We have now but little space, and indeed, after Mr. Cunningham's admirable reply, it is not necessary to write many words on Dr. Maltby's 'Thoughts.' A Protestant clergyman, expatiating on the dangers of circulating the sacred volume is a singular phenomenon. He seems to have abjured the first principles of his own faith. He is to be considered, not so much the enemy of the British and Foreign Bible Society, as of all societies, nay of all individuals who promote the indiscriminate circulation of the Word of God. And yet though Dr. Maltby is of opinion, that the scripture is neither designed, nor adapted for general circulation, and therefore strenuously objects to the British and Foreign Bible Society; he becomes, with peculiar inconsistency, the advocate of the Society for Promoting Christian Knowledge.

That Dr. Maltby is mistaken in supposing that the whole Scriptures are not designed for general circulation, Mr. Cunningham clearly evinces, from several considerations,—from the fact that God himself gave these scriptures to us without any restriction upon their general use,—from the manner of using them in the Jewish Church,—from the precedent of Christ,—and from the express declaration of God.

'Independent of similar injunctions, will that with which the book of the Revelation is closed, admit of any interpretation favourable to the scheme of our author? "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophesy God shall take away his part out of the book of life." But is not the witholding from the poor a portion of the Bible, as to them, in effect, "taking from the words of this book?" Is it not virtually cancelling the interdicted parts? If pursued systematically, must not these parts become a dead letter to them? Such was the jealousy with which the Jews regarded any violation of their scriptures, that every letter of them was counted; but modern latitudinarianism (though I am far from charging ing this upon Dr. Maltby in its full amount), spurning these narrow bounds, lifts its hand even against the altar, cashiers kings and prophets at a stroke, prescribes new laws to Heaven, and hints at excess in the very Revelation of God. p. 14.

Nor is the Observer less successful in exposing the fu of Mr. Maltby's thoughts on the *unfitness* of the Scripture general circulation. If there are parts of the sacred vo unintelligible to the lower orders, so likewise are the those in higher stations; and indeed it would be difficu say whether the Scriptures have been most abused in hands of the learned, or the illiterate.

'The simple fact, (Mr. C. l rtifully observes) that "Go spirit," at once instructs and forewarns us that many parts of re will elude our amplest grasp. It is not for those whose powe defeated and exhausted in the e: mination of a blade of grass, to that they shall comprehend the d or dispensations of a Bein surrounds them on all sides, and touches them at every point; w the language of philosophy, is obscurely but grandly shadowed o "a circle whose centre is every where, and whose circumference where." That parts of the Scripture, then, are unintelligible, i ground for their exclusion from the houses of the poor. Religion proclaimed itself to be free from my teries. Its base is among m, h head in the clouds.' pp. 15, 16.

'Indeed, there is no part of this work which is more painful th attempt running through it, to place a wide interval between the re attainments of the higher and lower orders of society; to assign ledge to the high, and mere practice to the low. Such a system, to me utterly discordant with the genius of Christianity. This re is no respecter of persons: its mysteries are mysteries to all; a doctrines and precepts, as far as they are intelligible to any, are i gible to all. Its night falls, and its sun rises, alike upon the mass of society. The heathen sy tems, indeed, not looking to immortal part of man, but re li g the multitude merely eithe "manyheaded monster" to be t d by force, or a set of mach be worked by contrivance, gave s to the mob, and kept the my for philosophers. But, under Christian scheme, all distinctio merged in the consideration t n are all immortal, are all ch of the same family, lost by the me offences, and redeemed same blood. To shut up the : from any, then, is to quench of heavenly light designed for all. It is to destroy the greate ment of our spiritual existence. It is to confine to a few, the cast upon the plain, by the prodigality of God, for the sustenance pp. 16, 17.

In reply to another of Mr. Maltby's objections—that which it is indispensable for man to know, is contained very small part of the bible,' the Observer contends, th venture upon this affirmation is highly presumptuous—th a variety of known instances, God does not work by the s means we might anticipate—and that, if the principle o rowing or disparaging the value of any single passage of S ture, be once admitted, it is im e to ty to what e it may be carried.

'For,' says Mr. C. 'who is to determine what are the parts of the Bible exclusively necessary to salvation? The Antinomian will say the doctrinal parts; the Socinian, the practical: each of these, however, lopping away doctrines and precepts unfavourable to his own creed and practice. If, then, bodies of men are not to be trusted, can Dr. Maltby believe that the Christain world will consent to put the sceptre into any single hand; into his own, for example; and constitute him sole religious autocrat for all ages and people? Will they stake the national salvation upon the turn of his solitary hand? Will they invest him with that authority to decree what is essential in religion, which his project would go near, however unintentionally, to deny to God himself? And if they would, has Dr. Maltby that confidence in his own judgment, that he would venture to seat himself on the throne, and arbitrate for the eternal interests of millions yet unborn? If not, is there any other single individual, or any college of apostles, to whom he would transfer the office? Does he discern upon the breast of any modern interpreter a sort of Urim and Thummim, which bespeaks the present Deity, and transforms his bosom into the ark and depository of the Divine will? If not, let him reflect upon the hazardous nature of his scheme. He is pulling, as he conceives, merely at useless branches in the sacred grove, but, as in Virgil, blood will follow. No twig of the tree of life can be spared. Though its age be great; though its head hide itself in the heavens; though some of its branches shoot in bold disdain of the hand of the pruner, and others seem to him to have lost something of their ancient verdure; still it takes root downwards, and bears fruit upwards, and all "its leaves are for the healing of the nations.' pp. 25, 26.

To follow this indiscreet thinker into all his minute objections against particular parts of the Bible, &c. would be trespassing on the patience of our readers—even if the task were not rendered utterly superfluous by Mr. Cunningham, whose pamphlet we beg leave warmly to recommend to their attention. The following beautiful extract on the utility of the historical parts of Scripture we cannot but insert.

The historical books are the grand *instrument of maintaining and illustrating* that highly important doctrine of religion, a *superintending Providence*. No one better knows the importance both of this doctrine itself, and of every legitimate means of establishing it, than Dr. Maltby. But now, that God no longer lays bare the movements of his arm; no longer, as under a theocracy, follows up the virtues and crimes of mankind with their immediate temporal rewards and punishments; the doctrine is in some danger, unless by an appeal to earlier and authenticated facts, of escaping from the popular creed. Men of reflection, indeed, may infer the doctrine from the nature of God; but men led chiefly by their senses, will always be slow to believe what carries no evidence to the sense. Here, then, is the chief value of the historical books, as a work for the people. They are to be considered as a connected history of the providential dealings of God with a particular people. They constitute what may be called the sensible part of religion. They teach the doctrine of providence, as it were, by signs that cannot be mistaken. They unveil the Deity, and let us see and hear the terrors of his violated law. In this point of view, then, they

are of the highest importance; and on this account, amongst other thinking men will not willingly surrender them to the over-anxious speculations of the author.' pp. 35, 36.

We must just be permitted to subjoin the following noble effusion in vindication of the Psalms. After quoting several panegyrics on these exquisite compositions, by Hooker, Bossuet, Horne, &c. Mr. C. thus proceeds.

'For such extracts I make no apology; nor can I help contrasting Dr. Maltby to contrast them with the hasty and somewhat irreverent sentence in which he has denounced these sacred songs. Is he in a degree startled at the singularity of his own opinions? Is he as shocked that his harp alone should be silent in the general chorus which celebrates these sacred writings? Is he in no degree alarmed to find that these prophets have ascended, and that their mantle has not fallen upon himself? But, whatever may be his feelings, let him be persuaded, in pity to the devout and the unfortunate, not to violate their sanctuary, not to endeavour to spoil the Church of that rich legacy which David and his brother psalmists have bequeathed to us, and which the wisest and the best of their successors have, in all ages, stamped and sealed with their concurring hands. The world is not yet happy enough to do without it; and there is many an evil spirit, which, even now, waits to be "dispossessed" by the harp of "the son of Jesse."' pp. 43, 44.

If, after reading Mr. Cunningham's "Observations," Dr. Maltby repent not heartily of his temerity in publishing his "Thoughts," we hope it will only be, because they have called forth a reply so richly fraught with eloquence and piety.

We shall now terminate this article with two brief remarks. The first relates to the conduct of the controversy. If the opponents of the Bible Society had hoped for success, they should at least have been unanimous. But error is never consistent. Messrs. Sikes and Spry are convinced that the co-operation of churchmen with dissenters, for the purpose of giving away bibles, is forbidden in the nature of things, and must necessarily prove fatal to the interests of the establishment. Dr. Marsh distinctly recognizes the principle of co-operation, provided the bibles are distributed *abroad*. While Dr. Maltby is of opinion that the mistake lies in giving away the *bible*, the place of which would be much better supplied by human compositions, and, in particular, by a 'volume judiciously selected from Cappe's Life of Christ.' All these clerical persons, indeed, agree in heartily disliking the British and Foreign Bible Society, but each of them has not merely different, but contradictory motives of hostility. In this distraction of counsels, we are most disposed to lament the fate of the Professor. Dr. Marsh is neither a bigot nor a Socinian: he has rushed into the battle after the victory was decided, and has sacrificed himself, without having rendered a particle of service to his cause.

But let us turn for a moment from the wayward[illegible] of human passions, to contemplate the institution itself, which

has been the innocent occasion of them; an institution which, within the short period of eight years from its formation, presents one of the most solemn and magnificent spectacles that was ever displayed in any age or country. Its success must, no doubt, under God, be ascribed to its constitution. Consigning to oblivion all the formal distinctions which have hitherto separated the Christian world—abandoning the idle hope of reconciling the diversities of human opinion, it has given a new prominence to essential truth, and united the religious of every persuasion, in the extension of their common faith. It is the practical exemplification of the "new commandment"—the fulfilment of the Redeemer's last legacy. Parties indeed still exist, but they have at length discovered a neutral territory, where they can throw aside the weapons of contention, and approach each other with mutual good will. The sacred fire which is so widely and rapidly extending, consumes only the earthliness of our nature, while it purifies what is of celestial temper, and gives it additional brightness. The effects of this splendid institution are far from being limited to its specific object. Glorious, undoubtedly, and Godlike, is the design of preaching the gospel to the whole world, nay to distant ages and unborn generations: but great and beneficial also is the reaction on the minds of those who are engaged in the work. In how many instances has their attention become rivetted on the contents of that volume, which they have been solicitous to disseminate? On how many occasions have the powerful, and the learned, men of rank and of literature, been constrained by the grandeur of the scene to express their undissembled conviction of the value of religious truth, and, like the Centurion, to recognize the present Deity? Chased from the open plain, Infidelity has retired to her fastnesses and her coverts: but this embodied expression of the national sentiment is pursuing her even to her most secret retreats. May the triumph be as durable as it is illustrious; and of *this* dominion may it indeed be said, in a far higher sense than entered into the conception of the Roman Poet,—

Imperium terris, animos equabit Olympo.

Art. X. *Sermons* on various Subjects, by David Brichan, D. D. Minister of the United Parishes of Dyke and Moy, in the County of Moray, late of Artillery-Street, London. Vol. II. octavo. pp. 371. Price 10s. 6d. Hamilton, 1812.

WITH the merit of Dr. Brichan, as a writer of sermons, few of our readers are unacquainted. Nor, after a perusal of the present volume, are we disposed to make any material

deduction from the character he has already received at our hands. His principles are still pure and salutary, his reasonings solid and conclusive; and the reader will often meet with fervid and appropriate exhortations, conveyed in language of considerable spirit, elegance and harmony.

This volume contains fourteen sermons, the subjects of which are as follows. On the obligation to mutual support and benevolence. On the centurion and his servant. On the enjoyment of prosperity. On Paul preaching the Gospel at Athens. On the good Samaritan. On the wordly rich man. Jesus raising the widow's son. Exposition of the three first verses of the first Psalm. Reflections in spring. Man mortal, but the word of God perpetual. Reflections on Jesus's tomb. On patience.

Sermons should somewhat resemble those meats that are always in season, and, though of daily use, never cloy. Of this quality the sermons before us partake in a remarkable degree. Consisting of elements that form the ordinary food of pious minds, rather than of stimulating or extraordinary speculations, they gratify, chiefly, because they are in unison with the dictates of a pure heart and a good conscience, and furnish what is necessary to the support of the devout life. Without descending to particulars, we shall content ourselves with extracting a few passages as a sample of the whole.

In the two first sermons, our author explains and enforces, with great effect, the duty of bearing each other's burdens, whether of poverty, affliction, age, infirmity, or passion. The following passage deserves attentive consideration.

'Be yours the patient ear to hear the sufferer's tale, the kind heart to feel his sorrows, the look of tenderness to intimate that they are not disregarded. Grief, recent or extraordinary, is always unreasonable in complaint, and self-vindication; there are so e constitutions, and there is a sex more easily affected, less able to b Let these considerations suggest due allowances to be made, and a pecunar delicacy of treatment to be observed. Tell the widow that her partner lives in heaven, and that, till she rejoin him there, God hath promised to be her husband, and her judge in his holy habitation. Tell the orphan that his parents have but gone before him, but that if he trust in God, he will take him up, though forsaken by father and mother. Tell the disco parent, that his child has been taken from evil to come, and gatl ea h those little ones of whom the kingdom of heaven is composed. Tell the unfortunate and disappointed, that misfortune and disappointment are not only the lot of life, but the ordination of God, and that he dispenses them in mercy to those who love him; that he who hath cast down can raise up again; that, with himself, in whom our affections ought to centre, there is no variableness; not change, nor pain in that new Jerusalem to w h d hope should be habitually directed. Tell him whose misplaced af-

achment, from the baseness, the desertion, and the wrongs, of men, that there is one Being, at least, in the universe, who merits all his love, who will return the affection, which himself hath inspired, with perfect cordiality, and from whose love in Christ nothing can ever separate. Be cautious of interpreting to the sufferer's prejudice the afflictions he sustains. Where the connection of suffering with guilt is too marked to be overlooked, let brotherly love and the gentleness of Christ be peculiarly conspicuous where the communication is requisite. And Oh where conscience rites, and the wounded spirit perceives this connection in all its bitterness, deal tenderly with him. Do not irritate feelings that are painful nough, deepen not anticipations sufficiently horrible. Be yours the pleaing task to substitute hope for despondency, peace for alarm. Tell him f a Saviour for the chief of sinners; tell him of a blood that cleanseth from ll unrighteousness; tell him of a grace efficacious and powerful, as it s sovereign and free; tell him of a Father more willing to receive the returning prodigal, than the prodigal himself is to return.' p. 34.

The third sermon is a judicious illustration and improvement of the story of the centurion. Dr. Brichan, indeed, seems to prefer expounding a passage of scripture, and making reflections upon it, to discoursing on a single topic. The half of this volume, accordingly, consists of expository discourses. From that, on the narrative of our Saviour raising the widow's son, we give the following passage, a fair example of our preacher's spirit and manner.

'The most interesting object in the scene here exhibited, is the mother paying the last sad offices to an only son. Your hearts already feel all the tenderness which such a situation is calculated to inspire. The sufferer is of that sex, who, from the delicacy of their constitution, and the sensibility of their hearts, are less able to struggle with the afflictions of life, than we who are made in rougher mould, more especially with those distresses by which the very seat of feeling is affected; and who, conscious of this interesting inferiority, look up to man for a protection and support which they more than repay. Desolate as this widow now is, there was a time when she enjoyed this protection and support. We may presume that her partner was faithful and kind. She had experienced that mutual intercourse of affection, which is the balm of human life, and which we ascribe to a beneficent Creator as one of his choicest gifts. But the sun of happiness does not always shine. There is a condition upon which the fondest pair on earth unite, and which must sooner or later take place: there is an enemy whose stroke no human power can resist. They who are lovely and pleasant in their lives may be divided in their death, and the remark was verified in the case we are now contemplating. Of two united in heart, in pleasures, and in cares; one was taken, and the other left to contend with the vicissitudes of life, perhaps with the insults of the unfeeling, and the injuries of the oppressive.

'It was the will of God that one comfort should remain. This widow had a son, perhaps a living image of his departed father. She had reared him with parental fondness. Often she commended him to heaven, with a fervour known only to a mother's heart; and heaven was so far indulgent to her prayers. He was spared to repay, by dutiful

affection, all her care. She beheld the tender plant shoot up towards its maturity and beauty, but discerned not the canker at its root. Resigned to the appointment of Heaven, she was thankful for what its mercy had spared. The evening of life was passing calmly away. The violence of grief had subsided into a tender regret for the husband she had lost. Cherishing his memory, she was looking forward to a time when they should meet again; and was pleasing herself, perhaps, with the prospect of resigning her breath in the arms of a son, tender and only beloved in the sight of his mother.

'The dispensations of God toward his people often combine correction with trial and improvement. He taketh away the desire of the eyes, and that which the soul pitieth, when the darling object divides the heart with him. Again, the king of terrors receives his commission; this commission he is ever ready to fulfil. The same hand that had hewn down the parent stem, cuts off the sapling that sprung from its root, and the afflicted survivor is on her way to commit to the dust all that made life desirable. String after string has been severed from her heart, and what has the world now that can become the subject of a wish? Oh! my son, my son, would to God I had died for thee.

'Gracious Father! how severe are sometimes thy dispensations. Yet thou hast no pleasure in the sufferings of thy people. It is in very faithfulness thou afflictest them. Mercy directs thy rod, and thou chastisest them for their profit. If thou killest, thou makest alive; if thou woundest, thou healest again.' pp. 220—223.

From the discourses on patience, which are, on the whole, we think, the best in the volume, we extract the contrast between the tendency of prosperity and adversity.

'Prosperity elates the human mind to a degree unbecoming at once our dependance and our guilt; affliction humbles it. Witness the king of Babylon in his palace, and after his recovery from that visitation of the Almighty which was corrective of his pride. It is when we have all and abound, that are apt to forget and to deny the God who hath blessed us; it is in trouble we say "it is the Lord," as the first impressions of superior agency are conceived by [illegible] have been derived, not from the splendour of summer, or the plenty of autumn, but from the tempest and the earthquake, the thunder and the pestilence. The plenty which we derive from the Divine [illegible] is abused to the indulgence of appetite; the privations and the [illegible] affliction, check the cravings of sense.—Prosperity enervates, [illegible] for exertion and for trial; it is in the school of adversity we learn fortitude and patience; it is under its discipline, that faith is strengthened by exercise, as the mountain oak hardens to the blast, [illegible] strikes its roots still deeper into the soil. The prosperous are [illegible] The young man who had great possessions, would not part with [illegible] to feed the poor, though treasure in heaven were to recompense the sacrifice; the afflicted are taught sympathy from the [illegible] of a mother's heart; as we have not a high-priest [illegible] the feeling of our infirmities, but who was tempted [illegible] as we [illegible] yet without sin. Temporal affluence conceals [illegible] the Laodicean, when rich and increased [illegible] that they [illegible]

in need of nothing; but we recur in time of distress to the support, the consolation, the hopes of religion. To the poor was the Gospel originally preached, and by the poor it is still most most cordially embraced, and most faithfully obeyed.—Prosperity is an opiate to the conscience; in the day of adversity we connect suffering with guilt; "we are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear, therefore is this distress come upon us." Affliction recals to duty those, whom the bounty of Providence could not keep in the ways of the Lord; "It is good for me that I have been afflicted, that I might learn thy statutes. Before I was afflicted I went astray, but now have I kept thy word. If they are bound in fetters and holden in the cords of affliction, then he sheweth them their work, and the transgressions that they have exceeded; he openeth also their ear to discipline, and commandeth that they return from iniquity." Prosperity is the sultry heat that generates the pestilence; affliction, the storm that purifies the atmosphere. Prosperity is the unruffled deep and the gentle breeze, when a novice may guide the vessel; it is the time of peace when the coward may boast; but adversity is the tempest, and the conflict, where skill and courage are put to the test. And O death, how bitter are the thoughts of thee to the man who liveth at rest in his possessions, to the man who hath nothing to vex him, and who hath prosperity in all things! But acceptable is thy sentence to the poor and the needy, to him whose strength faileth, and who is vexed with all things.' pp. 342—345.

Without noticing verbal inaccuracies, of which several may be detected in these sermons, we shall conclude with adverting to a fault or two in their general structure. The exordium is often far fetched, and for the most part extended to an immoderate length. Dr. Brichan starts off from a point so remote from his subject, that it is really a wonder how he ever makes his way to it. His path is tediously long and circuitous. We are far from saying that every introduction should be comprised in four sentences. But, on the other hand, *nec minus evitanda est immodica ejus longitudo, ne in caput excrevisse videatur, et quo præparare debet, fatiget* *. Of an exordium of this kind, it is sufficient to say that it is misplaced. Many of the sermons likewise in this volume, offend grievously against the unity requisite in that species of composition. It requires but little skill to collect together, on any religious topic, remarks to the requisite amount of a sermon. The difficulty is to incorporate them into one, so that each shall occupy its own place, itself appearing to the greatest advantage, and contributing its full share to the grace and energy of the whole. Of Dr. Brichan's sermons, the parts are excellent; but they are not always harmoniously blended. They have sometimes no principle of connection, except the slender one of the paragraph of scripture on which

* Quinctilian.

they are founded—which, in our judgen t, is even too slight a tie for the parts of an expository (Submitting these remarks to the consideration of our author, we shall now take the liberty of cordially recommending this volume to the perusal of our readers, as very much adapted to promote their edification.

Art. XI. *Memoirs of the Life and Character of the late Rev. George Whitefield, A. M.* of Pembroke College, Oxford; and Chaplain to the Right Hon the Countess of Huntingdon. Faithfully selected from his original Papers, Journals, and Letters; illustrated by a variety of interesting Anecdotes, from the best Authorities. Originally compiled by the late Rev. John Gillies, D. D. Minister of the College Church of Glasgow. Second edition, revised and corrected, with large additions and improvements, by Aaron C. Seymour, Author of "*Letters to Young Persons.*" 8vo. pp. 330. Price 8*s*. Dublin, Wilkinson and Courtney. 1811.

ONE of the many things we have vainly wished, is a life of Whitefield written by a philosophical Christian;—a work which should, with the utmost coolness and accuracy, discriminate and describe the powers and adaptations of the man, as an agent, attempting at the same time some comparison between them and those of other men, of the common or the extraordinary order; which should illustrate the relation between those powers, and the effects undeniably resulting from their exertion; and should fairly estimate whatever circumstances of the times might create a predisposition, if we may so express it, to receive the operation of those powers with a peculiar and perhaps disproportionate force. There certainly appears something considerably of the nature of what we account prodigy, in the history of this preacher. With the doubtful exception of Wicliff, no man probably ever excited in this island, so profound, and extended and prolonged a sensation in the public mind, by personal addr to the understanding and conscience, on the subject of rel n, unaided by any weight of a great compacted party, any sidiary league and machinery of powerful talents, or any imposing patronage of rank and wealth. We do not mention Knox as an exception, because the force of his influence, though mainly proceeding (so far as human causes were concerned) from the mighty energy of his own mind, was yet not so merely personal and single a force, as in the case of the modern preacher. This man —the son of an inn-keeper—without fortune or connexions—of very moderate attainments—trained in the ordinary manner of a humble youth sent to college—without any preconceived plan — without having ca hed himself with auxiliaries—without any strong own impet-

ance—without seizing on any striking public occasion—in a period and country of settled order, and of so much knowledge and civilization, as would, in ordinary speculation, be accounted sufficient to secure the community against any very violent effect of novelty and enthusiasm;—under all these circumstances this plain undesigning young man came forth; and by mere addresses, from pulpits, from tables, from walls, from steps, excited, and through his whole life continued to extend, such a commotion in the public mind, that, if a list could be made from the experience of all nations and ages, of the twenty men that have produced the greatest effects, by means of their single personal influence, it is highly probable that the name of Whitefield must there hold a place.

If it were possible that any sensible foreigner could be perfectly unacquainted with the history, and should hear the case stated thus far, he would naturally say: "But at least the man in question must have possessed talents absolutely prodigious, almost miraculous." Where then would he be in his speculations, when the *writings* of Whitefield were put in his hands? when he read many of the identical sentences, which had overwhelmed with terror, or melted in tenderness, vast and heterogeneous assemblages of a people, by no means nationally distinguished, in either its southern or northern division, for facility of feeling.

It is a clear fact, admitting of no manner of question, that Whitefield's writing, nay, that those specimens of his public addresses which were written down during their powerful delivery, bear but exceedingly slender marks of any thing we are accustomed to denominate talent, in the intellectual sense. His reasoning is no more than just a common propriety in putting thoughts generally common together. His devotional sentiment is fervent, but not of elevated conception. His figures, as far as we recollect, are seldom new, or what critics mean when they speak of 'felicity;' their analogy is the broad and obvious one, such as that between medicine and the gospel, considered as a remedial dispensation. The diction is quite plain, and does not appear to partake of eloquence, further than an easy freedom, and the genuine expression of sincerity and earnestness. The collection of letters, constituting about one half of his printed works, must have exceedingly disappointed those who sought from them any other instruction, than that which may be imparted by one general emanation of pious zeal, undistinguished by any discriminative particularity of thought, or any but the most obvious kind of reflections, often repeated, and in the same words, on the successive incidents and scenes of his life and labours. There are none of those pointed observations, either

on human nature or individual [illegible] might have been suggested by the masses and [illegible] the human kind so variously brought under [illegible] view, and which would have been made by such a sa[illegible] us man, for instance, as John Knox. And even the disc[illegible]res of the movements and principles of his own mind, [illegible] which subject there is no appearance of reserve, are, with a singular uniformity, for a man stimulated by the circumstan[illegible]es of so extraordinary a career, in the strain of pious con[illegible]mon-place. The reader's interest would soon subside in an irresistible sense of insipidity, but for the strong and constant indications of a genuine religious zeal, and the train of references proving an unremitted and most wonderful course of exertions. In short, there can be no hazard in asserting, that his collective writings would, in the minds of all cultivated and impartial readers, leave the *marvellous* of his successes to be accounted for on the ground of causes quite distinct from talent, in the intellectual sense of the term. And it is remarkable how decidedly, though tacitly, the opinion of the religious public has been manifested on this point: for there has probably never been another instance of the writings of a man of pre-eminent excellence, utility, and celebrity, so soon and generally ceasing to hold a place among popular books. So far as we are apprized, Whitefield's sermons are very rarely reprinted, or quoted, or recollected; and if not his sermons, of course not the rest of his writings.

It would be, then, a very interesting inquiry, What were precisely the causes of that prodigious and most happy effect, which accompanied the ministrations of a man, who was one of the three or four most powerful and useful preachers since the apostolic age;—what, we mean, were the causes *exclusively* of an extraordinary agency of Divine power—those human causes, which are adapted to produce a great and a calculable effect, according to the general laws of the human constitution? It would be quite proper to take the question, in the first instance, on this limited ground; inquiring how far Whitefield's qualifications were of a nature to produce a great effect on men, with respect to *other* interesting concerns to which the exercise of those qualifications was applicable, and in which the results of that exercise might be considered as the proportionate and ordinary effects of the human agent.

It is not with the slightest view of attempting any such disquisition that we have suggested it. We began with the intention of proceeding very few words further, than the expression of a wish that a philosopher had written a life of Whit[illegible]

field, on the plan of instituting and determining such an inquiry? Such a biographer finding, we presume, as a philosopher, a vast proportion of effect beyond what could be explained by the talents of the agent, taken at their highest possible estimate, and combined with all that could be deemed favourable in the circumstances of the times, would, *as a Christian*, assign, as the paramount cause, the intervention of an extraordinary influence from heaven, giving an efficacy to the operation of the human agent, incomparably beyond any natural power of its faculties and exertions. And indeed what would the judgement of that man be worth, who, even viewing the case *merely as a philosopher*, should fail or refuse to recognize a divine agency in the change of a multitude of profane and wicked men, into religious and virtuous ones, by means so simple as Whitefield's plain addresses to their dull or perverted understandings, their insensible consciences, and their depraved passions? A man who professes to philosophize on human nature, ought to have *some* way of accounting for such facts, when brought before him on competent evidence, and in great numbers. And what a laudable philosophy it would be, that should find such facts to be quite according to the general principles and the ordinary source of human nature! or, acknowledging them not to be so, should either carelessly attribute them to chance, or should virtually revive, for a new and higher application, the old notion of occult qualities! As if the cast off rags and broken implements of antiquated physics, were quite good enough for the service of the philosophy of mind, morals, and religion.

These slight remarks are made with any other purpose in the world, than that of depreciating the endowments of Whitefield. While regarding his powers, strictly intellectual, as all discerning readers of his writings must do, as very moderate; and while holding, as also all those who coincide with Whitefield in religious faith hold, that an energy indefinitely superior to that of any or all the powers he exerted, was evinced in the success which attended him; we have all the admiration which it can seem little better than idly gratuitous to profess, of those extraordinary qualifications which he displayed in the sacred cause—qualifications which were adapted, even according to the common principles of human nature, to excite a very great sensation. According to the testimony of all his hearers that have left memorials of him, or that still survive to describe him, he had an energy and happy combination of the passions, so very extraordinary as to constitute a commanding species of sublimity of character. In their swell, their fluctuations, their very turbulence, these passions so faithfully followed the nature of the subject, and with such irresistible

evidence of being utterly clear of all design of oratorical management, that they bore all the dignity of the subject along with them, and never appeared, in their most ungovernable emotions, either extravagant or ludicrous to any but minds of the coldest or profanest order. They never, like the violent ebullitions of mere temperament, confounded his ideas, but on the contrary had the effect of giving those ideas a distinct and matchlessly vivid enouncement: insomuch that ignorant and half-barbarous men often seemed, in a way which amazed even themselves, to understand Christian truths on their first delivery. Some of them might have heard, and they had heard as unmeaning sounds, similar ideas expressed in the church service; but in Whitefield's preaching they seemed to strike on their minds in fire and light. His delivery, if that could be spoken of as a thing distinguishable from that energy which inflamed his whole being, was confessedly oratorical in the highest degree of the highest sense of the term. It varied through all the feelings, and gave the most natural and emphatic expression of them all. He had, besides, great presence of mind in preaching, and the utmost aptitude to take advantage of attending circumstances, and even the incidents of the moment.

His display of unparalleled energy was uniformly accompanied by irresistible evidence—in the perfectly inartificial character of his signs of passion—in the exhausting frequency and interminable prosecution of his labours—in the courage and hazard in which some of them were ventured on—in the complete renunciation, which such a course plainly involved, of all views of emolument and preferment—and in his forbearance to attempt, to any material extent, any thing like an organized sectarian system of co-operation,—*irresistible* evidence, that his unceasing exertion, that his persuasions, his expostulations, his vehemence, his very indignation, were all inspirited by a perfectly genuine and unquenchable zeal for the Christian cause, and the eternal welfare of men: And our unhappy nature is yet not so *totally* perverse, but that this will always make a great impression on the multitude.

Again, it was, by the constitution of human nature, a great luxury, in spite of the pain, to have the mind so roused and stimulated, the passions so agitated, For the sake of this, even religion, evangelical religion, would be endured for a little while; and great numbers, who were inveigled by this mere love of strong excitement to endure religion a little while, were happily so effectually caught, that they could never afterwards endure life without religion.

According to all testimony, the ministry of the national church was at that time generally such, &c. &c. given with

respect, at least, to the excitement of attention, a ten-fold effect to the preaching of Whitefield. It was such a contrast as could not but contribute to magnify him into a stupendous prodigy. He might be called, by the ministers of this very church, a fanatic, a madman, or a deceiver; he might be proclaimed and proscribed under all terms and forms of opprobrium or execration; but, the while, it was perfectly inevitable, that 'all the world would wonder after the beast.'

As there is little hope of obtaining a philosophical biographer for Whitefield, we must be content with a simple detail of facts, given in a language remote from the secular style of history, and therefore much adapted to baffle the reader in any attempt to compare, and to find the proportions between such facts, as those of Whitefield's life and the events and transactions of the general world. It is nevertheless a very interesting book that is here reprinted, with additions of which we have not the immediate means of ascertaining the extent. It is such a record as no pious man can peruse, without some earnest wishes so be better disposed and better qualified to serve the great cause, which this apostolic man had so much delight and success in promoting; and as no thoughtful man can peruse, without being led into deep reflections on the phenomena of that agency, by which the Governor of the world influences the spiritual condition of mankind. *How* the grand effects here displayed could be produced, will be a problem far beyond the science of an infidel speculatist, and, we think, a little beyond that of some declared believers, who make high claims on the ground of a peculiar rationality in their Christianity.

It would be quite out of place to attempt any abstract of this memoir. It brings him very speedily into full and extraordinary action, and briefly marks the most prominent particulars of a career, which permitted him hardly a day of what could, in the common sense of words, be called repose, till he found it in the grave, at the age of fifty-six, in the year 1770. The wonder, the extreme wonder is, that he did not sink into that repose at a much earlier period. The reader of this volume, must maintain in his mind a watchful horror of fanaticism, and be very stoutly set against admitting any thing approaching the supernatural, in any part of the modern dispensations of Providence, if he can repel all suspicion, not only that this man's labours were attended, but that his very life was prolonged, by a specifically extraordinary intervention. We repeatedly find him, during a state of languor which sometimes sunk quite down to illness, prosecuting such a course of exertions as would have been enough to reduce most strong men soon to that condition; for example, preaching, in his ardent

and exhausting manner, to vast auditories, several times each day, a number of days successively, when his debility was such that he could not, without much help, mount his horse to go to the appointed places. Indeed, it is perhaps only by taking into view the fact, that he was actually preserved from what appeared the probable consequences of some of his exertions, that we can excuse the force put on languishing nature in those exertions,—as in the following instance:

'After a tedious passage of eleven weeks, Mr. W. arrived at New York. Col. Pepperel went with some friends in his own boat to invite him to his house, but he declined the invitation, being so ill of a nervous cholic that he was obliged, immediately after his arrival, to go to bed. His friends expressed much anxiety on his behalf. An eminent physician attended him, who had been a deist, but was awakened the last time he was in New England. For some time he was indeed very weak; "yet," he writes, "in these three weeks I was enabled to preach; but, imprudently going over the ferry to Portsmouth, I caught cold, immediately relapsed, and was taken, as every one thought, with death, in my dear friend Mr. Sherborne's house. What gave me most concern was, that notice had been given of my being to preach. Whilst the doctor was preparing a medicine, feeling my pains abated, I on a sudden cried, 'Doctor, my pains are suspended: by the help of God I will go and preach, and then come home and die.' In my own apprehension, and in all appearance to others, I was a dying man. I preached, the people heard me as such. The invisible realities of another world lay open to my view. Expecting to stretch into eternity, and to be with my master before the morning, I spoke with peculiar energy. Such effects followed the word, I thought it were worth dying for a thousand times. Though wonderfully comforted within, at my return home I thought I was dying indeed. I was laid on a bed upon the ground near the fire, and I heard my friends say, 'he is gone.' But God was pleased to order it otherwise. I gradually recovered; and soon after a poor negro woman would see me. She came, sat down upon the ground, and looked earnestly in my face, and then said, in broken language, 'Massa, you just go to heaven's gate. But Jesus Christ said, get you down, get you down, you must not come here yet; but go first and call some more poor negroes.' I prayed to the Lord that if I was to live, this might be the event."' p. 71.

His mind held such a predominance over his body, and the passion for preaching, and the passions to which preaching gave exercise, were so predominant in his mind, that the employment had on him the effect of a species of enchantment. When so oppressed with lassitude and indisposition, as to perform with uneasiness the most ordinary actions, if he could but sustain just exertion enough to enter on preaching, he quickly became even physically strong and animated. Standing in the pulpit, or any thing provided for the same use, had on him the same effect that Antæus derived from being extended a moment on the ground. The languor, of course, returned on him with double oppressiveness after the conclusion; and the man whose powers of voice and action had

appeared to evince an extraordinary vigour of frame, would be found, half an hour afterwards, extended on two or three chairs, almost helpless and fainting. With all the advantage of such a power of voice, as perhaps no other man possessed, there must still often have been a necessity for forcing it to the last possibility of exertion, in order to his being heard by congregations, very frequently amounting to many thousands, to ten or twelve, and to some instances to twenty, or even more. It is said that the bulk of even these largest multitudes could hear him very distinctly.

It is remarkable in the course of this narrative, that the lower order of the people, even the then barbarian colliers of Kingswood, and the formidable rabble of Moorfields, and Kennington common, gained themselves a credit, far beyond many of their betters, for decorum, for candour, and even complaisance, towards Whitefield. Could the gentlemen officers, who laid and executed a plan of violent personal outrage against him, even in his bed at Plymouth, have fallen, *flagrante delicto*, into the hands of one of these rabbles, they would have been sure to have received such an exemplary castigation, for his sake, as would at least have left conspicuous marks upon them for life: but they were secure enough of impunity, so long as there was nothing to take account of them, but the police of the country.

It is also very striking to observe the indications of the state of the religious establishment at that time, in the rapidly extended, and soon almost general precaution, of shutting the churches against this orthodox, and devout, and most eloquent preacher. A man who resolutely would, in spite of the church, recollect its Articles, to which he had solemnly declared his assent, and pledged his adherence, and who would obstinately carry the spirit of the liturgy into the sermon, was soon given to understand that a tombstone, a wall, a table, or even the tub of the conventicle, was good enough for him and his notions. The speedy ruin of the church was inevitable, if its ministers and people should be seduced from the systematic employment of exploding its foundation. For though envy and indignation at Whitefield's surpassing popularity, may well be supposed to have had a considerable share in the hostility against him, yet it is beyond all doubt, that it was his most zealous promulgation of the standard doctrines of the church, combined with the warning and alarming spirit of his ministrations, that chiefly rendered him so obnoxious to the main body of the ministers of that very church.

As the writer of these memoirs admits that this eminent man had his defects, they should have been freely and accurately particularized; and a large quantity of indifferent funeral

oratory, toiling through t[illegible] c[illegible] panegyric, might as well have been su[illegible] respective sermons in which it [illegible] y d[illegible]played.

The most obvious [illegible] weak[illegible]ss, perhaps, apparent in this exhibition of [illegible] acter of t[illegible]e great and apostolic minister, was a cer[illegible] d[illegible]ree of e[illegible]siastic credulity, that was too much disposed to r[illegible]ard the [illegible]*le* of the effects temporarily produced by [illegible]nistry, as [illegible]portant and effectual operations of evangelical truth.

Had we not already occupied too much space, we should have been inclined to transcribe a minute and very interesting account of his last hours, written by a person who attended him. He preached on the Saturday, and died, of a fit of the asthma, early on the Sunday morning.

Art. XII. *Tales*, by the Rev. George Crabbe. In two Volumes. 12mo. 2nd. edit. pp. 205. 235. Price 12s. Hatchard. 1812.

WE have heard Mr. Crabbe called of the school of Pope and Dryden. Mr. Crabbe, to be sure, writes in rhymed heroic couplets, and so did they; Dryden was careless, and so is he; Pope had humour, and so has he. But has he that pregnancy of imagination, and that unselecting copiousness of resources, which always crowded the mind of Dryden with more matter than was wanting, more than could be reduced to proper sequency and order? Has he that boundless command of diction, and that facility of versifying, which enabled Dryden to clothe and adorn his ideas, however unfitted for poetry by their remoteness, in 'words that burn,' and numbers so musically full? Has he Dryden's metaphysical and argumentative turn of mind— his love for subtle and scholastic disputation? Surely not. Has he, then, the trimness and terseness and classical elegance of Pope—his diligence and selection—his compression and condensation and energy—his light and playful fancies—or the naiveté and delicacy and cutting fineness of his satire? In all these qualities we think Mr. Crabbe assuredly wanting.

Mr. Crabbe, in our opinion, is of his own school. And if originality, merely as originality, be merit, this merit, we are inclined to think, his volumes possess. The 'tales' are so much in the manner of his former poems, that we shall not be wandering far out of our way, if we give a page or two to the consideration of the characteristics of his poetry in general.

Mr. C.'s grand fault lies in the choice of his subjects. It has all along been avowedly his aim to paint life, or rather the most loathsome and painful forms of life, in their true colours; to speak the truth, and nothing but the truth:

'I paint the cot
'As truth will paint it, and as bards will not.' [illegible]

And truly there is something specious in the idea of rejecting all that imagination had added to nature, and substituting sober truth and sound good sense in the place of fictitious ornament, and 'pleasant lies.' But if the end of poetry be to relax and recreate the mind, it must be attained by drawing away the attention from the low pursuits and sordid cares, from the pains and sorrows of real life, at least whatever is vulgar and disgusting in them, to an imaginary state of greater beauty, purity, and blessedness. Undoubtedly, the poet must retain enough of this world, to cheat the mind into a belief of what he adds thereunto: the figures in the pictures of the Muse must appear to be real flesh and blood: we must be acquainted with their dress; their features must express passions that we have known; or we are not interested about them. But then the poet will select what is most amiable in this world around him: what is displeasing and disgusting, he will keep back, or soften down, or disguise; and withal he will add fancies of his own, that are in unison with realities; and thus the imagination of the reader will be for a while beguiled into Elysium, and receive unreproved pleasure in the contemplation of 'airy nothings.' To determine the relative quantities of truth and fiction to be employed, would require a poetical calculus of much greater delicacy than we are possest of: but we suspect that the general propension is in favour of fiction. How else can the Corydons and τερπισκοι of the Greek pastoral—the palaces and caverns and enchantments of eastern story—the knights and palfreys and distresses of the chivalrous romances—the pomp and delicacy and declamation of French tragedy—or even the sensibility and kindliness of Mr. Wordsworth's leach-gatherers and ragamuffins,—how else can these get or keep possession of the mind? The heroes of Homer and the epic muse, indeed, approximate somewhat more to *workday* men and women; they have the passions and feelings, and something of the manners of mortality. Yet even in the simple narrations of Homer how much is witheld that in reality offends? how much of strength and beauty and magnanimity is given to the admiration of the reader?

But Mr. C. is all for naked and unornamented reality. Accordingly in his volumes is to be found whatever is uninteresting and unattractive—all the petty cares and trifling inconveniences that disquiet life—dirt, and drunkenness, and quabbling wives and ruined tradesmen. Ecce signum.

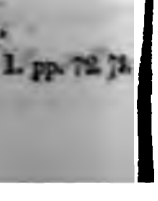
Tale 1. *The dumb orators.* Justice Holt, a man 'in contest mighty, and of conquest proud,' loves to harangue in clubs

and such like meetings, excel existing forms. Having 'on a long jour y t 'd n,' he attends a club-meeting in a 'city large nd fair,' where, surrounded with democrats and refor i men, he is obliged to hear one Hammond hold forth aga every thing he reverences, without daring to reply. He returns home. After a time Hammond happens to come to *his* city and attend *his* club, and in like manner hears without answering. And this is all.

Tale 4. *Procrastination.* Rupert and Dinah are in love, but without wealth to wed. Rupert goes to seek wealth at a distance. Dinah remains with a rich aunt, who loves to coaxle the love-lorn damsel by producing plate and jewels, and assuring her they will one day be hers. At length the aunt dies, and Dinah, in whom covetousness, or rather love of shew has conquered affection, takes possession. Rupert returns as poor as he went, and is treated by her with neglect.

We do not know that we have picked out the two most uninteresting of the tales. Lest the reader should think that the manner of telling makes up for the deficiency of matter, we must subjoin a quotation or two. We have but to open the book.

'When the sage Widow *Dinah's* grief described,
She wonder'd much why one so happy sigh'd;
Then bade her see how her poor Aunt sustain'd
The ills of life, nor murmur'd nor complain'd.
To vary pleasures, from the Lady's chest
Were drawn the pearly string and tabby-vest;
Beads, jewels, laces,—all their value shown,
With the kind notice—'They will be your own.'
'This hope, these comforts cherish'd day by day,
To *Dinah's* bosom made a gradual way;
Till love of treasure had as large a part,
As love of *Rupert*, in the Virgin's heart.
Whether it be that tender passions fail,
From their own nature, while the strong prevail;
Or whether Av'rice, like the poison tree,
Kills all beside it, and alone will be;
Whatever cause prevail'd, the easure grew
In *Dinah's* soul,—she lov'd hoards to view;
With lively joy those comforts she survey'd,
And Love grew languid in the careful Maid.
Now the grave Niece partook the Widow's cares,
Look'd to the great, and rul'd the small affairs;
Saw clean'd the plate, ar he china-shew,
And felt her passion for a ng grow;
Th' indulgent Aunt incr e Maid's delight
By placing tol of her in sight;
She lov'd the v
And spake of s,



'With pain I've seen, these wrangling wits among,
Faith's weak defenders, passionate and young;
Weak thou art not, yet not enough on guard,
Where Wit and Humour keep their watch and ward:
Men gay and noisy will o'erwhelm thy sense,
Then loudly laugh at Truth's and thy expence;
While the kind Ladies will do all they can
To check their mirth, and cry, "*The good young man!*"

'Prudence, my Boy, forbids thee to commend
The cause or party of thy Noble Friend;
What are his praises worth, who must be known
To take a Patron's maxims for his own?
When ladies sing, or in thy presence play,
Do not, dear *John*, in rapture melt away;
'Tis not thy part, there will be list'ners round,
To cry *Divine!* and dote upon the sound;
Remember too, that though the poor have ears,
They take not in the music of the spheres;
They must not feel the warble and the thrill,
Or be dissolv'd in extacy at will;
Beside, 'tis freedom in a youth like thee,
To drop his awe, and deal in extacy!

'In silent ease, at least in silence, dine,
Nor one opinion start of food or wine:
Thou know'st that all the science thou canst boast,
Is of thy father's simple boil'd and roast;
Nor always these; he sometimes sav'd his cash,
By interlinear days of frugal hash:
Wine had'st thou seldom; wilt thou be so vain
As to decide on claret or champagne?
Dost thou from me derive this taste sublime,
Who order port the dozen at a time?
When (every glass held precious in our eyes)
We judg'd the value by the bottle's size:
Then never merit for thy praise assume,
Its worth well knows each servant in the room.'

The Patron, Vol. I. pp. 98—99.

'The Uncle died, and when the Nephew read
The will, and saw the substance of the dead—
Five hundred guineas, with a stock in trade,—
He much rejoic'd, and thought his fortune made;
Yet felt aspiring pleasure at the sight,
And for increase, increasing appetite:
Desire of profit, idle habits check'd,
(For *Fulham's* virtue was, to be correct);
He and his Conscience had their compact made—
"Urge me with truth, and you will soon persuade;
"But not," he cried, "for mere ideal things
"Give me to feel those terror-breeding stings."
'Let not such thoughts,' she said, 'your mind confound,
'Trifles may wake me, but they never wound;

'In them indeed there is a wrong and right,
'But you will find me pliant and polite;
'Not like a Conscience of the dotard kind,
'Awake to dreams, to dire offences blind:
'Let all within be pure, in all beside
'Be your own master, governor, and guide;
'Alive to danger, in temptation strong,
'And I shall sleep our whole existence long.'

The Struggles of Conscience, Vol. II. pp. 69—

We assure our readers, it is very seldom indeed that Mr. C. style in these volumes rises above these specimens. It nothing but prose measured, whether by ear or finger, in decasyllabic lines. Nor are there any little ebullitions fancy, bubbling and playing through the desert waste; w little of simile, or metaphor, or allusion; and what there is, this kind.

'For all that Honour brings against the force
Of headlong passion, aids its rapid course;
Its slight resistance but provokes the fire,
As wood-work stops the flame, and then conveys it higher.' II.

'Each new idea more inflam'd his ire
As fuel thro upon a rising fire:' II. p. 101.

'As heavi its the deepest rivers pass,
While icy c s bind the solid mass;
So, born of n , faith remains secure,
Long as t m and eir strength endure:
But v v m t channel glide,
A bridge ' 'er e threat'ning tide;
Such bridge is ano there Faith relies,
Whether the varying s fall or rise. II. pp. 176—177.

"Nor good nor evil can beings name,
"Who are but Rooks *and* Castles in the game;
"Superior natures with puppets play,
"Till, bagg'd or buried, all are swept away." II. p. 17.

Our next objection to Mr. C.'s poetry, is the wearisome m nuteness of his details.* Every description is encumbered wi an endless enumeration of particulars. He will copy a dre a chamber, or an alley, with ore than Chinese accura And every circumstance is t ned with equal strength,—d slightest as diligently laboured as the most important. W have heard of sculptors, who have laid out as much pai upon a shoe-tye, as a forehead. But does not Mr. C. kno that the reader of poetry must owe half his pleasure to l own fancies and associations? Some metaphysicians have

* We shall not ; but Mr. C's choice is somew odd; Di h, J n, h, John Digh Stephen.

ed, that the secondary qualities of bodies exist only in percipient mind; that the heat of fire, and the colours of rainbow, and the sweetness of honey are not in exterior gs, but in the mind that receives the ideas of them. This ery poor doctrine in metaphysics, but there is something much like it in poetry. Half of the beauty of the most utiful poem exists in the mind of the reader. He hears ve, that 'grace was in all her steps, &c.': of Dido, that was 'pulcherrima Dido,' and he conjures up the form of he loves the best.' But had Milton told us that his heroine little and languishing, had light hair and blue eyes, &c. what would have become of him whose mistress should be ommanding beauty, of jet-black eyes and raven locks? s, therefore, to particularize description is most grievously tter the imagination. Where every thing is told nothing be added. Where, out of the infinity of ways from one t to another, the poet has chosen one, the reader cannot another. The reader must have the *setting* of the poet's he must lay the colours on the poet's outline. Our re- s are necessarily very general; *we*, though not writing ry, follow our own rule, in leaving something to the limi- n of the judicious reader. Now for an instance or two.

'Fix'd were their habits; they arose betimes,
Then pray'd their hour, and sang their party-rhimes;
Their meals were plenteous, regular, and plain,
The trade of *Jonas* brought him constant gain;
Vender of Hops and Malt, of Coals and Corn—
And, like his father, he was Merchant born:
Neat was their house; each table, chair, and stool,
Stood in its place, or moving mov'd by rule;
No lively print or picture grac'd the room,
A plain brown paper lent its decent gloom:
But here the eye, in glancing round, survey'd
A small recess, that seem'd for china made.'

The Frank Courtship. Vol. I. p. 119.

'The lover rode as hasty lovers ride,
And reach'd a common pasture wild and wide;
Small black-legg'd sheep devour with hunger keen
The meagre herbage, fleshless, lank and lean;
Such o'er thy level turf, *Newmarket!* stray,
And there, with other *Black-legs*, find their prey:
He saw some scatter'd hovels; turf was pil'd
In square brown stacks; a prospect bleak and wild!
A mill, indeed, was in the centre found,
With short sear herbage withering all around;
A smith's black shed oppos'd a wright's long shop,
And join'd an inn where humble traveller's stop.'

'On rode *Orlando*, counting all the while
The miles he pass'd, and every coming mile;

Like all attracted things, he quicker flies,
The place approaching where th' attraction lies;
When next appear'd a *dam*,—so call the place,—
Where lies a road confin'd in narrow space;
A work of labour, for on either side
Is level fen, a prospect wild and wide,
With dykes on either hand by Ocean's self supplied;
Far on the right, the distant sea is seen,
And salt the springs that feed the marsh between;
Beneath an ancient bridge, the straiten'd flood
Rolls through its sloping banks of slimy mud;
Near it a sunken boat resists the tide,
That frets and hurries to th' opposing side;
The rushes sharp, that on the borders grow,
Bend their brown flowrets to the stream below,
Impure in all its course, in all its progress slow:
Here a grave *Flora* scarcely deigns to bloom,
Nor wears a rosy blush, nor sheds perfume;
The few dull flowers that o'er the place are spread,
Partake the nature of their fenny bed;
Here on its wiry stem, in rigid bloom,
Grows the salt lavender that lacks perfume;
Here the dwarf sallows creep, the septfoil harsh,
And the soft slimy mallow of the marsh;
Low on the ear the distant billows sound,
And just in view appears their stony bound;
No hedge nor tree conceals the glowing sun,
Birds, save a wat'ry tribe, the district shun,
Nor chirp among the reeds where bitter waters run.'

The Lover's Journey. Vol. I. pp. 193, 195.

Lastly, a word or two with Mr. Crabbe on his careless If one order of words will not do, Mr. C. will try another another, till he makes his verse; and truly ten syllables seldom be found so unbending, as not to form metre s way or other.

'To learn how frail is man, how humble then should be.'

——————'he would not them upbraid.'

'And by that proof she every instant gives.'

'And George exclaim, Ah, what to this is wealth.'

Thus the auxiliary and the verb are continually most gracefully separated.

'And was with saving care and prudence blest.'

'He sometimes could among a number trace.'

The pronoun and the verb.

'That all your wealth you to deception owe.'

He is sometimes ungrammatical.

'Pain mixt with pity in our bosoms rise.'

'Blaze not with fairy-light the phosphor-flys.'

His quantity is incorrect.

'While others, daring, yet imbécile, fly.'

'The mind sunk slowly to infántine ease.'

With all these helps, however, and that of triplets and alexandrines to boot, of which he is very liberal, he cannot always get his verse.

'That, if they improve not, still enlarge the mind.'

'It shock'd his spirit to be esteem'd unfit.'

His rhymes are not always of the best.

'With tyrant-craft he then was still and calm,
But raised in private terror and alarm.'

His verses are frequently as feeble as the following.

'All things prepar'd, *on the* expected day.'

'And what became *of the* forsaken maid.'

'Blamed *by the* mild, approved *by the* severe.'

'*To the* base toil *of a* dependent mind.'

Mr. C. is fond of antithetic lines, yet they are sometimes very carelessly managed.

'Where joy was laughter, and profaneness wit.'

'With heart half broken, and with scraps ill fed.'

All these things individually are nothing, but much in the aggregate. A face may lose as much by being pitted with the small-pox, as by having the nose awry.

We turn with pleasure to the excellencies of Mr. Crabbe. And among the first of these, we place his power in the pathetic. Every body remembers the Dying Seaman, and the Malefactor's Dream. Such passages, indeed, will be looked for in vain in the work before us; but still there is pathos. There is something touching in the tale called the Parting Hour:—the opening lines are striking.

'Minutely trace man's life; year after year,
Through all his days let all his deeds appear,
And then, though some may in that life be strange,
Yet there appears no vast nor sudden change:
The links that bind those various deeds are seen,
And no mysterious void is left between.

'But let these binding links be all destroy'd,
All that through years he suffer'd or enjoy'd;
Let that vast gap be made, and then behold—
This was the youth, and he is thus when old;
Then we at once the work of Time survey,
And in an instant see a life's decay:
Pain mixt with pity in our bosoms rise,
And sorrow takes new sadness from surprise.' Vol. I. p. 27.

The illustration of these lines, however, is that to which we

'Tis now her office; her attention see!
While her friend sleeps beneath that shading tree,
Careful, she guards him from the glowing heat,
And pensive muses at her *Allen's* feet.
'And where is he? Ah! doubtless in those scenes
Of his best days, amid the vivid greens,
Fresh with unnumber'd rills, where ev'ry gale
Breathes the rich fragrance of the neighb'ring vale;
Smiles not his wife, and listens as there comes
The night-bird's music from the thick'ning glooms?
And as he sits with all these treasures nigh,
Blaze not with fairy-light the phosphor-fly,
When like a sparkling gem it wheels illumin'd by?
This is the joy that now so plainly speaks
In the warm transient flushing of his cheeks;
For he is list'ning to the fancied noise
Of his own children, eager in their joys:—
All this he feels, a dream's delusive bliss
Gives the expression, and the glow like this.
And now his *Judith* lays her knitting by,
These strong emotions in her friend to spy;
For she can fully of their nature deem——
But see! he breaks the long-protracted theme,
And wakes and cries—"My God! 'twas but a dream!"'

The death of Lucy, too, in 'The Mother,' though obvious in conception and easy of execution, has something in it that leases.

Mr. Crabbe, again, though his descriptions are mostly affected with that tedious minuteness we have already spoken of, can certainly describe with the hand of a master. Here is a beautiful description of the closing autumn.

'Cold grew the foggy morn, the day was brief,
Loose on the cherry hung the crimson leaf;
The dew dwelt ever on the herb; the woods
Roar'd with strong blasts, with mighty showers the floods;
All green was vanish'd, save of pine and yew,
That still display'd their melancholy hue;
Save the green holly with its berries red,
And the green moss that o'er the gravel spread.'

The Patron, Vol. I. p. 101.

The Gypsey group, in 'The Lover's Journey,' has great merit.

'Again the country was enclos'd, a wide
And sandy road has banks on either side;
Where, lo! a hollow on the left appear'd,
And there a Gipsy-tribe their tent had rear'd;
'Twas open spread, to catch the morning sun,
And they had now their early meal begun,
When two brown boys just left their grassy seat,
The early Trav'ler with their pray'rs to greet:

would principally call the attention of our readers. Two lovers (all Mr. C.'s lovers are very prudent) are not rich enough to marry; the youth goes to seek a fortune in the West Indies,

'But *Judith* left them with a heavy heart,
Took a last view, and went to weep apart!
And now his friends went slowly from the place,
Where she stood still, the dashing oar to trace;
Till all were silent!—for the Youth she pray'd,
And softly then return'd the weeping Maid.

'They parted, thus by hope and fortune led,
And *Judith's* hours in pensive pleasure fled:
But when return'd the Youth?—the Youth no more
Return'd exulting to his native shore;
But forty years were pass'd, and then there came
A worn-out man, with wither'd limbs and lame;
His mind oppress'd with woes, and bent with age his frame.
Yes! old and griev'd, and trembling with decay,
Was *Allen*, landing in his native bay,
Willing his breathless form should blend with kindred clay.
In an autumnal eve he left the beach,
In such an eve he chanc'd the port to reach:
He was alone; he press'd the very place
Of the sad parting, of the last embrace:
There stood his parents, there retir'd the Maid,
So fond, so tender, and so much afraid;
And on that spot, through many a year, his mind
Turn'd mournful back, half sinking, half resign'd.

'No one was present; of its crew bereft,
A single boat was in the billows left;
Sent from some anchor'd vessel in the bay,
At the returning tide to sail away:
O'er the black stern the moon-light softly play'd,
The loosen'd foresail flapping in the shade:
All silent else on shore; but from the town
A drowsy peal of distant bells came down:
From the tall houses here and there, a light
Serv'd some confus'd remembrance to excite:
"There," he observ'd, and new emotions felt,
"Was my first home—and yonder *Judith* dwelt:—
Dead! dead are all! I long—I fear to know,"
He said, and walk'd impatient, and yet slow.' Vol. I. p. 33.

His were a medley of bewild'ring themes,
Sad as realities, and wild as dreams.' p. 48.

It comes out that he had married in the west, and be
driven from his wife and children. Judith too has marri
been unhappy, and is a She gives me a better time a
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While her friend sleeps beneath that shading tree,
Careful, she guards him from the glowing heat,
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'Twas open spread, to catch the morning sun,
And they had now their early meal begun,
When two brown boys just left their grassy seat,
The early Trav'ler with their pray'rs to greet:

While yet *Orlando* held his pence in hand,
He saw their sister on her duty stand;
Some twelve years old, demure, affected, sly,
Prepar'd the force of early powers to try;
Sudden a look of languor he descries,
And well-feign'd apprehension in her eyes;
Train'd but yet savage, in her speaking face,
He mark'd the features of her vagrant race:
When a light laugh and roguish leer express'd
The vice implanted in her youthful breast:
Forth from the tent her elder brother came,
Who seem'd offended, yet forbore to blame
The young designer, but could only trace
The looks of pity in the Trav'ler's face:
Within, the father, who from fences nigh
Had brought the fuel for the fire's supply,
Watch'd now the feeble blaze, and stood dejected by;
On ragged rug, just borrow'd from the bed,
And by the hand of coarse indulgence fed,
In dirty patch-work negligently dress'd,
Reclin'd the wife, an infant at her breast;
In her wild face some touch of grace remain'd,
Of vigour palsied and of beauty stain'd;
Her blood-shot eyes on her unheeding mate
Were wrathful turn'd, and seem'd her wants to state,
Cursing his tardy aid—her Mother there
With Gipsy-state engross'd the only chair;
Solemn and dull her look; with such she stands,
And reads the milk-maid's fortune in her hands,
Tracing the lines of life; assum'd through years,
Each feature now the steady falsehood wears;
With hard and savage eye she views the food,
And grudging pinches their intruding brood;
Last in the group, the worn-out Grandsire sits
Neglected, lost, and living but by fits;
Useless, despis'd, his worthless labours done,
And half protected by the vicious son,
Who half supports him; he with heavy glance,
Views the young ruffians who around him dance;
And, by the sadness in his face, appears
To trace the progress of their future years;
Through what strange course of misery, vice, deceit,
Must wildly wander each unpractis'd cheat;
What shame and grief, what punishment and pain,
Sport of fierce passions, must each child sustain—
Ere they like him approach their latter end,
Without a hope, a comfort, or a friend!' Vol. I. pp. 197—19[illegible]

In portrait-painting, Mr. C. is often successful, [illegible]

'*Counter* meantime selected, doubted, [illegible]
And then brought home a young [illegible]

A tender creature, full of fears, as charms,
A beauteous nursling from its mother's arms;
A soft, sweet blossom, such as men must love,
But to preserve must keep it in the stove:
She had a mild, subdued, expiring look—
Raise but the voice, and this fair creature shook;
Leave her alone, she felt a thousand fears—
Chide, and she melted into floods of tears;
Fondly she pleaded and would gently sigh,
For very pity, or she knew not why;
One whom to govern none could be afraid—
Hold up the finger, this meek thing obey'd;
Her happy Husband had the easiest task—
Say but his will, no question would she ask;
She sought no reasons, no affairs she knew,
Of business spoke not, and had nought to do.

The Wager, Vol. II. pp. 159, 160.

'But in this instant *Sybil's* eye had seen
The tall fair person and the still staid mien;
The glow that temp'rance o'er the cheek had spread,
Where the soft down half-veil'd the purest red;
And the serene deportment that proclaim'd
A heart unspott'd, and a life unblam'd,
But then with these she saw attire too plain,
The pale brown coat, though worn without a stain;
The formal air, and something of the pride
That indicates the wealth it seems to hide;
And looks that were not, she conceived, exempt
From a proud pity, or a sly contempt.'

The Frank Courtship, Vol. I. pp. 130. 131.

Mr. C. was on a former occasion, eminently successful in picturing madness. We think the following does no discredit to its author.

'Friends now appear'd [illegible] t
The angry Maniac, with vi[illegible] re
Too late their pity gave t[illegible]
The hurried mind and ev[illegible] ;
Unnotic'd pass'd all time, [illegible]
Of reason broke on his be[illegible] way;
But now he spurn'd the [illegible] aw in [illegible]
And now laugh'd loudly at [illegible]

'Then as its wrath subs[illegible] ed, by [illegible] ees
The mind sank slowly to i[illegible] ntine e[illegible]
To playful folly, and to c[illegible] less joy,
Speech without aim, and [illegible] hout [illegible] employ;
He drew fantastic figures on [illegible] w[illegible]
And gave some wild relat[illegible] n
With bru[illegible] sn [illegible] l
And idio[illegible]

'Harmless at length th' unhappy man was found,
The spirit settled, but the reason drown'd;
And all the dreadful tempest died away
To the dull stillness of the misty day.

'And now his freedom he attain'd,—if free
The lost to reason, truth, and hope can be;
His friends, or wearied with the charge, or sure
The harmless wretch was now beyond a cure,
Gave him to wander where he pleas'd, and find
His own resources for the eager mind:
The playful children of the place he meets,
Playful with them he rambles through the streets;
In all they need, his stronger arm he lends,
And his lost mind to these approving friends.

'That gentle Maid, whom once the Youth had lov'd,
Is now with mild religious pity mov'd;
Kindly she chides his boyish flights, while he
Will for a moment fix'd and pensive be;
And as she trembling speaks, his lively eyes
Explore her looks, he listens to her sighs;
Charm'd by her voice, th' harmonious sounds invade
His clouded mind and for a time persuade;
Like a pleas'd Infant, who has newly caught
From the maternal glance a gleam of thought;
He stands enrapt, the half-known voice to hear,
And starts, half-conscious, at the falling tear.

'Rarely from town, nor then unwatch'd, he goes,
In darker mood, as if to hide his woes;
Returning soon, he with impatience seeks
His youthful friends, and shouts, and sings, and speaks;
Speaks a wild speech with action all as wild—
The children's leader, and himself a child;
He spins their top, or, at their bidding bends
His back, while o'er it leap his laughing friends;
Simple and weak, he acts the boy once more,
And heedless children call him *Silly Shore.*'

Edward Shore, Vol. II. pp. 19—1

These passages certainly possess excellence. On the who however, we are very far from thinking that these tales a add to the reputation of the author of the Village and t Borough. Lovers as we are of poetry, it was with no little di culty that we toiled through this heavy mass of verse. W seemed jogging on a broken-winded Pegasus through all t flats and bogs of Parnassus. We do hope that, when Mr. Crab has it in contemplation to appear again before the public, will employ a little more nt in the selection of his su jects, a little more fancy t d , and withal little more time in s for the pre

One word at parting. Mr. C. says a great deal about religion and grace in these volumes. Not having been able perfectly to comprehend his opinions on these subjects, we shall only venture to assure him that virtue is the certain companion of grace, and feeling in no wise incompatible with reason.

Art. XIII. *Transactions of the Geological Society*, established November 13, 1807. Volume the First. Cadell and Davies. 1811.

NO person who has contemplated, with any degree of attention, the progress of science, and the different complexion it has assumed in the successive periods of its growth, will deny the influence which learned societies have had in furthering the advancement of general knowledge, and divesting truth of the disguises, perversions, and misrepresentations, to which it will ever be liable in the minds of individuals, so long as individuals are liable to prejudice or superstition. The use of these societies in collecting scattered fragments of information, and affording numbers, who would shun the labour of a detached literary performance, an opportunity to communicate to the public their observations and experiments, is undoubtedly great. But to confine their beneficial influence to these advantages would be to estimate them much below their real worth. Our numerous periodical publications are amply sufficient for these purposes, without the assistance of 'Transactions.' The 'acta' of a society have a higher claim upon attention, and a more extensive effect upon the real state of science, both from the circumstance of their being deemed worthy of preservation, as specimens of the labours of a respectable association of individuals, who must naturally wish to appear in a favourable light; and from that scientific moderation, which the very nature of such a society imposes upon its members. We cannot therefore be surprised, that the different branches of learning which have successively engaged a more or less general degree of interest, should have become the centre of attraction to such as were desirous of promoting their cultivation, or improving their influence. They directly tend to banish that narrow-minded jealousy, which conceals its discoveries under anagrams and mysteries, and to excite an emulation to deserve the fairest reward of science, the consciousness of having promulgated truth to the utmost extent in our power.

The various branches of Natural History are obviously more susceptible of advantage from the union of multifarious observation, and a moderated predilection for system, than almost any other divisions of science. And they have enjoyed

these advantages to a very considerable extent, through the medium of the Linnean Society, the transactions of which, for a series of years, have been held in deserved estimation both in Britain and on the continent. The name, as implying the adoption of the opinions of an individual, might perhaps seem liable to objection; but the essential principle of the Linnean system—a nomenclature fixed by diagnostic definitions—is so evidently indispensable in Natural History, that it is far more excusable than the appellation of a similar society from the founder of an hypothesis. The diversity of subjects brought before the Linnean Society is however so great, that though it allows a portion of attention to the progress of those strictly belonging to Natural History, commensurate to their cultivation in this country, it precludes the possibility of noticing the rapid advance of Geology and Mineralogy, with sufficient minuteness, or of duly encouraging the co-operation of the increasing number of observers. A society confining itself to these pursuits became necessary.

'A few individuals, who were the founders of the society, met in consequence of a desire of communicating to each other the result of their observations, and of examining how far the opinions maintained by the writers on geology were in conformity with the facts presented by nature. They likewise hoped, that a new impulse might, through their exertions, be given to this science; and with this view, shortly after their establishment, they drew up and distributed a series of inquiries, calculated in their opinion to excite a greater degree of attention to this important study, than it had yet received in this country; and to serve as a guide to the geological traveller, by pointing out some of the various objects, which it is his province to examine.'

The encouragement and attention which the Association met with, exceeded all expectation. It was soon joined by names of high respectability in the literary world, attracted, we may reasonably suppose, by the promise of usefulness which it manifested; as the paltry gratification of adding F. G. S. to the string of letters attached to their names, can scarcely be thought to have operated on them as a temptation. The commencement of a collection was made, which has already considerably increased, and affords, by its judicious arrangement, every facility of being consulted. Maps, plans, and sections have been liberally contributed by the various members, and already present a most valuable store of information, particularly relating to the geology of this country. This store will probably increase rapidly from the numbers who can, with a trifling degree of trouble, contribute their quota, and the evident importance of an extensive collection. A library must of course be the work of time, or the

application of funds which are seldom at the disposal of a society; a commencement, however, is made by a number of books, either the donation of members, or acquired by purchase. The transactions of the various sittings have been regularly noticed, and, in general, a short extract of the papers given in our Philosophical Journals; and in the short space of three or four years, the society had attained to a regularity and respectability inferior to few. This has been, undoubtedly, owing in a considerable measure, to the unremitting and well directed exertions of the worthy president Mr. G. B. Greenough, whose extensive acquaintance with the phenomena of nature both in Britain and abroad, joined with an unbounded liberality in communicating his knowledge to the lovers of science, most eminently qualify him for the chair. Every friend of geology will wish that he may long continue to fill it, and to maintain that principle of Lord Bacon adopted as the motto of the volume before us:

'Quod si cui mortalium cordi et curæ sit, non tantum inventis hærere, atque iis uti, sed ad ulteriora penetrare; atque non disputando adversarium, sed opere naturam vincere; denique non belle et probabiliter opinari, sed certo et ostensive scire; tales, tanquam veri scientiarum filii, nobis (si videbitur) se adjungant; ut omissis naturæ atriis, quæ infiniti contriverunt, aditus aliquando ad interiora patefiat.'

In the present volume, all attempts to compare, explain, or confute the systems of geology which have been proposed by different authors, are very properly avoided; though 'every latitude has been allowed to authors, with regard to their theoretical inferences, from the observations which they record.' The state of the science is as yet such, that, though every one who pursues it will probably form or adopt some theory to assist in arranging his ideas, it will probably be long before any theory advances so far beyond the dignity of hypothesis, as to deserve the exclusive adoption of a society.

Eighteen papers are presented to the public in this first volume of the Transactions of the Geological Society, of which eleven are, strictly speaking, geological, and the remainder mineralogical.

The first gives some Account of the Structure of the Channel Islands, Alderney, Guernsey, Sercq, and Jersey, by Dr. Mac Culloch, in illustration of three maps, and six views illustrating their geology. They seem to be parts of a chain of granitic rocks, extending from Cape La Hogue to Ushant, and running parallel with the similar chain from Dartmoor to the Scilly Islands. A striking difference is however perceptible in the two ridges; the granite of Cornwall being peculiarly metalliferous, while that of the Channel Islands appears destitute of

metallic substances, with the exception of iron. The greater part of the coasts of all these Islands consists of high rocky cliffs, principally of granite, sienite, and gneiss, though the northern and western parts of Sercq consist of trap, and Alderney of horn stone, porphyry, and a stratified grit, formed of the detritus of the granitic rocks, separated from the porphyry, by alternating beds of black granite. In Port des Moulins, in the Island of Sereq, the author notices the following remarkable occurrence of which a view is also given.

'A very large wall of reddish granite, the end of a vein from which the schitose strata have been washed, stands far out on the shore forming a natural arch. Where the arch is formed, a softer cross fissure seems to have existed from which the loose materials have been washed away. This vein interseets the grauwacké, and is nearly perpendicular, running in an east and west direction. Parallel and near to it, is a similar vein, but not standing out from the cliff, and between these two granite veins is contained a vein of argillaceous stone about fifteen feet thick, the whole forming a singular kind of stratified vein lying in the grauwacké.'

Little is therefore to be expected from the mineral riches of these islands but materials for masonry and paving, for which many varieties of granite are admirably adapted, as they are what the workmen call free, that is break in the direction in which the wedges are applied.

The third paper is by Mr. H. Holland, On the natural history of the Cheshire rock-salt district. This gentleman has already given an account of many particulars relating to the immense subterraneous magazines of salt, which the county of Chester possesses, in the Survey published by the Board of Agriculture. He here considers their mineralogical situation and characters. The formation in which they occur, is that termed by Mr. Farey, the great red marle, which is also very constantly attended by gypsum. It appears from Hassenfratz' Memoir in the Annales de Chimie, that the salt beds of Transylvania and Poland resemble those of Cheshire, not only in the attending strata, but also their position in small plains surrounded by hills, while those of Salzburg are at very great elevations. The masses of real rock-salt at Northwich, have been traced in a direction from N. E. to S. W. for a mile and a half, but the breadth seems no where to exceed one thousand four hundred yards. There are two strata one above the other, the upper from twenty to thirty yards thick, the lower has never been perforated, but a shaft has been sunk in it to the depth of near forty yards; they are separated by a bed of indurated clay of about ten yards. This surface is at least twelve or thirteen yards below the low water mark of the sea at Liverpool.

and they are situated at the termination of a low plain, surrounded on all sides by high ground, except where the river Weaver pursues its course to join the estuary of the Mersey. Mr. Holland is of opinion, that the deposition of beds of this mineral, from the waters of the sea, admits of little doubt, and the close similarity of the products from sea water, and those from rock salt, is certainly a powerful argument for this idea. He seems also convinced, that the deposition of the Cheshire accumulations took place in the situations which they at present occupy. The strongest objections to this opinion, arise from the extent of the stratum of red marle, and the difficulty of ascribing to it so recent a formation in other places. For the absence of petrifactions, which our author notices, by no means implies that organic bodies did not exist at the time that these beds were formed, but merely that the medium in which they were suspended or deposited, was incapable of preserving them or their forms; as many of the beds in the coal formations shew no figures of vegetables, though it is very evident that vegetable matter in a carbonic or bituminous state is an ingredient in their composition. It may even be suggested, that the gypsum of this formation is the product of the calcareous parts of animals, combined with the sulphuric acid of the suspending menstruum.

In the fourth paper, we have an Account of the Pitch Lake of the Island of Trinidad, by Dr. Nicholas Nugent. The northern chain of mountains of this island seems to be formed of gneiss, and mica slate, and of limestone, while the southern plain consists of alluvial soil, apparently accumulated by the agency of the Orinoco; and the author ascribes the formation of the pitch lake to masses of vegetable matter brought down by that enormous stream, rather than to the destruction of a forest or savannah on the island. The lake is situated above the Point la Brage, which consists of porcelain jasper. It is about three miles in circumference, of unknown depth, and elevated considerably above the level of the sea, and even above the surrounding land. Dr. Nugent gives the following description of his visit to the place.

'We ascended the hill to the plantation where we procured a negro guide, who conducted us through a wood about three quarters of a mile. We now perceived a strong sulphureous and pitchy smell, like that of burning coal, and soon after had a view of the lake, which at first sight appeared to be an expanse of still water, frequently interrupted by clumps of dwarf trees or islets of rushes or shrubs, but on a nearer approach we found it to be in reality an extensive plain of mineral pitch, with frequent crevices and chasms filled with water. The singularity of the scene was altogether so great, that it was sometime before I could recover from my surprize so as to investigate it minutely. The surface of the lake is of the

colour of ashes, and at this season (in the month of October), was not polished or smooth so as to be slippery; the hardness or consistence was such as to bear any weight, and it was not adhesive though it partially received the impression of the foot; it bore us without any tremulous motion whatever, and several head of cattle were browsing on it in perfect security. In the dry season, however, the surface is much more yielding, and must be in a state approaching to fluidity, as is shewn by pieces of recent wood and other substances being enveloped in it. Even large branches of trees which were a foot above the level, had in some way become enveloped in the bituminous matter. The insterstices or chasms are very numerous, ramifying and joining in every direction, and in the wet season being filled with water, present the only obstacle to walking over the surface; these cavities are generally deep in proportion to their width; some being only a few inches in depth, others several feet, and many almost unfathomable: the water in them is good and uncontaminated by the pitch; the people of the neighbourhood derive their supply from this source, and refresh themselves by bathing in it; fish are caught in it, and particularly a very good species of mullet. How these crevices originate it may not be easy to explain. The lake contains many islets covered with long grass and shrubs, which are the haunts of birds of the most exquisite plumage, as the pools are of the snipe and plover. Alligators are also said to abound here.' pp. 64, 65.

It appears at times to be of a very yielding nature, and is said to have swallowed up, in the course of a night, the cauldrons which the Spaniards had erected upon it with a view to convert the bitumen to economical purposes. The negro houses of the vicinity are also frequently twisted by its subsiding. As the substance is in every respect well adapted to supply the place of pitch, the importance of so vast a reservoir, when justly appreciated, must be very great.

The Souffriere, of the Island of Montserrat, is briefly described by the same author, in the seventh paper. It is remarkable that almost every island in the Western Archipelago, has a spot thus denominated from its volcanic phenomena. Dr. Nugent mentions Nevis, St. Kitts, Guadaloupe, Dominica, Martinico, St. Lucia, and St. Vincent. The last has unfortunately of late been an object not merely of curiosity, but of terror. The souffrieres of Guadaloupe and St. Lucia, are also decided volcanos. Our author thinks these circumstances sufficient to refute the idea of most who have touched upon the formation of the West Indian Islands, 'that they originally formed parts of the American continent, and that the encroachments of the sea have left only the higher parts of the land as insular points above its present level.' Some, he admits, from the primitive rocks which they contain, may be ascribed to this origin: but it does not, he thinks, apply to such as are formed of organic substances, or by a volcanic agency. We must, however, observe, that alluvial tracts are

generally formed around or upon a portion of older strata, as Dr. Nugent has himself shewn in the instance of Trinidad; and that volcanos as frequently perforate, or rest upon primitive rocks, as arise from the bottom of the sea. Alluvial or volcanic strata may at present compose the whole of the visible surface of many of these islands; but this by no means demonstrates, that their original basis is not part of the ancient continent. Indeed it requires the admission of a very considerable latitude in the meaning of the term volcanic, to make it include the soufrieres of most of the islands: and though every extensive evolution of heat will be called a volcano, by such as classify the appearances of nature according to their effects, it is evident that the geologist cannot apply the term, vague as it is, to a mass of pyrites, or a stratum of coal in a state of ignition. The justice of these observations will sufficiently appear from the author's description of the spot.

"We continued our ride, till we came to the side of a very deep ravine, which extends in a winding direction the whole way from one of the higher mountains to the sea. A rugged horse path was traced along the brink of the ravine, which we followed amidst the most beautiful and romantic scenery. At the head of this ravine, is a small amphitheatre formed by lofty surrounding mountains, and here is situated what is termed "the Sulphur." Though the scene was grand and well worthy of observation, yet, I confess, I could not help feeling a good deal disappointed, as there was nothing like a crater to be seen, or any thing else that could lead me to suppose the place had any connection with a volcano. On the the north, east, and west sides, were lofty mountains, wooded to the tops, composed apparently of the same kind of porphyry we had noticed all along the way: On the south, the same kind of rock of no great height, quite bare of vegetation, and in a very peculiar state of decomposition: And on the south-eastern side, our path and the outlet into the ravine. The whole area thus included, might be three or four hundred yards in length and half that distance in breadth. The surface of the ground not occupied by the ravine, was broken and strewed with fragments and masses of the porphyritic rock, for the most part so exceedingly decomposed, as to be friable and to crumble on the smallest pressure. For some time, I thought this substance, which is perfectly white and in some instances exhibits an arrangement like crystals, was a peculiar mineral, but afterwards became convinced, that it was merely the porphyritic rock singularly altered, by a strong sulphureous or sulphuric acid vapour....Amidst the loose stones and fragments of decomposed rock are many fissures and crevices, whence very strong sulphureous exhalations arise, which are diffused to a considerable distance; these exhalations are so powerful as to impede respiration, and near any of the fissures are quite intolerable and suffocating. The buttons of my coat, and some silver and keys in my pocket were instantaneously discoloured. An intense degree of heat is evolved, which added to the apprehension of the ground crumbling and giving way, renders it difficult and painful to walk near any of these fis-

sures. The water of a rivulet which flows down the sides of the mountain and passes over this place is made to boil with violence, and becomes loaded with sulphureous impregnations. Other branches of the same rivulet which do not pass immediately near these fissures, remain cool and limpid, and thus you may with one hand touch one rill which is at the boiling point, and with the other hand touch another rill which is of the usual temperature of water of that climate....On the margins of these fissures, and indeed almost over the whole place, are to be seen most beautiful crystallizations of sulphur.'* pp. 186—188.

The sixth paper, by Dr. Berger of Geneva, on the physical structure of Devonshire and Cornwall, is the longest in the volume, and unquestionably one of the most attractive. We regret that we are obliged to confine our account of it within limits so inadequate to convey even the more important of his observations on this interesting portion of our island. After some remarks on the chalk strata, and the formation of the flints which they contain, a formation which extends a hundred and fifty miles from east to west along the southern coast of Britain, Dr. Berger examines the transition country around Exeter, consisting of sand, gravel, sandstone, and amygdaloid in various degrees of cohesion. The strata at Heavitree, near Exeter, 'dip S. E. at an angle of about 15°.' To this, in the south, succeed limestone strata which do not appear to be perfectly discriminated, though at Flying Bridge our author found, what is termed by the Wernerians 'the transition limestone' in its true character. A few miles east of Oakhampton, the grauwacke formation commences, which attends both sides of the whole or the low mountain chain of Devon and Cornwall, the central part consisting of granite, and the south-western terminating in a serpentine formation. Brown Willy, near Bodmin, is the most elevated point, being 1368 feet above the level of the sea. Dr. Berger observes, that 'this range presents a regularity in its composition, rarely found in great chains.' The Alps have calcareous mountains on the north, while to the south the schistose strata extend to the plains; and similar differences between the opposite sides occur in the Pyrenees and Siberian chasms of mountains. The grauwacke is sometimes compact or slaty; the latter variety is called *killas* by the miners, and is very frequently metalliferous. Our author mentions 'that he has never found in it any impression of organic bodies, nor is he aware that it has ever been found to contain them;' but we think he is mistaken, as it certainly does contain vegetable impressions in the Karz, as noticed by Blumenbach; *(Handb. der natur geschichte)* and we are much deceived if we have not found casts of fusiform madrepores, and of a [illegible] our British

* The reader may compare this descr[illegible] extracted from Mr. Hooker's publication on Iceland, in [illegible] June 1812.

strata. The serpentine commences at Port-hallo accompanied by metalloidal diallage, and forms the Lizard point. From Mullyan to the N. W. the grauwacke continues, and forms the highest cliffs of this part of the coast. Dr. Berger mentions a curious fact at the mouth of the river Loe:

'The river forms a kind of reservoir at a little distance from the sea, which I found to be one hundred and sixty paces at low water, from which the water runs into the sea by a subterranean passage. The water in the pool is fresh, though the bar of sand between it and the sea is not more than twenty feet high. This shews that the tides do not rise very high, and the inhabitants assured me that at no time of the year did they find the water at Loe Pool become salt. I tasted it repeatedly, and found it quite fresh.' pp. 140, 141.

An idea is entertained, and discussed much at large by Dr. Maton, that the sea has encroached very considerably upon the land in the neighbourhood of Mount's Bay, and even the number of churches swallowed up has been stated; but Dr. Berger is of opinion, that if such a catastrophe ever took place, 'it must have been previous to the deposition of the grauwacke formation, consequently at a period extremely remote from that of any historical record whatever.' At the extreme point of Cornwall, the descending granite at last excludes the grauwacke, which is only seen at low water on the shore at Mouse-hole. Here Dr. Berger notices the veins of grahite which intersect the grauwacke, a phenomenon to which so much importance is attached by the Huttonians, and which has also been observed in many other places. We cannot here enter into the dispute between the favourers of the two systems, but think Dr. Berger perfectly correct in stating that 'they by no means prove, that both the granite and the veins are of later formation than the strata of grauwacke.' The Logan rocks, or rocking stones, our author ascribes to the mode in which granite disintegrates, but he does not admit that granite is ever stratified. Returning along the northern side of the chain, the blocks of schorl rock, which probably form a subordinate bed in the granite, attract attention. The strata of grauwacke which, on the southern side of the chain slope to the south, were here found, as might be suspected, to incline towards N. W. that is, in both instances, from the granite. Dr. Berger remarks that the productive veins range in a direction from E. S. E. to W. N. W., those of copper being generally longer than those containing tin; the latter are found exclusively in the granite, but the former though chiefly in the grauwacke, are not confined to that stratum. The cross courses, or unproductive veins, intersect the metalliferous veins nearly at right angles, and are evidently of later formation. The regular mines worked

in Cornwall in 1800, amounted to 99; of which 45 were of copper, 28 of tin, 18 of copper and tin, 2 of lead; the rest produced silver, cobalt, and antimony; and at present some mines of manganese are opened. To this paper and to another, by the same author, on the geology of some parts of Hampshire and Dorsetshire, tables of the heights of places above the level of the sea, by barometrical admeasurements, are annexed.

The eighth paper, on the Wrekin and the great Coal-field of Shropshire, by Arthur Aikin, Esq. displays great ability, and is of considerable importance, by adding to our knowledge of the extent and situation of those deposits of fuel, on which the commercial advantages of this kingdom so much depend. The great Shropshire coal-formation lies adjacent to the old and red sandstone, which occupies so large a portion of the north western part of England, and to which the rock-salt district is subordinate. At the Madely Colliery, a pit has been sunk through all the beds to the depth of 729 feet: they are there no less than 86 in number, but vary, as in most other coal fields: for it is certain, notwithstanding the frequent representations to the contrary, that beds of coal and the intervening strata, are liable to very considerable alterations in thickness, though their increase or decrease is generally so gradual, as not to be perceptible in the works of each separate mine. Mr. Aikin is mistaken in referring the peculiar configuration of the *curl-stone* to an animal origin; it occurs in the common argillaceous ironstone after torrefaction, and is well described by Mr. Martin in his Petrificata Derbiensia. (Plate 27. fig. 4.) The coal formation rests upon a limestone, which appears to be identified with that of Dudley by the occurrence of the *entomolithus paradoxus*. 'The great mass of the Wrekin, the Lawley, Caer Caradoc, &c. consist of an unstratified trap-formation,' comprising felspar, and green-stone rocks, the latter of which affect the magnetic needle.

'These rocks are incumbent on highly elevated strata of transition slate: on the eastern side of this mass it appears, That there is a great deposit of stratified rocks, consisting of quarry grit; of a micaceous sandstone, nearly allied to greenstone; of a sandy slate-clay; of limestone, slaty marle, and sandstone slate, in alternating beds; and of the independent coal-formation; all rising up parallel, or nearly so, with the trap at a horizontal angle, the magnitude of which decreases, in proportion to the distance of each bed from the trap... That on the western side the mass of deposits is very small, consisting of a sandstone composed of angular fragments, on which rests a thin, broken coal formation: That the old red sandstone bounds the whole of this series of rocks on the east, north, and north-west, but though in contact, appears to be perfectly unconnected with them.' p. 212.

The amygdaloid containing in its vesicles concretions of

glassy actynolite, is noticed as a singular and little known mineralogical production of this trap formation.

Dr. William Fitton's 'Notice respecting the geological structure of the vicinity of Dublin; with an account of some rare minerals found in Ireland,' in the 11th paper, is interesting, but, for want of attention to the geognostic relations of the various rocks, unsatisfactory. Limestone, granite, the Quarry rock of the Sugar loaf, Bray head and Shank hill, and a trap formation near Ballinascorney, are the most remarkable features. The minerals which are enumerated as the production of Ireland are—vesuvian, grenatite, beryl, andalusite, a crystallized mineral resembling indurated talc, hollow spar, pitchstone, granular sulphate of barytes, and wavellite.

On the Mineralogy of the Malvern Hills, by Leonard Horner, Esq. This paper (the 12th.) contains a minute description of the various rocks which form this ridge, and their relative situation. The higher part consists of unstratified masses of granitic rock, exhibiting various combinations of felspar, quarz, mica, hornblende and epidote; the western declivity presents strata of limestone, and of an argillaceous stone containing nodules of limestone, but considerably resembling grauwacke. These strata are all very much elevated and sometimes vertical; they form a continued succession of hills, and their respective bearings differ, in different places, though they generally range N. and S. parallel to the granitic chain. On the eastern side, the granitic rocks descend to an extensive plain of red sand stone, the strata of which are horizontal. These phenomena the author endeavours to explain, according to the Huttonian hypothesis, by supposing the moveable mass of granite to have acted in a direction from W. to E; and in bursting through the superincumbent strata to have elevated, and partly overturned, the strata to the West. Its strength being in this manner exhausted, the country to the East remained in the same state as before. The application has evidently a degree of plausibility in this instance, though we do not doubt that the facts admit of an explanation on opposite principles. We however agree with Mr. Horner in his concluding remark.

'If the geologist strictly guards himself against the influence of theory in his observations of nature, and faithfully records what he has seen, there is no danger of his checking the progress of science, however much he may indulge in the speculative view of his subject.' p. 321.

The 13th paper is 'a short notice accompanying a Section of Heligoland drawn up from the communication of Lieutenants Dickinson and Mac Culloch, of the Royal Engineers'

by Dr. J. Mac Culloch. The structure of the island seems peculiarly simple, consisting of alternating beds of indurated clay and grey limestone, inclined to the N. E. at an angle of 30° with the horizon.

In the fourteenth paper, Mr. Parkinson communicates some observations on the Strata in the neighbourhood of London, and on the fossil remains contained in them. The author agrees with Mr. Farey, Mr. Smith, &c. in supposing the strata surrounding the metropolis to be the most recent in this kingdom. He observes that

'Real alluvial fossil, washed out of lifted or original superior strata by strong currents, and which in other parts are very abundant, are rarely seen in the countries adjacent to the metropolis. This remark is necessary, since those widely extended beds of sand and gravel, with sandy clay sometimes intermixed and sometimes interposed, and which have been generally considered as alluvial beds, are here assumed to be the last or newest strata of this island, *slowly deposited* by a pre-existent ocean.' p. 327.

The idea, that the pebbles of the vicinity of London 'have not been rounded by rolling, but that they owe their figures to the circumstances under which they were originally formed,' and 'that they have each been produced by a distinct chemical formation, which, it may be safely concluded, from the remains of marine animals so frequently found in them, took place at the bottom of the sea while these animals were yet living;'—Mr. Parkinson endeavours to prove by the crystalline appearance of the attendant beds of sand, and by the perfect state of the marks of petrifactions on their surfaces; but he appears to us wholly unsuccessful. Where these pebbles are mixed with the ramose flints and other fossils found in chalk, it is evidently most natural to suppose, that the mixture has been formed by the agency of water from the debris of one or two strata; but admitting that these uniform oval pebbles form exclusively a stratum, as at Woolwich, Blackheath, Plumstead, &c. where scarcely a ramose flint is to be found: *either* they were brought thither by the agency of water from some other place, *or* they were (as our author seems to hint) formed on the spot, a deposition from the water. If the former was the case, it would be much more difficult to shew how the removal could take place without a degree of friction, tending to produce the form which they now have, whatever their original figure may have been, than to admit that this friction was sufficient to produce that form altogether. If, on the contrary, they were formed where they at present exist, the impression of shells, &c. which they exhibit, ought to correspond with the shells now mixed among them; and as these impressions are mostly external,

we might reasonably expect to find the shell occasioning it, adjacent or adherent: but the impressions indicate anomiæ, or rather tenebratulæ, echini and alcyonia; genera not found among the shells interspersed between the pebbles, which present ostreæ, cerithiæ, turritellæ, cyclades, &c. It therefore appears very evident to us, that the animals to which the petrifactions in the pebbles owe their origin, and those to which the exuviæ interspersed among them belong, could not have existed at the same time: nor do we see any sufficient difference between the fossils of the pebbles and those of the chalk stratum, to justify the supposition of a different formation from that which deposited the chalk, though such a difference may possibly be found. The angular sand does not prove that it is a crystalline deposition; since varied modifications of the size and motion of the bodies which produce sand by friction and contusion, break the fragments with an irregular conchoidal fracture, or split them according to the directions of their crystalline lamina, or merely reduce them to minute pebbles by rubbing off the corners. The uninjured state of the impressions on the surface, appears, from the instances which we have seen, to be owing to the protection afforded by the projecting edges. When to these circumstances we add, that the internal structure of these pebbles affords no symptom of concretion or crystalline aggregation, we must, at least for the present, withhold our assent from Mr. Parkinson's hypothesis, and suppose that the beds of sand, gravel, and clay, deposited upon the chalk stratum, are the detritus of higher strata in which the fossils of the pebbles had previously been enveloped, by an ocean inhabited by those genera whose preserved remains are mixed with them. This supposition gains additional probability from the circumstance that, in France, strata of sand and sand stone occur, differing materially from the sand, gravel and clay strata resting upon the chalk formation in our own country. We must, however, do Mr. Parkinson the justice to say, that the value of his excellent paper is by no means diminished by the introduction of this hypothesis. He has candidly exhibited the appearances of nature, and the application which he has made of his extensive knowledge of fossil reliquia to the elucidation of the various beds which pass under his review, makes us wish to see many other strata described with equal accuracy. There will then be some prospect of judging of the various formations, when they are identified by their respective inhabitants.

The 'Sketch of the Geology of Madeira,' by the Hon. H. G. Bennet, throws some light upon the formation of this island, which appears to be strictly volcanic, consisting of various beds of lava.

'The most interesting geological facts are; 1st, the intersection of the lava by dykes at right angles with the strata. 2dly, The rapid dips the strata make, particularly the overlaying of that of the *Brazen Head*, to the eastward of Funchal, where the blue, grey and red lavas are rolled up in one mass, and lie in a position as if they had slipped together from an upper stratum. 3dly, The columnar form of the lava itself, reposing on, and being covered by, beds of scoriæ, ashes and pumice, which affords a strong argument for the volcanic origin of the columns themselves: and 4thly, The veins of carbonate of lime and zeolite, which are not found here in solitary pieces as in the vicinity of Ætna and Vesuvius, but are *amid* the lavas and *in* the strata of pumice and tufa, and are diffused on the lava itself, and occasionally crystallized in its cavities.' p. 398.

Our limits permit us only to add a very brief notice of the contents of the remaining papers. The second by Mr. Phillips contains a Description of the veins of the Red Oxyd of Copper, and the manner in which that curious mineral was found. A mineralogical description of the substance is given, and six modifications of its primitive crystal, with their varieties, enumerated and figured. The fifth and fifteenth are by Count de Bournon on the *laumonite* and *bardiglione*, or anhydrous sulphate of lime. The former mineral, also called efflorescent zeolite, has not been chemically analysed, but its crystallographical characters are very distinct, and are investigated by the Count with his usual ability. It is also distinguished by its speedy decomposition when exposed to the air, and is found generally attendant upon zeolite. Fourteen modifications of its crystal are represented. Bardiglione, or anhydrous sulphate of lime, differs from gypsum in being destitute of water, harder, and of a different crystallization. Like gypsum it appears to affect the rock-salt strata. In distinguishing it from plaster, the Count sketches a theory of the nature of that substance, which to us appears visionary. In order to explain the crystallizations of various substances, it may be convenient to refer them to an 'integrant molecule' of certain angles and dimensions; but there is obviously great risk of error, in attempting to deduce the physical properties of a substance from a principle which was merely geometrically inferred. Nor do we think, that the ideas of *imperfect integrant molecules*, and *hollow integrant molecules* are strictly philosophical.

The ninth paper contains an elaborate Analysis of an Aluminous Chalybeate Spring in the Isle of Wight by Dr. A. Marcet. This mineral water is distinguished by its extraordinary strength. It contains 107,4 grains of ingredients (principally sulphat of iron, sulphat of alumine, and sulphat of soda) in the pint; and the method pursued by Dr. Marcet to obtain them, may be esteemed a perfect specimen

of analytical chemistry. As such the description well deserves attention; otherwise we must confess we do not think the examination of a mineral spring of so much geological importance, as to justify so detailed an account in a volume like this.

In the eleventh paper Mr. Smithson Tennant mentions the occurrence of native concrete *boracic acid* as a volcanic production of the Lipari Islands, and recommends the examination of other volcanic districts with a view to this object. And in the eighteenth, Mr. Pepys relates the melancholy catastrophe of a company of *mice*, who, prying more curiously than cautiously into a solution of sulphate of iron, lost their lives in it, but were rewarded for their scientific death, by a deoxygenisation of the metallic salt, which produced grains of pyrites, sulphur and black oxyd of iron.

We have only to add that the volume is well and correctly printed, and that the plates, which are done up separately, are very neatly engraved.

Art. XIV. *Traité Elémentaire des Machines:* Par M. Hachette. Instituteur de l'Ecole Impériale Polytechinque. *(An Elementary Treatise on Machines,* &c.) 4to. pp. xx. 304. with 28 folio plates. Price 2*l.* Paris, J. Klostermann fils. London, Dulau and Co. 1811.

ALTHOUGH treatises on the nature, construction, and power of machines, are very interesting, and, when ably executed, extremely useful; yet we meet with them less frequently, than with works on most other subjects connected with the arts and sciences. The Germans have, in the course of three centuries, the extensive collections of Besson, Boiteler, and Leupold; the Italians have Ramelli, and two or three of a more modern date; the French have the collection of machines approved by their Academy of Sciences, and those by Belidor, Berthollet, Perrouet, and Prony; and the English possess the collections given by Emerson and Gregory in their respective treatises of mechanics, Bailey's account of the machines approved by the Society of Arts, the machines described in the transactions of that useful Society, descriptions dispersed through the several volumes of the Repertory of Arts and Manufactures, and others given in some of our general Dictionaries of Arts and Sciences, especially in the Pantalogia, and in Rees's New Cyclopœdia. Each of the works here specified may be consulted with advantage, by those who are tracing either the theory or the construction of machinery. But there still remains much to be done; and we therefore always turn with considerable avidity to any new work which embraces, either entirely or in part, the same objects.

A complete treatise on machines would comprehend, in some measure, the description of all arts and trades: for there is not any mechanical art which has not its tools; and the majority of machines are no other than instruments or tools so perfected, that by their means men entirely uninstructed, may accomplish what could otherwise be effected only by the most skilful and able workmen. In this sense, however, a complete treatise on machines is not to be expected: and hence every writer who devotes his attention to the subject must adopt some principle of selection. M. Hachette, in the work before us, confines his attention to a particular class of machines, namely, those which are intended to transmit motion, and more especially those which receive the action of the respective movers *directly*. The sole movers applicable to machines, are animals, water, wind, and combustibles: the nature of these movers determines the form of the machines which may directly receive their action. Thus combustibles can only become movers in three ways. 1st. By passing from the solid to the gaseous state. 2dly. By converting water or some other liquid into gas. 3dly. By elevating the temperature of a permanent gas: this may obviously give rise to three species of machines moved by combustibles. With regard to the wind, if we exclude sailing vessels, there will only be one class of machines receiving its action directly, which is the wind-mill, having its arbor of rotation horizontal or vertical, according to the form of the vanes or sails attached to that arbor. The machines which receive directly the action of water are more numerous.

To describe and explain the principal machines which directly receive the action of one of these movers, is M. Hachette's object in the more considerable part of his first chapter. He has, moreover, paid attention in this chapter to some hydraulic machines of the second class, viz. those which serve to *raise* water, but which are not necessarily put in motion by that liquid, such as pumps, Archimedes's screw, &c. The first chapter, in fact, relates to the following distinct topics, and occupies one hundred and sixty pages:—Elementary machines, the force of animals, water considered as a moving force:—Hydraulic machines of the first class, viz. water wheels, hydraulic pendulums, chain pumps, syphons, Venturi's syphon, Hero's fountain, hydraulic ram, hydraulic ram upon the principle of the sucking pump, machines moved by columns of water, machines moved by the ascent and descent of a hollow floating prism:—Hydraulic machines of the second class; viz. machine of Verra, hydraulic tube, centifrugal machine, Archimedes's screw, pumps of various kinds, air pump, machine at Marly, Bramah's hydraulic press, and

windmills. At the end of this chapter is a treatise on steam engines, and Berthollet and Carnot's description of the new machine called the *pyreolophorus.* There is likewise an appendix to this chapter, in part by M. Monge, relating to vertical and inclined chain pumps, pumps of continued aspiration, suckers and pistons, bellows, ventilators, and *hat-making.* How it happens that this latter article, any more than mouse-trap-making, or fiddle-making, should find its way into such a treatise, we cannot conjecture.

The second chapter relates to the elementary machines known among the French by the name of *engrenages,* and among our workmen hy the terms *tooth and pinion work,* and *bevel geer.* The theory of this branch of machinery constitutes one of the most important applications of "Descriptive Geometry:" but it has not, previously to the treatise of M. Hachette, been completely developed in any book; and the methods followed by workmen, are in general very imperfect. The present author, after explaining the geometrical principles which serve for the basis of the theory, applies it to the determination of the forms of teeth, pinions, wipers, endless screws, wheels and lanterns, cylindrical, conical, &c.

The third chapter, occupying about sixty pages, comprehends the description of the principal machines employed in constructions, such as pulleys, rollers, capstans, cranes, pile-engines, machines to cleanse roads and harbours, machines for sawing piles, and machines for spinning cotton. The author explains by a number of plates carefully and correctly executed, principally by M. Girard (designer to the Polytechnick School) the construction of each machine: he then explains the method of estimating the effects of the machine, and in many cases points out the advantages and defects.

Every one knows that the word *force* is susceptible of a variety of acceptations, all indicated by some qualifying expression attached to the word; as force of *inertia, dead* force, *living* force, *motive* force, *accelerative* force, &c. He, therefore, who endeavours to measure the force of machines in motion, must first determine what kind of force he will assume for his measure. M. Hachette assumes that which is denominated *living* force *(vis viva)*, which he carefully distinguishes from simple force. Let M and m be two masses moving with the uniform velocities V and v, the products MV, mv, measure the simple forces: denoting by H and h the heights from which these masses must fall to acquire the velocities V and v, the products MH, mh, would measure the living forces: but, according to the established theory of the fall of heavy bodies, if s be the space described by a heavy body falling in the first

second from quiescence, we should have $4\,s\,H=V^2$, and $4\,sh=v^2$; therefore, the products MH and mh which measure the living forces, are equal to the quantities $\frac{MV^2}{4s}$, and $\frac{mv^2}{4s}$; so that these forces are in the ratio of MV^2 to mv^2, while the simple forces are as MV to mv; that is, the former are as the *squares* of the velocities, while the latter are as the velocities simply: all which is sufficiently obvious to those who have but slightly attended to the theory of mechanics. *Living force*, says M. Hachette, after Montgolfier, *is that which is paid*: thus, a man receives a certain sum to elevate a determinate quantity of water to a given height; and if he raises it to a double height, he will receive a double sum. Movers applied to machines ought in this way to be contemplated as *living* forces, and estimated in the same manner with them.

Conformably with these notions, our author proceeds when estimating the forces of machines. His introductory developement of principles, furnishes a fair specimen of the perspicuity with which he treats his subjects; though we cannot afford space for more than one section of it.

'Machines are moved by animals, by water, by air, or finally by the action of caloric; each of these bodies is capable of producing motion, and, for that reason, they are called *movers*. To compare movers one with another, we measure the dynamic effect which they produce in a determinate time: of all dynamic effects, the most simple is the elevation of a weight to a certain height taken for unit; for example, of a kilogramme to a metre in height; this effect being expressed by the number 1, when we say that a force is equal to 2, or 3, or 4, &c. we mean that in given time assumed for unit, that force is capable of elevating 2, 3, or 4 kilogrammes to the height of a metre. When the forces are very great, it is commodious, in order to estimate them, to employ units that are more considerable, calling them. *minor unit* the force capable of elevating a kilogramme to the height of a metre, we assume for the *major unit* the force capable of elevating a thousand kilogrammes, or a cubic metre of water, to the height of a metre. Admitting, thus, two kinds of units, it becomes necessary in each particular case to denote that which is employed.

'Whatever be the mover, it is equivalent in a given time T to a certain number n of forces taken for units, acting during the same time T; but, if the force taken for unit is capable of raising a weight W to the height H, W H will be the expression of that force during the unit of time, therefore n W H T will be the measure of the force which the mover may develope in the time T, the quantities n, W, H, T, employed in expressing this value being denominated *factors* of the force; a force which acts according to a certain direction may be destined to communicate motion to a body in another direction; the instruments employed to change either the directions or the *factors* of forces, are named *machines*. From this definition of machines it may be seen that they can never

augment the value of forces which are employed to move them; nor can the direction of a force be changed otherwise than by decomposing it into two, the one in the new direction given, and the other in the direction of a fixed point which destroys it; nor, again, can the change of factors obtain, but through the intervention of other bodies, the friction of which necessarily destroys a portion of the primitive force; whence it follows, that the force transmitted by a machine, cannot in any case be equivalent to the force employed to move it; and experience shews that, in the best *hydraulic* machines, for example, the force transmitted is at most the *half* of the moving force.

'To know the true object of machines, it must be remarked that the factors of the expression n W H T, have limits which depend on the nature of the mover, capable of producing the force of which the quantity n W H T is the measure; if the mover be, for example, a given weight of gunpowder, the time T, of its action, is necessarily very short; if it were the action of a man, or of an animal, as of a horse, which we would retain the longest time possible, the duration of a continued labour will be about 12 hours, and it will be interrupted by a rest of about 12 hours; we cannot, therefore, obtain directly from this mover a dynamic effect n W H T in which T exceeds 12 hours: the same man who is capable of a dynamic effect n W H T in his day's labour, cannot in a very short time t develope a force measured by a quantity $n'whi$ which we suppose equal to n WHT; for this would be to suppose that he could exert in an instant t, an effort equivalent to the labour of an entire day, which is impossible.

'The real and useful object of machines is to render any mover whatever capable of a given dynamic effect; a man may, by means of a machine, raise alone a weight which could not otherwise have been raised, but by the combined action of several other men; he might propel a cannon ball with a velocity equal to that which it would receive from gunpowder; and reciprocally one might obtain, by means of gunpowder, dynamic effects equal to those which result from human force.

'Thus, supposing that the dynamic effect to be produced in a given time is expressed by E, and that the force capable of producing that effect is transmitted by a machine which consumes upon itself a force measured by an effect equal to E, it is necessary that the mover should develope 2 E of force; but, whatever be the mover, it will produce in the time T the dynamic effect n WHT; therefore in another time T' it will be capable of developing the force measured by 2 E, and, by means of the machine, this latter force would produce the effect E in the determinate time proposed.

'Machines contemplated under this point of view, are means of accumulating or preserving the forces which one or more movers have furnished during a certain time, and of employing them in another time, whether larger or shorter, to produce a determinate effect: the forces thus yielded by the movers have for measure this latter effect augmented by the forces lost on frictions and pressures on the machine itself.

'The usual movers do not always act with the same uniformity: the action of water and of caloric is exerted with more regularity than those of animals and of wind; machines have here again, *this* advantage of combining together movers of different natures, and of causing to

disappear the irregular movements which o[illegible] or in several of them; whatever be the irregularity o[illegible] loyed to give motion to a machine, the parts of such machine may be so disposed that the force transmitted shall be independent of the irregularities of the mover. This property of machines is of the highest utility in the mechanical arts.'

With much the same simplicity and perspicuity our author discusses most of the subjects which come before him: so that his treatise may be advantageously read by those who have but a slight acquaintance with mathematics. He never enters into abstruse investigations; nor does he ever, (except in the case of the hat making and felting, to which we have already alluded) diverge into extraneous discussions. Among the machines which he has described, we were most pleased with the ingenuity evinced in Venturi's syphon, the machine of Verra, Caigniard's application of Archimedes's screw, the machine for cleansing harbours, and that for cutting piles. Those with which we were most dissatisfied, were the steam engines, cran[illegible] and pile-drivers; which are all excessively inferior to t[illegible]nes we have for the same purposes on this side of the water.

The plates are extremely well executed. We were particularly struck with the *first*, which contains *ninety-one* specimens of methods for changing the nature or the direction of motions: these are divided into ten series, each of which relates to a particular transformation of motion, either in its nature or direction: Thus, each method in series,

1	transforms	continued rectilinear	into continued rectilinear.
2	.....	continued rectilinear	... alternating rectilinear.
3	.....	continued rectilinear	... continued circular.
4	.....	continued rectilinear	... alternating circular.
5	.....	continued circular	..... alternating rectilinear.
6	.....	continued circular	..... continued circular.
7	.....	continued circular	..... alternating circular.
8	.....	alternating rectilinear	... alternating rectilinear.
9	.....	alternating rectilinear	... alternating circular.
10	.....	alternating circular	..... alternating circular.

We mention this ingenious, though obvious, distribution, on account of its great utility; and think we cannot do better, in regard to the present subject, than recommend all *young* persons who are engaged in the construction of machines, either to copy this plate, or to exercise their invention in contriving at least as many specimens, and distributing an equal number into each of the ten classes just enumerated.

Art. XV. *Sixth Report of the Directors of the African Institution*, read at the Annual General Meeting, on the 25th of March 1812. To which are added an Appendix, and a list of Subscribers. 8vo. pp. 183. Price 2s. Hatchard, 1812.

DURING the progress of this Journal, we have been anxious to omit no opportunity of offering to our readers such information as we have been able to communicate to them, on the great question of the Abolition of the Slave Trade. The former reports of the African Institution which constitute a history of the later efforts which have been made towards the amelioration of the condition of the African race, have been carefully abridged in many of our former numbers; and we believe that we shall not render an unacceptable service to our readers, in introducing to their notice the interesting paper which now lies before us.

To Mr. Macaulay, the late Secretary of the Institution, a gentleman surpassed, we believe, by no one in actual unostentatious benevolence, and equalled but by few in the talent and decision with which he carries into effect his schemes of public service, the world we understand is indebted for all but the first of the six reports, which have been published in the name and with the sanction of the Institution. No compositions, perhaps, were ever printed, which are more completely invulnerable by the ordinary weapons of criticism. Though obviously the productions of a writer well exercised in his art, there is not to be found in the whole series (we speak now only of those numbers which we have ventured to attribute to Mr. Macaulay) a single passage which affects the merit of fine writing. All is plain, cautious, sensible, and to the purpose. There is obviously much discretion in the uniform use of this sober style. It suits well the seriousness and magnitude of the occasion; it is the natural expression of a man intent on doing great good, and comparatively negligent of the language in which he communicates to others his hopes and intentions; and it has an obvious and most important tendency to abate the suspicions with which the selfish part of mankind usually regard the disinterested zeal of the benevolent, and to quiet the alarms which the timid and circumspect always entertain as to the prudence of those who meditate reformations in the condition of mankind.

But the style and manner of these publications forms, we think, their slightest recommendation. They are equally remarkable, as containing a great variety of valuable information, and for the wise, practical views they unfold of the best means of promoting the general amelioration of the moral and political state of society. Without any attempt at philosophical disquisition, they exhibit perhaps the best

example which we have hitl plication of a sound philosophy, to the solu or ies of most important practical problems, , independently of their other claims on our attenti erve to be consulted, as exemplifying the value of the al and economical science of modern times.

We have felt it our duty to say thus much of these papers, because we fear that the endl variety of schemes of beneficence, which are solicit ne attention of the public, have excluded from their ree of notice and regard, these valuable records of the ours of this Institution. At the same time, we must admit that the plan of these Reports necessarily excludes the consideration of many topics intimately connected with the general subjects of Negro Slavery, and which are not less important than those to which the attention of the general body of subscribers appears to have been called. Before we proceed to our intended analysis of the publication before us, it will not be probably without its use, to submit to our readers a few reflections, on one or two of the points in question.

We begin with protesting for ourselves, and for all of those who, with us, are anxious for the amelioration of the state of the Negro population of our West Indian Islands, against the charge of wishing for the general emancipation of the Slaves in those colonies. Further, we beg to disavow any purpose of exciting among our fellow countrymen, unfavourable opinions of the habits and character of the white inhabitants of our West Indian Settle nts. But knowing, as we know, that from 70 to 80,000 Africans are still annually transported under European flags across the Atlantic, and remembering that there are at present in our own Colonies several hundred thousand human beings in a state of entire and absolute slavery: bearing it in mind that, the constitution of all or most of these colonies, legislatu and juries composed of slave owners, are the sole legal protectors of the rights and lives of the Negro: having some little experience of the effect of unbounded power even on the best and mildest of human beings; and living in a country which makes it her first boast to exercise a vigilant controul over all those to whom the state has confided the care of the public welfare: being (we say) so circumstanced, it is surely no unwarrantable degree of jealousy, if we feel d sposed to scrutinize with more than common severity the proceedings of our colonial lawgivers.

1. Now in the first place, in lo king at the general state of West Indian Law, there is cir. ttending it, forming so strange an anomaly, t give it due

prominence and consideration. It is this—that the presumption in the case of a Negro is always against freedom, and in favour of slavery; or, in other words, that if I claim A. B. as my slave, it is not incumbent on me to make out my title, but it rests with him to prove his freedom. In no other state in which domestic slavery has existed, is there any example of the recognition of a similar principle. The private interests of the legislature and government in those countries, in which slavery is or has been tolerated, have never, except in this single instance, been opposed to the interests of the slave. The contrary indeed has invariably been the case. The policy of all other commonwealths, ancient or modern, has been to throw open to all their population the means of acquiring the rights of citizenship, and to conciliate the affections of all, by giving to every man the power of obtaining a participation in the privileges of his fellow subjects. The right of freedom, accordingly, by the Roman law, by the law of villenage in this country, and by the laws of Germany and Poland, has always been favoured, and the interests of the state have formed some check upon the oppression or avidity of the master. But in the West Indies, where the law is made, and expounded, and administered, by the owner or the driver of slaves, the interests of the planter and the manager are not forgotten even in the Assembly, or the Jury Box. But where is the assertion of the principle in question to be found? We answer in the *lex non scripta*, and in the practice of the courts of our colonies. Of the existence of an unwritten Slave Code, our readers are probably not aware: but it is unquestionably true, and strange as true, that a very large proportion of those laws or customs, under which the Negro population of our West Indian Islands suffer, have no better authority or sanction than the usage of the country. Our colonists have slid quietly and silently into many habits, to which use has given the authority of law, but which human effrontery would hardly have drawn out into the shape of specific enactments. Where, for instance, is the positive law to be found, establishing as legal the very state of slavery itself in any of those Islands?

2. It is well known that, by the ancient institutions of England, the larger part of the villeins then to be found in this country were *adscripti glebæ*, that is, they passed with the land, and could not be torn, by a necessitous or capricious lord, from the spot in which their houses were built, and where all their sympathies and affections centered. In the West Indian Islands, where the cultivation of the soil entirely depends on keeping up the stock or gang of Negroes, policy early dictated the law for making slaves real property, which generally prevails

in our insular codes. The plantation being usually cultivated by the assistance of the merchant in England, and his loans being generally secured by a mortgage of the slaves as well as of the land, it was an arrangement of obvious convenience or necessity, to make the course of descent the same both of the slave and the estate. This policy has, in some slight degree, effected the object of attaching the labourer to the soil. Clearly, however, this desirable effect is very imperfectly produced. The proprietor, or his heir, or devisee, can still sell his Negroes without any regard to their own feelings, and may even tear asunder those who are most tenderly connected to each other by consanguinity or marriage.

3. We cannot omit, in this place, to mention the scandalous neglect which prevails throughout these Colonies, on the part of those by whom the religious instruction of the slaves should be enforced and secured. Our own hearts acquit us, and we shall not therefore be very solicitous to repel the accusations of any who may charge us with sectarian feelings, when we say that the Church of England has, in this instance, failed in the discharge of a most serious and unequivocal duty; and that but for the zeal and piety of the Moravian and Methodist societies, many thousands of the unhappy beings, whom Englishmen have consigned to misery in this life, would have quitted the world with no better notion of a future state, than that it was a place of refuge from the scourge of their temporal oppressors. To the Christian charity of these holy men, or rather to the gracious Providence which directed their steps to this land of darkness and of sorrow, we are indebted for the assurance that many of those who have long groaned under the tyranny of our slave codes, are now rejoicing in the hopes of immortal happiness.

4. One further defect which we shall at present mention in the system of the interior government of our colonies, is the want of a legal, ex-officio protector of the slaves. The illustrious Mr. Burke, in a paper submitted by him to the late Lord Melville, and which is printed under the title of "a Negro Code" in the volume of his works recently published*, makes this institution a conspicuous part of his plan for the amelioration of the state of the Creole negroes. Perhaps the general value of that plan cannot be rated very highly. It is ingenious and original; but certainly is not remarkable for the adaptation of its various parts to the actual exigencies of those whose happiness it was intended to promote. It is, however, a suggestion well worth the attention of the excellent persons who are at present labouring to lighten the yoke of West Indian slavery, whether the law officers of the crown in those

settlements should not be bound, by virtue of their office, to act and appear gratuitously for the slave, in every question respecting the rights of freedom, or of property which may arise between him and any of the European inhabitants of the colonies. When it is remembered, that the evidence of slaves is, by the *practice* of all our islands, and by the *written* law of the greater part of our colonial legislatures, absolutely inadmissible in courts either of civil or criminal justice, the necessity of such an institution as we have mentioned will hardly be disputed.

We have been the more careful in specifying some of the many grounds of accusation, which we might bring forward against the general state of law in our West Indian Islands, because we wish to direct the attention of our readers to the many evils in those colonies, which call for reformation, and to the duty of lending their aid to a society, from the exertions of which alone that reformation can be expected. If we were called upon to state from what fertile source those mischiefs had originated, we should answer, with little hesitation, from the multiplicity of distinct legislative bodies existing in those settlements. To us, the policy of this mode of ruling distant colonies, has, on general principle, always appeared perfectly indefensible. The remote provinces of a great empire, at all times hang somewhat loosely on the general body of the state. Participating less than the more central districts, in the emoluments and splendour of the higher civil and judicial offices, differing in their habits of life, in their local prejudices, and in their municipal regulations, there is always a tendency in the inhabitants of such provinces to attach themselves strongly to a system of provincial politics. Party spirit is never so dangerous as when its influence is exactly defined and circumscribed within certain geographical limits. But when there are regular constituted assemblies, which, as the legal organs of such communities can give an official sanction, and a technical form to the complaints of the people, a disunion from the general commonwealth will be almost the inevitable consequence of the first serious dispute, which may arise between the parent state and its dependencies. The case of the United States of America forms the obvious illustration of these opinions.—Continual jarrings and collision between the rights and enactments of the colonial and the supreme legislature, is another of the evils inherent in the very nature of such institutions. Many laws will be passed with no other view than the indulgence of the passions of the petty provincial circle. The government, necessarily ignorant of the details of colonial affairs, and conscious of its ignorance, will be induced by the

misrepresentations of the fraudulent, to give its assent to many acts, which will eventually create great misrule and oppression. All these, and a long train of other evils too numerous for mention here, must, in the most favourable circumstances, result from the establishment of independent legislative bodies in the distant settlements of an extended empire.

But there are other inconveniences in this system of colonial government, peculiar to the case of the West Indian islands. Domestic slavery, even when the master is under the vigilant controul of the state, leads of necessity to innumerable hardships and abuses. No laws can be framed with provisions so exact and minute, and with sanctions so powerful, as to prevent or punish all the acts of caprice and tyranny, which, in the privacy of his domestic circle, an unfeeling master may commit against his slave. What then will be the case where the slave master is himself the legislator, and the only legislator; where all the enactments of the law, and, what is far more important, all the spirit of the law, instead of interposing a shield for the protection of the slave, supplies the master with the means of depressing him still lower in society, and of exacting from him a still larger measure of toil and labour? Our West Indian law books furnish a most satisfactory answer to such inquiries. We know that there is a cry ever ready to be raised by men who, despising and sinning daily against the substance of liberty, are most noisy and clamorous about its name. But with what share of front must not those men be gifted, who, surrounded by a population of slaves numerically exceeding themselves in the proportion of ten or fifteen to one, can still gravely insist on their own absolute indefeasible right, not only to the most ample freedom, but to the most unrestricted independence. We trust the society, in some of its frequent communications with government, will induce our rulers to watch with a very strict eye over all the laws, which may hereafter be presented to them, for their sanction, by these colonial lawgivers.

We must apologize to our readers for this long digression from the more immediate subject of this article. A future opportunity, we trust, will enable us to atone for our present deficiencies.

The present Report, like its predecessors, tells its tale so shortly, that abridgement, we fear, is hardly practicable. We have already mentioned, and we grieve to repeat the dreadful fact, that 'no less than from 70 to 80,000 Africans, were, during the year 1810, transported as slaves from the western coast of Africa to the opposite shores of the Atlantic. This enormous traffic was principally confined to that part of Africa which lies between Cape Palmas and Benguela.' (Report, p. 1.) The

possession by Portugal of the Island of Biissao, has afforded an opportunity for continuing the Slave Trade from that settlement. But for the intervention of this spot, our cruizers might, in the opinion of the lamented Captain Columbine, have extinguished this trade at every part of the African coast north of the equator. Earnest and repeated applications have been made to his Majesty's government, on the necessity of obtaining from the court of the Brazils the cession of this island. Nothing, however, has yet been effected, we fear, on this subject. Certain ambiguities in the 10th article of the Treaty of Amity between this country and the Court of the Brazils, have occasioned much difficulty to the commanders of our cruizers on the African coast, as to the law of prize, so far as it depends on the interpretation of that instrument. Several cases have arisen, on the construction of this act, which are fully detailed in the Appendix to this Report. The result of these cases is thus stated.

'The general result seems to be, that, of the existing slave trade, a considerable share may be regarded as a bonâ fide Portuguese trade: carried on, however, for the most part, as the directors apprehend, in contravention of the treaty already referred to. But a still greater proportion, the directors are well assured, is either a British or an American trade, conducted under the flags of Spain and Portugal. In some cases, where the disguise was so complete as to leave hardly any room, in the first instance, to question the truth of the allegation, that the property was Spanish or Portuguese, discoveries have been accidentally made in the course of investigation, which have established, beyond all doubt, the British or American ownership. A very small part, if any, of the existing slave trade can be considered as really Spanish.' p. 8.

The operation of the Slave Trade Felony Act has not yet been felt on the African Coast. It will, we have little doubt, act as a complete discouragement to the employment of British capital in that traffic. The cases of American subjects trading under Spanish and Portugese flags have been numerous. When we were yet at peace with the United States, (it is melancholy to remember that we are not still so), the names of the parties concerned were transmitted to the American Secretary of State, in the hope that a criminal prosecution might be supported against the offending parties. Much pains have been taken by the Institution to disseminate, through the navy, information on the subject of the Slave Trade, as connected with the law of prize.

The principal information immediately connected with the West Indies, which will be found in this Report, consists of details of the cases of Hodge, who was executed at Tortola, for the murder of a slave, and of Huggins, who, in Nevis, was *not* executed for the inhuman torture of his slaves, male and

female, in the public market place of that island. These dreadful narratives have been brought before the public in so many shapes, that few of our readers can be ignorant of them. Amidst these nefarious scenes, it is refreshing to meet with such an instance of humane and generous conduct as the following.

'About fourteen years ago, Daniel Hill, Esq. of Antigua, purchased from a slave ship a negro slave of the name of Mohammed. Discovering him to have been above the common class in his own country, and to have acquired a considerable share of Arabic literature, he was led to treat him with particular indulgence. Mohammed manifested a strong attachment to the Mahommedan religion, and his master paid the utmost attention to the religious scruples of his slave. At length Mr. Hill resolved to grant him his liberty, and to procure for him the means of returning to his own country. Mohammed arrived at Liverpool, in the month of June last, recommended to the care of Mr. Shand of that place, under whose roof he remained during a stay of two or three months in England. An application having been made on behalf of this stranger to the Directors, they were induced to be at the expense of conveying him to Goree, which was the nearest point to the residence of his family; and they furnished him with letters to Major Chisholm, the governor of that place, and a member of this Institution, on whose good offices in Mohammed's favour they confidently rely.' pp. 14—15.

There are also some interesting communications in this paper from the Hon. W. Wylly, the Attorney General of the Bahama Islands, and Hugh Percy Keane, Esq. of St. Vincent, both of them men to whom this rare commendation can with truth be given, that long intercourse with the selfish and unfeeling part of mankind, has only contributed to heighten their sensibility to human suffering, and to invigorate their zeal to relieve it.

The remainder of this report consists of a statement of what has been done by the Institution, more directly for the improvement of the African continent—of the voyage made by the commissioners appointed to inquire into the state of the various forts and settlements on the coast—and of various journals of the latest travellers into the interior.

With respect to the efforts of the Society for the direct improvement of the African continent, we confess we are not very sanguine in expecting much benefit to result from them. Human wisdom is able to effect very little by positive regulation, in advancing the happiness of human society. But in the prevention of evil, and in repairing those errors into which he has been led by his folly or his wickedness, man has large scope for the useful exercise of all his reasoning faculties, and all his active powers. The cautious application, for instance, of legal science, during the last three centuries,

as been slowly emancipating us from the barbarous system of he feudal institutions. With much bloodshed, and through nany revolutions, our ancestors struggled to deliver themselves rom the dangerous authority, with which the weakness or igno- ance of former ages, had invested the sovereign power in this ountry: in resisting the incredible superstitons of popery, nany of the most holy men, whom our history mentions, sa- rificed their lives: but still our legislators, our patriots, and ur martyrs, great and venerable as they were, claim our ad- niration rather as having resisted the prejudices of preceding ges, and the absurdities of ancient institutions, than as men vho opened original sources of public happiness, and who truck out new and unheard of means of social improvement. Thinking thus of what it is in the power of man to do, in ame- iorating the political condition of his fellows, we have always een used to look with much interest at the efforts made by his Institution for the extinction of the remains of the Slave Trade, and with comparative despondency at their plans for he civilization of Africa. Some of our readers may think otherwise on this point: they will be curious to read the fol- owing extracts containing the latest accounts of the present tate of Africa. They are taken from "an account of a tribe f people called Kroomen, inhabiting a small district of the Grain Coast of Africa, between Cape Mount and Cape Palmas, y the late Mr. Ludlam."

"The submission of Kroomen to their superiors is carried so far, that hen one of these commits a theft, for instance, the rest will run every azard arising from judicial perjury, and resist every temptation of reward, ather than reveal it; and if there be no other mode of saving their supe- ior from disgrace and punishment, they will take the crime on themselves nd suffer its penalty. Many facts of this kind occurred at Sierra Leone. Among themselves, theft is punished by whipping. The punishment of dultery is by fine. Murder *may* be punished with death, but it may also e always atoned for by a pecuniary fine. Witchcraft is always punished apitally, but I know only one instance of it. Among Kroomen no ffence is punished with slavery; nor is any Krooman permitted to be old on any account whatsoever. While the Slave Trade lasted, they ere notoriously in the habit of kidnapping and selling the "Bushmen" ho came down to the coast for the purposes of trade: whom also, in eir capacity of factors, they were in the regular practice of defrauding a considerable amount. pp. 91—92.

"Every thing I have observed in the Kroomen tends to convince me at they are very sensible to honour and dishonour; yet I almost doubt hether they have any notion of crimes, distinct from the notion of inju- es. Theft is certainly not discreditable among them: their principal eople are more t cted of making their inferiors practise it, and

sharing the gain. The inferior will often confess it when really innocent, and will readily bear the punishment, in order to conceal the true criminal. Two Kroomen had been severely punished for theft at Sierra Leone, and were banished from the settlement: of course, they were pennyless: I asked another Krooman what their fathers would say to them: "Oh, their fathers will curse (i. e. abuse) them *too much*."—"What will they say to them?" "You fools," they will say, "here have you been all this time to white-man's country; and now, when you come home, you bring nothing back."—If trust be reposed in them, I think they seldom betray it. I recollect, when I first knew them, that their character for honesty stood very high; but this was owing, I think, to the very different manner in which they were then employed.' pp. 95—96.

'Witchcraft they dread, and of course abhor: I believe it is the only offence which is unpardonable. They have the same implicit faith in fetishes or amulets, as other h[illegible] tribes: and the same belief of the agency of invisible powers, u[illegible] the [illegible]ction of particular men. I believe it is very much by their prete[illegible] to supernatural powers that the head men keep up their influence. Jumbo boasts of having two fetishes made expressly to operate on Europ[illegible]: one enables him to gain the favour of white men in general: the other guards him from the "palavers" which individuals might occasionally bring against him. The favour he suddenly obtained after having been banished from the colony, doubtless, confirmed his countrymen in their belief of the efficacy of these charms. Nor are they without a real effect, through their power over the imagination. Jack, a Krooman, who was a domestic of mine till I paid my last visit to England, had disregarded the nightly watch which the governor had required all the inhabitants to keep in their turn; and the head Kroomen [illegible] him to [illegible]. He suspected that they deceived him grossly in [illegible] to pay. He was right; they had charged h[illegible] [illegible] the [illegible]cer of the watch had directed them to a[illegible]. They [illegible] however, that he had dared to oppose t[illegible] obscure intimations of revenge. Jack, ere [illegible] f in[illegible] and believed that some of these head men had betwitched h[illegible] although he had no severe or even distinct illness that I c[illegible] t he pined away, became feeble and languid, and had always [illegible] uneasiness to complain of. At length, he determined to [illegible] to [illegible] own country: "for his brother there was a greater witch [illegible] any of the head men here; and he would soon make a fetish that [illegible] be [illegible] strong for theirs,". To the Kroo country he went: and, na[illegible] that he was *un*-betwitched, he recovered of course. p. 97.

'The state of the Kro[illegible] ect to intellectual improvement may be considered as stationary [illegible] has been already said, it seems hardly possible it should be pr[illegible] It is universally admitted, that if a Krooman were to learn to [illegible] write, he would be put to death immediately. Distinction, [illegible] ct, pov[illegible]r, among his countrymen, as soon as age permits it, are the o[illegible] or every Krooman; he is trained up in the habit of looking [illegible] is honourable or desirable; his life is spent in seeking [illegible] means which the customs of his country allow: when p[illegible] every exertion

s used to train others in the same principles, in order that he may keep nd enjoy what he has acquired with so much labour.' p. 99.

The following extracts are taken from the communications made by Mr. John Kizell to Captain Columbine, relating to the state of the population on the River Sherbro.

'I will let you know, as far as I am able, the state of the country.

'On the 8th. of October, I sent a man to the country to buy rice; as he was coming home, he met with elephants on the road. They chased him, so that he was obliged to take to the trees for the safety of his life. On the same road (I was told by the natives), there was a woman killed by them, which you will think very strange; but yet it is no wonder, for the country is in such a state, that the beasts absolutely come into the towns. There are not many large towns to be seen; and wherever there is one, it s enclosed with bushes and large trees, so that I have seen the snakes go nto their houses, and catch their fowls. The leopards seize their goats n the town. They do not like to clear away the wood about the towns: f you ask them why they do not clear away, they will tell you, that if hey did, they would have no place to hide in, when surprised by an enemy. The women and children may also hide themselves there.' pp. 123—124.

'I will now describe how the natives live in this country. They are ll alike, the great and the poor; you cannot tell the master from the ervant at first. The servant has as much to say as his master in any ommon discourse, but not in a *palaver**, for that belongs only to the naster. Of all people I have ever seen, I think they are the kindest. They will let none of their people want for victuals: they will lend, and ot look for it again; they will even lend clothes to each other, if they ant to go any where: if strangers come to them, they will give them ater to wash, and oil to anoint their skin, and give them victuals for othing: they will go out of their beds that the strangers may sleep in hem. The women are particularly kind. The men are very fond of alm wine; they will spend a whole day in looking for palm wine. They ve dancing; they will dance all night. They have but little, yet they re happy whilst that little lasts. At times they are greatly troubled with e Slave Trade, by some of them being caught under different pretences. man owes money; or some one of his family owes it; or he has been uilty of adultery. In these cases, if unable to seize the party themselves, ey give him up to some one who is able, and who goes and takes them y force of arms. On one occasion, when I lived in the Sherbro, a umber of armed men came to seize five persons living under me, who, ey said, had been thus given to them. We had a great quarrel: I would ot give them up: we had five days palaver: there were three chiefs gainst me. I told them if they did sell the people whom they had aught at my place, I would complain to the Governor. After five day's lk, I recovered them.' pp. 125—126.

'Their town has no regular street in it; the houses are built close gether. They are made with strong rods of bamboo fixed in the ground, hich are tied together at the top with string: they use no nails; they tie

* 'This word signifies both a political discussion, and a suit at law.'

all with string, and then wattle it and cover it with grass, which the women plaster over with mud. Their doors consist of mats hung at the opening which is left; sometimes they are made of small bamboos tied together. There are no locks to their doors. They will not steal from each other. They are fond of presents from strangers: the king gets but little of any present that is made to him; if he is old, they will sometimes tell him he has long eaten of the country, and it is time for the young people to eat as he has done. If the present consists of rum, they all must have a taste of it, if there is not more than a table-spoon-full for each: if tobacco, and there is not enough to give every one a leaf, it must be cut so that all may have a piece; if it is a jug of rum, the king gets one bottle full.' pp. 127, 128.

The whole Appendix to this Report is full of valuable matter. We are anxious not to prejudice its sale by extracting too largely.

The Society will soon publish, in one quarto volume, the late Mr. Park's Journals.

Art. XVI. *The Druid;* a Series of Miscellaneous Essays. 8vo. pp. 236. Price 7s. Glasgow. Chapman. 1812.

IN glancing, recently, in Dr. Drake's book, over the prodigious list of titles of sets of periodical essays, we could not help perceiving that nearly the whole stock of words appropriately applicable to the use, had been expended; so that it would soon become necessary to resort to denominations purely arbitrary, bearing no marked adaptation to the service, and chosen merely because the book must have some name by which it can be mentioned: unless indeed writers will bring back into use some of those many titles to be found in the history of departed literature, lying now as mere monuments upon the dead works,—as we remember (it was really a fact) a man of thrift who, wanting a handsome slab for a particular use about the porch of his house, took up his father's grave-stone, and applied it to the purpose.

Till, however, the expedient of adopting titles without discriminative and appropriate significance, sanctioned as it will be by necessity, shall have come a little more into general practice, the reader will naturally expect to find that the title not only denominates the book, but gives some indication of its quality and object. All denominations must have some meaning *in themselves*, and it takes some time to accustom us to use them without any respect whatever to that meaning. A great proportion of our current surnames are words of obvious significance; and as they were doubtless appropriate and descriptive in their first application, it would require time and use to sink their meaning in pronouncing them as denominations. We *now* say James Hill, Thomas Wood, Richard Field, George Rivers, William White, Edward Black, &c. &c. &c. &c. and have all the use of the words that they were meant for in that connexion, without ever once thinking of their own proper meaning. But near the time of their first application, as descriptive surnames, there would have been a certain sense of awkwardness and incongruity in being directed to seek the hut of James Hill at the edge of a bog, or of George Rivers at the top of a sun-burnt eminence or of Thomas Wood on a naked

down, or of Richard Field in the centre of a crowded cluster of cabins, or in finding William White a tanned swarthy boor, or Edward Black a pallid personification of delicacy.

When we found the title of "Druid" affixed to a set of essays, we supposed that probably the author would be found personating one of the priests of the oak, in such a manner as to throw a certain druidical turn of thought into all his diversified speculations; that we were to have the privilege of hearing his oracular lore only in the gloom of a thick grove, that we were to witness divers antics of devotion to Thor and Woden, and that we were perhaps to run off hastily at last at the hideous sound of his sacrificial hymn. But on inspection, we find the title has little further concern with the performance than to announce it. There are indeed two essays, partly relating to the ancient superstitions of northern and western Europe; but the greatest part of the volume might have been written without once thinking of a Druid, if the denomination had not been previously adopted.

The essays are twenty-one, chiefly moral, a few historical, and one or two topographical. They offer a considerable portion of entertainment and some instruction; but bear, we think, the marks of a mind very immature in thinking, and by no means critically disciplined in composition. There is a predominant taste (a juvenile taste, as we hope) for the *fine*, which indulges itself in a profusion of poetic diction, and is fond of a kind of topics and sceneries for which the declining admiration of Ossian has left no great partiality among our reading countrymen. We should not expect, and indeed why should we wish, that composition like the following will any where find an unsated appetite.

'To the hill of his love the hero came; but silence reigned around it. The towers were blackened by fire and defaced with ruin. No voice was heard within them, save that of the hollow wind murmuring in dismal moanings through the chinky walls. The courts were forlorn and dreary, for its chief had fallen by the foeman's guile, and his people were slain by the hand of the perfidious. Sad grew the heart of Aldrud; but it heaved with resentment. His cheek of love became red with rage, and his blue eye beamed with the blaze of ire. He struck his moony shield to arouse some dweller in secret, that his afflictive tale might direct his course to the treacherous foe, and brace his brawny arm for vengeance. Forth from the ruined pile came slowly a hoary man bent with the load of years, and tottering over the staff of age. His silver tresses whistled in the gale of spring, and he sighed as he heavily moved along. Upon the youth he bent the glistening eye of tears, while his faltering tongue detailed the ills of his lord, and the death of his people.' p. 11.

The palpable vanity of such materials renders it superfluous to remark on the motly structure of the diction, which is conformed to no standard, either Ossianic or plain English.

The progress of time, and the improvement of taste, will assuredly withdraw the author's hand from all such gaudy and flimsy employment as the following:

'It was even. The sun was sinking in the West; and his ruddy beams were flitting on the darkening hills. The breeze was playful and cool, and scented by the fragrance of flowers. Genial was the air and sweet,

exhilarating the spirits, while health sported on the wings of the gale. Upon the rustling boughs were seated the songsters of the wood; and echo, in melodious response, replied to their warbles of love. The fields were loaded with the bounty of Nature, and richly variegated by the golden tints of autumn. The scene was all grateful and charming when the son of Doeth was entering the Vale of Myvyr. Slowly he penetrated into the thicket of a silvan dell, and traced the secret windings of his dusky path. Pensive and serene he strode along, in silence, ruminating on the changes of things and of man. When he pondered the past he admired, and when he reviewed the scenes of departed times, he was delighted, as with the delusive pictures of a morning dream. On the margin of a murmuring brook he beheld a stone, gray with age. It was the stone of Celvan, the secret dweller, renowned afar for his wisdom in the days of a distant age. He brushed the dew from its hoary sides. He sat down. Being soon lulled into solemn musing by the melody of the grove, and the tinkling of the chrystal rill, he sunk into contemplation forgetful of all around him.'

The chief aim in making these extracts has been to enforce our pleading, our entreaties, our obtestations to young authors, concerning the prudence and modesty of consigning the idle written fancies of their juvenile years rather to the fire than the press, especially if there should be any reason for suspecting those fancies to have been the dry artificial shapings of imitation rather than the living effects of a native energy. It can confessedly be of very inconsiderable consequence to the public, how these juvenile reverie-weavers acquitted themselves in the play-ground at school, or how the more sensitive and imaginative ones of them used to go off into heroics and romantics in the intercourse of kindred-genius in their boy-friendships; and we cannot see how it can be more indispensable to the same public to be made acquainted with the results of the more solitary hours of these gentle personages, when each of them, respectively, having fallen, in consequence of making too free with Ossian, or some similar preparation, into the dreary mood, was therein seized with the disorder which may be denominated the somnambulism of the pen.

It would at the same time be quite unjust not to say that the volume contains a good portion of a much more laudable kind of composition than that exemplified in these extracts, though it is undeniable that the infection of finery is too perceptible throughout. There are several pertinent moral lessons, partly didactic, and partly in the form of fiction. The fictions will perhaps be thought to partake more of fancy-work than verisimilitude. What will be thought of the probability of one of them which represents a young man commencing the reformed practice of early rising, and rewarded for it by—by finding a charming *nymph*, of real mortal mold, that might therefore be wooed and married, perambulating the banks of a 'limpid rill,' and admiring the wonders of nature at a very *early* hour in the morning?

We cannot coincide with every doctrine of the Druid's morality: For example,

'Ambition, when it exists as the desire of applause bestowed upon the execution of something great, or excellent, or beneficial, is doubtless,

one of the noblest passions of the human heart. It then prompts to laudable enterprize, it excites to deeds of benevolence, it stimulates to the practice of virtue, and it calls forth the achievements of magnanimity and patriotism.' p. 16.

Is it virtue, *is* it benevolence, *is* it magnanimity, that proceeds from such a motive? And is any thing held out with clearer admonition in the Bible than the folly and impiety of being governed by such a principle?

We can by no means concur, without limitation in dissuasions (p. 200) from the study and discussion of political subjects, though few things are more desirable than a more rational mode of conducting that study and discussion. Nothing on earth can be more obvious than what will be the fate of a nation that leaves the whole concern of politics to its governors, and statesmen by profession.

The best papers in the collection, and perhaps the only ones of real value, are those which relate to matters of fact, in history and nature; as the description (somewhat too inflated indeed) of the 'Altgrande, a mountain torrent that falls into Cromarty Bay; the biographical sketch of Hamlet, from Saxo Grammaticus; the description of Palmyra, the account of the rites of Buddha, the account of the *Tulipomania* that prevailed, towards two centuries since, in Holland and the Netherlands; the letter of Mary Queen of Scots to Elizabeth, and one or two more.

Art. XVII. *The Propriety, Importance, and Advantages of Religious Resolutions considered,* in a Sermon, preached September 23, 1810, at the Unitarian Chapel, Tenterden, at the particular request of several Young Persons, ballotted to serve in the Local Militia. By Laurence Holden. 8vo. pp. 20. Price 1s. Grant, Southwark.

THE title of this sermon, taken together with the text, 'Unto thee, O God, shall the vow be performed,' led us to expect some specific discussion on a subject on which some of our old divines have employed a great deal of casuistry,—the propriety, the form, the conditions, and the consequences, of express formal engagements made to the Supreme Being, relatively to religion and its duties in general, or relatively to any one particular point of holy resolution. But this subject is entirely avoided; the resolutions discoursed upon are merely those general ones which an attendance on public worship is assumed to imply, or which are understood to be avowed in entering into a connexion with a Christian Society. The reasonings, the exhortations, and the warnings, are therefore much more general and common-place, than a more specific view of the subject of religious resolutions would have suggested. We think too that the dangers incident to a military association might with advantage have been much more distinctly pointed at. The strain of exhortation is grave and sensible; marked of course, by such an avoidance of some ideas, and such a modification of others, as would naturally be enjoined by the theological creed of the preacher.—The most prominent peculiarity of the discourse is the almost constant uniform use of the pronoun *ye* instead of *you*.

Art. XVIII. *Aphorisms from Shakespeare,* arranged according to the Plays with Notes and a copious Index. 18mo. Price 7s. Longman and Co. &c. 1812.

THIS is one of the most atrocious instances of literary butchery that we almost ever recollect to have witnessed.

Art. XIX. *The Master's Joy—the Servants' Reward.* A Sermon occasioned by the Death of the Rev. William Heudebourck: Preached at Bishop's-Hull near Taunton, March 29th, 1812. By James Small of Axminster, and an Address, delivered at the Interment, March 25th, 1812. By Thomas Golding. To which are also added Extracts from Mr. Heudebourck's Diary: chiefly written when at the Academy. Published at Request. 8vo. pp. 59. Price 1s. 6d. Williams and Son.

THIS respected minister died in his 29th year. His character is thus summed up by one of his brethren in the ministry. 'He had a fine taste for literature.—His piety was exemplary.—His modesty great. His zeal for the cause of his Redeemer lively and operative.—He lived long in a little time.—The churches in this neighbourhood will miss him much.'—The sermon, and the address at the interment, are serious, sensible, and instructive. The eulogy on the departed is strong, and yet avoids the language of declamatory extravagance. There is the very strong expression of a devout and amiable mind in the Extracts from the Diary.

Art. XXI. *An Essay on the Preservation of Shipwrecked Persons,* with a Descriptive Account of the Apparatus and the Manner of applying it, as adopted successfully by G. W. Manby, Esq. Honorary Member of the Humane Society. Illustrated with Engravings on Wood. Royal 8vo. pp. 94. Longman and Co. 1812.

EVERY person who feels interested in tracing the attempts which have been made to diminish the sum of human suffering, must peruse this Essay with no ordinary gratification. It details the zealous exertions of a persevering philanthropist to alleviate the horrors of shipwreck, and minutely describes the series of inventions, by means of which above one hundred persons have already been preserved in situations, where they must otherwise have inevitably perished, and which, when universally adopted, will, the Essayist has no doubt, 'save at least to the nation five hundred seamen every year, exclusively of property to an incalculable value.' The circumstance which determined Capt. Manby's mind to this particular species of benevolence, is related in the following paragraph.

'The dreadful events of the 18th of February, 1807, when his Majesty's gun brig Snipe was driven on shore near the haven's mouth at Yarmouth, first made an impression on my mind, which has never been effaced. At the close of that melancholy scene, after several hours of fruitless attempt to save the crew, upwards of sixty persons were lost, though not more than fifty yards from the shore, and this wholly owing

to the impossibility of conveying a rope to their assistance. At that crisis a ray of hope beamed upon me, and I resolved immediately to devote my mind to the discovery of some means for affording relief in cases of similar distress and difficulty.' p. vi.

The object to the accompliahment of which Capt. Manby has directed his endeavours, is the projecting of a rope to the distressed vessel: and by means of the neatly executed wood cuts, which accompany the details, the reader is furnished with a very distinct conception of the Apparatus. Minute instructions are given for coiling the rope; for placing the basket properly; for fixing the rope to the shot; for the shape of the shot; for the kinds of ordnance best suited to the purpose; and for the application, or pointing of it, so that the rope shall fall with certainty on the weathermost part of the rigging. Supposing communication to be now secured, the manner of lashing the rope is described, and a representation is given of a cot, which in some situations may, by means of the projected rope, be sent from the shore, and prove serviceable in conveying the weak and helpless. These details are succeeded by directions to persons on board of vessels stranded on a lee shore; and the following ingenious contrivance is related for affording relief to shipwrecked vessels in a dark and tempestuous night. 'In order to discover precisely the situation of a vessel, when the crew are unable to make luminous signals.

'A hollow ball was made to the size of the piece, composed of layers of pasted cartridge paper of the thickness of half an inch, having a hole at the top to contain a fuze. It was then filled with about fifty luminous balls of star-composition, and a sufficient quantity of gunpowder to burst the ball and inflame the star. The fuze fixed in the ball was graduated to set fire to the bursting powder at the height of three hundred yards. Through the head of the fuze were drilled holes, at equal intersections, to pass through them strands of quick match, to prevent the possibility from any accident of the match falling out, or from its not firing the fuze.

'On the stars being released, they continued their splendour while falling for near one minute, which allowed ample time to discover the situation of the distressed vessel.

'During the period of the light, a stand, with two upright sticks, (painted white, to render them more discernible in the dark) was ready at hand, and pointed in a direct line to the vessel.

'A shell fixed to the rope, having four holes in it, to receive a large number of fuzes (headed as before described) and filled with the fiercest and most glaring composition, which when inflamed at the discharge of the piece, displayed so splendid an illumination of the rope, that its flight could not be mistaken.' p. 62, 63.

In the remainder of the Essay Capt. M. gives a naccount of a plan for increasing the buoyancy of common boats. As a kind of Appendix, he has inserted a copy of an Address to the Magistrates of Norfolk, recommending the formation of Societies for the relief of shipwrecked seamen; a call, to which we understand they have lost no time in attending. The Essay, it may be proper to notice, is interspersed with a number of documents, attesting the benefits which have resulted from the inventions.

Art. XXI. *The History of all Religions*, comprehending the different doctrines, customs, and order of worship in the churches, which have been established from the beginning of time to the present day. The accomplishment of the prophecies of the person of Christ, incontrovertibly proving by the positive declarations of the Prophets, that he is the TRUE MESSIAH, and that the Jews have no authority from Scripture to expect that he is yet to come. The origin and cause of idolatrous worship. Reasons assigned for the different forms of Idols; being a brief Compendium of those *knowledges* necessary to be *known* by all Christians. By John Bellamy, Author of Biblical Criticisms in the Classical Journal. 8vo. pp. xxiv. 394. Price 9s. 6d. Longman and Co. Cadell and Davies, &c. 1812.

NEVER did a more chivalrous adventurer sally forth to the regions of conjecture than Mr. John Bellamy. Many a knight-errant has lost his modicum of sense in the fearful encounters of that dark and enchanted ground; and the terrible plight in which "the historian of all religions" appears, leads us to suspect that he has met with something that has seriously affected his imagination. Mr. B. has certainly a considerable share of information on a great variety of topics, he has read much we have no doubt; and possesses some knowledge of the Hebrew language, of which abundant proofs is displayed in his "biblical criticisms:" but if we are asked what those "criticisms" are, we must candidly confess, we are at a loss to describe them: they are inexplicably mystical, and enveloped in a darkness which no illumination within our reach can penetrate or disperse. We give the author all due credit for the goodness of his motives, and the unquestionable originality of his ideas: but we never met with a more striking illustration, than in these composures, of that admirable remark of Cowper:

> "Knowledge and Wisdom, far from being one,
> "Have oft-times no connection."

The work before us professes to be "a *history* of all religions." We leave our readers to judge how far it *is* such a history, by extracting the account of some existing religious communities.

'ANABAPTISTS. They were so named because they re-baptised their converts, as the word signifies. This custom of re-baptising when of an adult age is not modern. In the early ages of the church, Donatus, a famous minister, separated from the body of professors (of what?) and re-baptised those who were capable of making a profession of their faith after the manner of the eunuch. Acts viii. 35—38. They also consider it a duty, because Christ and the apostles set the example. Immersion was also a solemn ceremony in the Jewish church.' pp. 219, 220.

'THE KIRK OF SCOTLAND adopted the form of church government which was first chosen in *Germany*, at the separation from the church of Rome. It is governed by the presbytery, and the general assembly. Calvinism is the prevailing doctrine.' p. 258.

And this is all Mr. Bellamy says, about the baptists and the kirk of Scotland! Accurate and pregnant historian!

The arrangement of the sects is the most immethodical affair of the

kind we ever met with. It is not founded on points of faith or peculiarities of government, or alphabetical order, or chronological succession, or any intelligible principle whatever. He has jumbled them together, just as they happened to occur to his mind; and in that chaotic confusion they are presented in his work. This, for instance, is the arrangement of a small section of the volume, which we have chanced to refer to: 'Anabaptists, general and particular; Pædobaptists; Lutherans; Moravians; Antitrinitarians; Antinomians; Calvinists; Presbyterians; Socinians; the Ancient Armenian church; Modern Arminians; Supra-lapsarians; Sublapsarians; Puritans; Independents.' And the account of all these denominations, thus juxta-posited, is included within two and twenty small pages!

But this redoubted "*history*" contains, as the preface informs us 'a variety of information, which has not been made known *by any writer*;' and which Mr. B. 'considers it a duty to lay before the public.' Now, of these original, never-by-any-writer-made-known discoveries, let the reader take the following specimens.

'The patriarchs, (before the flood) who were supreme heads both in ecclesiastical and civil affairs, *gave names to the church for the term of their natural life, during the whole of which term they governed.*—It may afford [continues the discoverer] pleasure and information to the reader, if I shew with what wisdom and effect the venerable patriarchs applied this significant nomenclature to the different states of the church; I do not know that it has been made known by any author, therefore it may be the more acceptable!' p. 19.

Having stated this discovery, he enters into no reasonings on the subject—no critical researches—no answers to objections which might have been anticipated; but as if the mere enunciation were sufficient, as if oracular authority attached to his conjectures, he assumes the fact as undoubtedly proved, and proceeds to detail a history founded on the gratuitous assertion. Thus, according to Mr. B. *Seth* means to *settle*; this name, therefore, denotes that, before his time, ecclesiastical affairs were very much disordered, and that he, like Constantine his successor, arranged and tranquillized the church! Prosperity, however, did not long continue. The successor of Seth was named *Enos*, and this is an intimation of "*a mortal state by sin*; significant of the fall of Adam, by which the church was reduced to a state of misery." In the same style he goes on through all the antediluvian fathers, presuming to tell us, in every period of the account, what was the exact state of the church!

In the chapter on the 'worship of the Philis*tians*,' Mr. B. gives us the following account of *Ashtaroth*, a Philistian idol. 'Ashtaroth is a feminine noun plural, a compound word from *ashah* 'to make,' and *thour* 'a tour,' a circuit, like the moon round the earth, and Venus round the sun. That the planets Venus and the moon were understood by this word will be very easily determined; it is said Gen. xiv. 5. *Ashtaroth Karnaim*: *Karnaim* means that which is *horned*, Deut. xxxiii. 17. *and as none of the celestial bodies are horned*, but the moon and Venus—(reader mark the sequel) it *proves* that these planets were worshipped by them, and that they (i. e. the Philistines!) *must also have had the use of the* TELESCOPE, as the planet Venus can not be discovered to have that *horned* figure with the

naked eye. The full meaning of these words will be comprehended thus, the *horned tour-making goddesses ! ! !*' p. 37.

Again.

'It is worthy of remark,' observes the discoverer, 'that when Homer sung the battles of the gods with the giants, he sung the battles of the Hebrew leader in the land of Canaan: *as may be proved* from the synchronism of events recorded in the bible, and introduced by the poet.'

The "mystical number of the beast," Mr. B. says, refers to "the interval of time from the destruction of the first temple by Nebuchadnezzar, to the destruction of the second temple by the Romans, which was 666 years!—' We fear the πολλα γραμματα have, in sober reality, had a similar effect on the "author of Biblical Criticisms," to what Festus *imagined* they had produced on the Apostle Paul.

Art. XXII. *Gloria in Excelsis Deo: et in terra pax, hæc volunta hominibus.* A Poem. Respectfully inscribed to the British and Foreign Bible Society. 4to. pp. 16. Price 1s. 6d. Hatchard. 1812.

FRIENDS as we are to the Bible Society, (and warmer friends to it than ourselves, we believe, there breathe not this day in England,) we are yet doubtful whether it be a fit subject for a Poem. The grand design, indeed, of spreading the light which we ourselves have so long possessed, over a benighted world, or the wonderful and delightful effects produced by the bible in a village, a family, or an individual, might furnish a very happy allusion, or sublime paragraph: but to trace 'the godlike plan,' from it's first beginnings, to tell with whom it originated, and by whom it has been advanced; is to connect with it all the details of society-business, the journeyings to and fro (in post-chaises or stage-coaches) of the three secretaries, the making and seconding of motions, the squabbles with Dr. Marsh, together with annual reports, lists of subscribers, donations, &c. &c.; than all which, we conceive, few things can be less poetical.

This objection strikes deep; and we are sorry for it; for the poem before us is evidently the production,—probably the hasty production—of a mind, which, in fertility and elegance of conception, very far surpasses the usual level of poetical pamphleteers. The first paragraphs are very pleasing.

> 'Oh! to have heard the unearthly symphonies,
> Which o'er the star-light peace of Syrian skies
> Came floating like a dream, and in the ear
> Of those blest shepherds told that Heaven was nigh,
> Till suddenly the glory of the LORD
> Shone forth, and swelled the full angelic song—
> "Glory to GOD in the highest, and on earth
> "Be peace; good will to men." Oh! to have heard
> The silent earth thus greeted by the heavens,
> In such glad strains of fellowship and peace;
> And, while beneath the tranquil smile of night

The world unconscious slumbered, to have felt
The holy transport of prophetic joy!

Not long the vision tarried: died away
The wondrous music on the charmed ear
Of those few peasants. Morn returned, and found
No footstep on her solitary hills
Of angel visitant. The scene is closed
Of that blest pageantry to mortal gaze:
Yet angels on their embassies of love
Walk the still earth, and pour into the soul
Of kindred beings, the beloved of Heaven,
Mysterious music—music to be felt.' p. 3—4.

There is abundance of simile and metaphor in the poem; the allusion a star recurs too often. Of the three following passages the t is certainly elegant; the effect of the third is a little injured by applying too minutely, and by its bringing to the mind the auxiliary branch societies.

——————— ——' Europe views,
With hope-sick heart, upon thy towering cliffs
The sunshine resting which to her hath set,
And turns to thee, and watches for the day.' p. 6.

——————————' Are there not signs,
Thunders, and voices in the troubled air?
Do ye not see, upon the mountain tops,
Beacon to beacon answering? Who can tell
But all the harsh and dissonant sounds which long
Have been—are still—disquieting the earth,
Are but the tuning of the varying parts
For the grand harmony, prelusive all
Of that vast chorus which shall usher in
The hastening triumph of the Prince of Peace.' p. 15.

' Lo! how, unfolding from the germ of thought,
The vast idea into earth has struck
Its firm-fixed roots, and reared even unto heaven
Its majesty: and, like the sacred tree
Which India worships, from the parent stem
The unnumbered branches, bending to the soil,
And there self-planted, seek again the skies,
Till the whole earth is covered with its shade.' p. 5.

These extracts will render an express commendation of the poem ecessary. The verse, indeed, wants finish; but to produce what eminently beautiful, talent and labour must unite. To write blank se well requires not only a musical ear, but an acquaintance with the t models so intimate, and practice so unwearied, that he who fails may ıce his disgrace with the difficulty of the undertaking, and resolve attempt again, what the once having been baffled may enable him to mpt with better hopes of success.

' In arms not worse, in foresight much advanced.'

ART. XXIII. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* ECLECTIC REVIEW, *by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

The Rev. B. Brook, of Tutbury, has in the press, in three octavo volumes, the Lives of the Reformers, containing a biographical account of those divines who distinguished themselves in the cause of religious liberty, from the Reformation, under queen Elizabeth, to the Act of Uniformity in 1662. This work will contain a regular series of the History of Nonconformists during a period one hundred years; and is wholly collected from authentic historical records and numerous MS. documents, which will include a very large selection of interesting and curious information never before published.

Mr. Milburn's work on Oriental Commerce, in two quarto volumes, with numerous charts by Mr. Arrowsmith, is in such a state of forwardness, that it is expected to appear early in January.

The Bp. of Meath has in the press a volume of Sermons on important subjects.

A volume of Sermons on subjects chiefly practical, by the late Dr. Munkhouse, is in the press.

The Rev. R. Mant is printing two volumes of Parochial and Domestic Sermons, designed to illustrate and enforce the most important articles of christian faith and practice.

Mr. Bruce, of Whitburn, will shortly published a Series of Discourses on Evangelical and Practical Subjects.

Galatea, a Pastoral Romance, translated from the German, will shortly appear in a small volume, embellished with several wood cuts.

Mr. De Luc's Geological Travels in Germany, France, and Switzerland, in two volumes, are nearly ready for publication.

The sixth and last volume of Mr. Beloe's Anecdotes of Literature will appear in the course of this month.

Mr. Joseph Hodgson, Member of the Royal College of Surgeons, will speedily publish, a Treatise on the Diseases of the Arteries and Veins; comprising the treatment of Aneurism and Wounded Arteries.

J. F. M. Dovaston, esq. has in the press, Fitzgwarine, a Metrical Romance, and other Ballads of the Welsh Border, with Poems, legendary, incidental, and humorous.

Mr. Southey will shortly publish, in a quarto volume, Roderick, the last of the Goths: also the second volume of his History of Brazil.

Lieut. Colonel Mark Wilkes has the second volume of his Historical Sketches of the South of India, nearly ready for publication.

The Beauties of Anna Seward's Poems, Letters, &c. &c. carefully selected and arranged by Mr. Oulton, are printing in a duodecimo volume.

Dr. Thomas Thomson intends to commence with the ensuing year a new philosophical journal, to be published monthly, entitled, Annals of Mechanical Philosophy, Chemistry, Agriculture, and the Arts.

Speedily will be published, in 8vo. A Historical Account of the Laws enacted against the Catholics, of the Ameliorations which they have undergone during the present reign, and of their existent state: to which is added, a short account of the laws for the punishment of heresy in general; a brief Review of the Merits of the Catholic Question; and copious notes, tending principally to illustrate the views and conduct of the Church of England, the Presbyterians, and Sectarians, with regard to toleration when in the enjoyment of power. By James Balcwin Brown, Esq. of the Inner Temple.

The Lectures on the Collects by the Rev. Dr. Draper, in 3 vol. 8vo. are in the press, and will soon be ready for delivery to subscribers. Those who intend to subscribe, will please to forward their names before the 30th of this

month to David Arnot, 17, Grace-church-street, as the Price will after that time be raised from 1l. 5s. to 1l. 11s. 6d.

The Rev. Mr. Lacey, of Salters Hall, is about to publish two volumes of Family Discourses, crown octavo, price 12s. Each volume will contain twenty discourses, of a moderate length, and written on subjects expressly adapted to domectic use.

A translation of Michaelis on the Mosaic Law, is preparing by the Rev. A. Smith.

Mr. Flindall will speedily publish his Amateur's Pocket Companion to the scarce and valuable engraved British Portraits chiefly selected from the works of Granger, Bromley, Noble, &c.

Particulars of the Life of a Dissenting Minister, with occasional reflections, illustrative of the education and professional state of the Dissenting Clergy, and of the character and manners of the Dissenters in general; will speedily be published.

In the press. The Present State of Portugal, and of the Portuguese Army; with an Epitome of the Ancient History of that Kingdom; a Sketch of the Campaigns of the Marquis of Wellington for the last four years; and Observations on the Manners and Customs of the People, Agriculture, Commerce, Arts, Sciences, and Literature. By Andrew Halliday, M. D. In one volume, octavo.

M. de Humboldt has just completed the Astronomical part of his celebrated Voyage. His last number, consists, principally, of the preliminary Dissertation, which explains all the means he had taken for making his observations, and which means he has employed with such remarkable advantage. There is another Discourse, by M. Oltmanns, in which he states all the modes of calculation which he adopted, in order to derive from the observations, of M. Humboldt, and astronomers in general, the most accurate and important results. For this Discourse, M. Oltmanns was awarded the Lalande Medal, by the French Institute.

Messrs. Leigh and Sotheby will have the honour to submit the following Libraries for public sale, during the present autumn.

The Library of the late Charles Mellish, esq. containing a fine collection of Hearn's Pieces, large paper, among which is the *Acta Apostolorum.*

The Library of the Rt. Hon. Lora Viscountess Downe, deceased; being chiefly the collection of her Father, the late William Burton, esq. of Suffenham, in Rutland, and Clifford-street, Burlington Gardens.

The very extensive and valuable Library of the late Henry Hope, esq. of Cavendish-square.

The Library of the late Charles Brandon Trye, esq. F. R. S.

The Library of the late Mrs. Anne Newton, containing chiefly the collection of the great Sir Isaac Newton.

Part of the Library of Tycho Wing, esq. deceased.

ART. XXIV. LIST OF WORKS RECENTLY PUBLISHED.

ANTIQUITIES.

The border Antiquities of England and Scotland delineated. Comprising specimens of the Architecture, Sculpture and other vestiges of former ages, from the earliest time to the union of the two crowns; accompanied with descriptive sketches, biographical remarks, and a brief History of the principal Events that have occurred in this interesting part of Great Britain. Part II, medium 4to, 10s. 6d; and with proof impressions of the plates, super-royal 4to, 16s.

BIOGRAPHY.

Memoirs of the late Philip Melvill, esq. Lieutenant-Governor of Pendennis Castle, Cornwall; with an appendix, containing extracts from his Diaries and Letters; selected by a friend. Together with two Letters and a Sermon, occasioned by his death. In one volume 8vo. price 10s. 6d. boards.

Embellished with a striking Portrait of the Marquis, together with Engravings of his most celebrated Battles, Maps, Plans, &c. &c. The life of the Most Noble Arthur Marquis of Wellington, Duke of Ciudad Rodrigo, &c. &c. With copious details and delineations, Historical, Political, and Military, of the various important services in which he has been

engaged in Flanders, India, Ireland, Denmark, Spain, and Portugal. Also numerous interesting Professional Anecdotes, not only of his brethren in arms, but also of the great Generals opposed to him, in various parts of the world. By Francis L. Clarke, 8vo. 12s. 6d. boards,

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EDUCATION.

Smith's Greek Version of Bishop Jewell's Apologia, with notes. By A. C. Campbell, A.M. For the use of grammar schools, and dedicated, by permission, to the Lord Bishop of Durham, 12mo. 5s. bds.

Marottes a Vendre, ou Triboulet Tabletier; a choice and unexceptionable selection from the ancient and modern French Facetiæ. foolscap 8vo. 10s. 6d. bds.

Elements of Universal Geography, ancient and modern; containing a description of the boundary, extent, divisions, chief cities, sea ports, bays and gulfs, lakes, rivers, capes, mountains, forests, islands, government, religions, population, climate, soil, productions, commerce, historical events, &c. of the several countries, states, &c. in the known world. To which are added, historical, classical, and mythological notes. By A. Picquot, 12mo. 5s. bd.

FINE ARTS.

A new edition of the Rural Sports; or, a description of the pleasures and amusements arising from the air, the fields, the waters, and the forests; being rules and directions for shooting, fishing, and hunting, with an abbreviation of the laws relative to each; interspersed with Sketches and Anecdotes from Natural History. By the Rev. W. B. Daniel. 3 vol. royal 8vo. 5l. boards; and in 5 vol. demy 4to. Price 7l. 7s. 6d. Illustrated by 72 Plates, principally from drawings by Reinagle, and engraved by Scott.

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p. 981, *l.* 9, *for* actuated by too much, *read* actuated, too, by much.
p. 1010, *l.* 13, *for* Demaeor, *read* Demoivre.
p. 1158, *l.* 11 *from bottom, for* are called the Caledonian, *read* called the Caledonians.
p. 1159, *l.* 3 *and* 15 *from bottom, for* Evrawe, *read* Evrawe.